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ABBREVIATIONS

(see p. IX of the Preface)

AAAS	= <i>Annales Archéologiques Arabes Syriennes</i>
ACSS	= <i>Ancient Civilizations from Scythia to Siberia</i>
ADAJ	= <i>Annual of the Department of Antiquities of Jordan</i>
AEMΘ	= <i>To Αρχαιολογικό Έργο στη Μακεδονία και Θράκη</i> (Thessaloniki 1989→)
Ager, Arbitrations	= S.L. Ager, <i>Interstate Arbitrations in the Greek World, 337-90 B.C.</i> (Berkeley-Los Angeles-London 1996)
Agora XXIX	= S.I. Rotroff, <i>Hellenistic pottery: Athenian and Imported Wheelmade Table Ware and Related Material</i> (The Athenian Agora 29; Princeton 1997)
AMS	= <i>Asia Minor Studien</i> (Münster)
AMS 45	= E. Schwertheim, E. Winter (edd.), <i>Religion und Region. Götter und Kulte aus dem östlichen Mittelmeerraum</i> (Asia Minor Studien 45; Bonn 2003)
AMS 49	= G. Heedeman, E. Winter (edd.), <i>Neue Forschungen zur Religionsgeschichte Kleinasien. Elmar Schwertheim zum 60. Geburtstag gewidmet</i> (Asia Minor Studien 49; Bonn 2003)
AMS 50	= E. Schwertheim, E. Winter (edd.), <i>Stadt und Stadtentwicklung in Kleinasien</i> (Asia Minor Studien 50; Bonn 2003)
Ancient Macedonia VI	= <i>Ancient Macedonia VI. Papers Read at the Sixth International Symposium Held in Thessaloniki, October 15-19, 1996</i> (Thessaloniki 1999)
AO	= R. Develin, <i>Athenian Officials, 684-321 B.C.</i> (Cambridge 1989)
AP	= <i>Anthologia Palatina</i>
APF	= J.K. Davies, <i>Athenian Propertied Families, 600-300 B.C.</i> (Oxford 1971)

- Arena I-V = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I² and II², appeared in 1996 and 2002, respectively
- AST = *Araştırma Sonuçları Toplantısı* (Ankara)
- AvP VIII.3 = C.Habicht, *Altertümer von Pergamon*. VIII.3. *Die Inschriften des Asklepieions* (Berlin 1969)
- BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθῆναις Ἀρχαιολογικῆς Ἑταιρείας*
- Brixhe, *Essai* = C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987²)
- Canali De Rossi, *Selezione* = F.Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999: 'stampato in proprio'; cf. SEG L 1685]
- Les cités d'Asie Mineure = A.Bresson, R.Descat, *Les cités d'Asie Mineure occidentale au I^{er} siècle a.C.* (Bordeaux 2001)
- The Cauldron of Ariantas = P.Guldager Bilde, J.M.Højte, V.F.Stolba (edd.), *The Cauldron of Ariantas. Studies Presented to A.N.Šegolov on the Occasion of his 70th Birthday* (Aarhus 2003)
- CIGD = L. Ruscu, *Corpus inscriptionum Graecarum Ducicarum* (Debrecen 2003)
- CIPG² = P.Kónacs, *Corpus inscriptionum graecarum Pannonicarum* (Debrecen 2001) (cf. SEG LI 1478)
- Deletem, *Rider-Gods* = I.Deletem, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (AMS 35, Bonn 1999)
- Dumont-Homolle, *Mélanges* = T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)
- Durrbach, *Choix* = F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)
- EAH = *Τὸ Ἔργον τῆς ἐν Ἀθῆναις Ἀρχαιολογικῆς Ἑταιρείας*

- EBGR = A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion in Kernos*
- Les élites = M.Cébeillac-Gervasoni, L.Lamoine (edd.), *Les élites et leurs facettes. Les élites locales dans le monde hellénistique et romain* (Rome, Clermont-Ferrand 2003)
- L'épigramme = J.Dion (ed.), *L'épigramme de l'Antiquité au XVII^e siècle ou Du ciseau à la pointe* (Nancy 2002)
- Epigraphica -- Guarducci = M.L.Lazzarini, G.Molisani, S.Pancier (edd.), *Epigraphica. Atti delle Giornate di Studio di Roma e di Atene in memoria di Margherita Guarducci (1902-1999)* (Rome 2003)
- Essays William Slater = E.Csapo, M.Müller (edd.), *Poetry, Theory, Praxis: The Social Life of Myth, Word, and Image in Ancient Greece. Essays in Honour of William J. Slater* (Oxford 2003)
- Feissel, *Recueil* = D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du III^e au VI^e siècle* (Paris 1983)
- Foreign Residents = M.J.Osborne, S.G.Byrne (edd.), *Foreign Residents of Athens* (Leuven 1996)
- Gignac, *Grammar* = F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (Milano 1976-1981)
- Hagel-Tomaschitz, *Repertorium* = S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (ETAM 22, Vienna 1998)
- Hatzopoulos, *Macedonian Institutions I, II* = M.B.Hatzopoulos, *Macedonian Institutions under the Kings I. A Historical and Epigraphic Study and II. Epigraphic Appendix* (Meletemata 22, Athens 1996)
- HTC = A.Bresson, P.Brun, E.Varinlioglu in P.Debord, E.Varinlioglu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241
- Hyettos = R.Étienne, D.Knoepfler, *Hyettos de Béotie et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)



- I. Alexandria Troas* = M. Riel, *The Inscriptions of Alexandria Troas* (IGSK 53; Bonn 1997)
- I. Alex. Imp.* = F. Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^{er}-III^e s. apr. J.-C.)* (Cairo 1994)
- I. Alex. Ptol.* = E. Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
- I. Apollonia* = P. Cabanes, N. Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 2A. *Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)
- I. Apulum* = I. Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine III.5* (Paris 2001)
- I. Aquileia* = J. Brusin, *Inscriptiones Aquileiae I-III* (Udine 1991-1993)
- I. Arykanda* = S. Şahin, *Die Inschriften von Arykanda* (IGSK 48; Bonn 1994)
- I. Beroia* = L. Gounaropoulou, M. B. Hatzopoulos, *Ἐπιγραφές Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου ὄρους καὶ τοῦ Ἀξιόυ ποταμοῦ). Τεύχος Α΄. Ἐπιγραφές Βεροίας* (Athens 1998)
- I. Byzantion* = A. Lajtar, *Die Inschriften von Byzantion. Teil I. Die Inschriften* (IGSK 58; Bonn 2000)
- I. Caesarea Maritima* = C. M. Lehmann, K. G. Holm, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)
- I. Dor. Ins.* = W. Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)
- IDR I-III.4* = I. I. Russu, *Inscriptiile Daciei Romane I-III.4* (Bucharest 1975-2001) [for vol. III.5 see *I. Apulum*]
- IDR III.6* = C. L. Băluță, *Inscriptiile Daciei Romane III. Dacia Superior 6. Apulum. Instrumentum domesticum* (Bucharest 1999)
- I. Épidamne* = P. Cabanes, F. Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion*

- et d'Apollonia. I. Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)
- I. Estremo Oriente* = F. Canali De Rossi, *Iscrizioni delle Estremo Oriente Greco. Un repertorio* (IGSK 65; Bonn 2004)
- IGDGG I, II* = L. Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I. *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II. *Colonies achéennes* (Genève 2002)
- IGDOP* = L. Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)
- I. Gerasa* = C. B. Welles in C. H. Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)
- IGLN* = V. Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)
- I. Hermoupolis* = E. Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)
- I. Ikaria* = A. P. Matthaiou, G. K. Papadopoulos, *Ἐπιγραφές Ἰκαρίας* (Athens 2003)
- IJO* = D. Noy, *Inscriptiones Judaicae Orientis I* (Tübingen 2004); W. Ameling, *Inscriptiones Judaicae Orientis II* (Tübingen 2004); D. Noy, *Inscriptiones Judaicae Orientis III* (Tübingen 2004)
- I. Kallatis* = A. Avram, *Inscriptions antiques de Dacie et de Scythie Mineure. Deuxième série. Inscriptions grecques et latines de Scythie Mineure. Vol. III. Callatis et son territoire* (Buckarest-Paris 1999)
- I. Khartoum* = A. Lajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)
- I. Kibyra* = T. Corsten, *Die Inschriften von Kibyra. Teil I: Die Inschriften der Stadt und ihrer näheren Umgebung* (IGSK 60; Bonn 2002)
- I. Leukopetra* = P. M. Petsas, M. B. Hatzopoulos, L. Gounaropoulou, P. Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochtone de Leukopetra (Macédoine)* (Athens 2000)

- I.Lipara* = L. Bernabò Brea, M. Cavalier - L. Campagna, *Meligunis Lipàra* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)
- I.Messina* = I. Bitto, *Le iscrizioni greche e latine di Messina I* (Messina 2001)
- I.Napoli* = E. Miranda, *Iscrizioni Greche d'Italia: Napoli*, 2 vols. (Rome 1990 and 1995)
- Inscr. Ital.* = *Inscriptiones Italiae* (Rome 1931 →)
- Inv. Palm.* = *Inventaire des inscriptions de Palmyre I-IX* (ed. J. Cantineau; Beirut 1930-1933); X (ed. J. Starcky; Damascus 1949); XI (ed. J. Teixidor; Beirut 1965); XII (edd. A. Bounni, J. Teixidor; Damascus 1975)
- I.Oropos* = B. C. Petrakos, *Oi ἐπιγραφές τοῦ Ὀρωποῦ* (Athens 1997)
- I.Parion* = P. Frisch, *Die Inschriften von Parion* (IGSK 25; Bonn 1983)
- IPark* = G. Thür, H. Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPark)* (SB Akad. Wien 607; Vienna 1994)
- I.Perge* = S. Şahin, *Die Inschriften von Perge* (IGSK 54, Bonn 1999; IGSK 61, Bonn 2004)
- I.Perinthos* = M. H. Sayar, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)
- I.Pessinous* = J. Strubbe, *The Inscriptions of Pessinous* (IGSK Band 66; Bonn 2005)
- I.Pisid.Cen.* = G. H. R. Horsley, S. Mitchell, *The Inscriptions of Central Pisidia* (IGSK 57, Bonn 2000)
- I.Pér.rhod.* = A. Bresson, *Recueil des inscriptions de la Pérée rhodienne* (Paris 1991)
- I.Salamis* = T. B. Mitford, I. Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)

- ISE III* = F. Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)
- I.Sinope* = D. H. French, *The Inscriptions of Sinope. Part I* (IGSK 64, Bonn 2004)
- I.Sultandağ. I* = L. Jonnes, *The Inscriptions of the Sultandağ. I (Philomelion, Thymbriion/Adrianopolis, Tyraion)* (IGSK 62, Bonn 2002)
- I.Syringes* = J. Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926)
- I.Thrac.Aeg.* = L. D. Loukopoulou et alii, *Ἐπιγραφές τῆς Θράκης τοῦ Αἰγαίου μεταξύ τῶν ποταμῶν Νέστου καὶ Ἑβρου (Νομοὶ Σάυνθης, Ροδόπης καὶ Ἑβρου)* (Athens 2005)
- I.ThessEnipeus* = J.-C. Decourt, *Inscriptions de Thessalie. I. Les cités de la vallée de l'Enipeus* (Paris 1995)
- I.Varsovie* = A. Łajtar, A. Twardocki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003)
- I.Velia* = L. Vecchio, *Le iscrizioni greche di Vella* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)
- JIVE I, II* = D. Noy, *Jewish inscriptions of Western Europe, vol. I. Italy (excluding the city of Rome), Spain and Gaul* (Cambridge 1993); vol. II: *The city of Rome* (Cambridge 1995)
- Kommos IV* = J. W. Shaw, M. C. Shaw (edd.), *Kommos IV. The Greek Sanctuary. Part I* (Princeton 2000)
- Kramolisch, Die Strategen* = H. Kramolisch, *Die Strategen des Thessalischen Bundes vom Jahr 196 v. Chr. bis zum Ausgang der römischen Republik* (Bonn 1978)
- KST* = *Kazı Sonuçları Toplantısı* (Ankara)
- Kubinska, Monuments funéraires* = J. Kubinska, *Les monuments funéraires dans les inscriptions grecques de l'Asie Mineure* (Warschau 1968)
- IGPN II* = M. J. Osborne, S. G. Byrne, *A Lexicon of Greek Personal Names. Vol. 2. Attica* (Oxford 1994)

- LGN III.A** = P.M.Fraser, E. Matthews, *A Lexicon of Greek Personal Names*, Vol. 3 part A. *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)
- LGN III.B** = P.M.Fraser, E. Matthews, *A Lexicon of Greek Personal Names*, Vol. 3 part B. *Central Greece from the Megarid to Thessaly* (Oxford 2000)
- LGN IV** = P.M.Fraser, E. Matthews, *A Lexicon of Greek Personal Names*, Vol. 4. *Macedonia, Thrace, Northern Regions of the Black Sea* (Oxford 2005)
- LIMC** = *Lexicon Iconographicum Mythologiae Classicae* vol. 1-IX (Zürich 1981-1999)
- LSJ** = H.G. Liddell, R. Scott, H. Stuart Jones, *A Greek-English-Lexicon* (Oxford 1951)
- McLean, Konya Museum** = B.H. McLean, *Greek and Latin Inscriptions in the Konya Archaeological Museum* (RECAM IV; Ankara 2002)
- Maier, Mauerbauinschriften** = F.G. Maier, *Griechische Mauerbauinschriften* (Heidelberg 1959)
- Malay, Researches** = H. Malay, *Researches in Lydia, Mysia and Aiolis* (Österr. Akad. der Wiss., Ph.-Hist. Klasse, Denkschriften Band, 279; *Ergänzungsbande zu den Tituli Asiae Minoris*, 23) (Vienna 1999)
- MEP** = *Minima Epigraphica et Papyrologica* (1998-)
- Merkelbach-Stauber, SGO I-V** = R. Merkelbach, J. Stauber, *Steinepigramme aus dem griechischen Osten*. Band I: *Die Westküste Kleasiens von Knidos bis Ilion* (Stuttgart, Leipzig 1998); Band II: *Die Nordküste Kleasiens (Marmarameer und Pontos)* (Munich, Leipzig 2001); Band III: *Der "Ferne Osten" und das Landesinnere bis zum Taurus* (Munich 2001); Band IV: *Die Südküste Kleasiens, Syrien und Palästina* (Munich 2002); Band V: *Register* (Munich, Leipzig 2004)
- Migeotte, Emprunt** = L. Migeotte, *L'emprunt public dans les cités grecques* (Quebec 1984)

- Migeotte, Souscriptions** = L. Migeotte, *Les souscriptions publiques dans les cités grecques* (Quebec-Geneva 1992)
- Milner, Survey** = N.P. Milner, *An Epigraphical Survey in the Kibyra-Olbasa Region, conducted by A.S. Hall* (RECAM vol. III; Oxford 1998)
- Müze** = *Müze Kurtarma Kazıları Semineri* (Ankara)
- NCIDelos** = C. Prêtre et alii, *Nouveau choix d'inscriptions de Délos. Lois, comptes et inventaires* (Paris 2002)
- NGSL** = E. Lupu, *Greek Sacred Law. A Collection of New Documents* (Leiden 2005)
- Nouv. inscr. d'Antioche** = M.A. Byrne, G. Labarre, *Nouvelles inscriptions d'Antioche de Pisidie d'après les Note-books de W.M. Ramsay* (IGSK 67; Bonn 2006)
- N. Suppl. Epigr. Rh.** = G. Pugliese Carratelli, *Nuovo Supplemento Epigrafico Rodio*, ASAA 33/34 (1955/56) [1957] 157-181
- L'Orient méditerranéen** = F. Prost (ed.), *L'Orient méditerranéen de la mort d'Alexandre aux campagnes de Pompée. Cités et royaumes à l'époque hellénistique* (Rennes 2003)
- PA** = J. Kirchner, *Prosopographia Attica* (Berlin 1901)
- Panskoye I.1** = L. Hannevad, V.F. Stolba, A.N. Šceglov (edd.), *Panskoye I.1. The Monumental Building U6* (Aarhus 2002)
- PAT** = D.R. Hillers, E. Cussini, *Palmyrene Aramaic Texts* (Baltimore 1996)
- Petrakos, Δήμος τοῦ Ραμνούντος** = B.C. Petrakos, *Ὁ Δήμος τοῦ Ραμνούντος: Σύνοψη τῶν ἀνασκαφῶν καὶ τῶν ἐρευνῶν (1813-1998), I. Τοπογραφία; II. Οἱ Ἐπιγραφές* (BAAH vols. 181, 182; Athens 1999)
- Petzl, Beichtinschriften** = G. Petzl, *Die Beichtinschriften Westkleasiens*, Bonn 1994 = EA 22 (1994); cf. SEG XLIV 951
- Philippi II** = P. Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000)

- PG = J.-P. Migne, *Patrologia Graeca* (Paris 1857-1963)
- Les pierres de l'offrande = G. Hoffmann (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes I* (Kilchberg 2001); A. Sartre-Fauriat (ed.), *Les pierres de l'offrande: Autour de l'oeuvre de Christoph W. Clairmont. Actes II* (Kilchberg 2003)
- PIR = *Prosopographia Imperii Romani* (Berlin 21933-→)
- PLRE = A. H. M. Jones, J. R. Martindale, J. Morris (edd.), *The Prosopography of the Later Roman Empire* (Cambridge 1971-1992)
- Quarte giornate
... elima = A. Corretti (ed.), *Quarte giornate internazionali di studi sull'area elima* (Erice, 1-4 dicembre 2000). Atti (3 vols.; Pisa 2003)
- Ramsay, CB = W. M. Ramsay, *The Cities and Bishoprics of Phrygia* (Oxford 1895-1897)
- Reinmuth, Eph. Inscr. = O. W. Reinmuth, *The Ephebian Inscriptions of the Fourth Century B.C.* (*Mnemosyne Suppl.* 14) (Leiden 1971)
- Rhodes/Osborne, GHI = P. J. Rhodes, R. Osborne (edd.), *Greek Historical Inscriptions, 404-323 B.C.* (Oxford 2003)
- Rigsby, Asylos = K. J. Rigsby, *Asylos: Territorial Inviolability in the Hellenistic World* (Berkeley-Los Angeles-London 1996)
- Rizakis, Achaïe I/II = A. D. Rizakis, *Achaïe I. Sources textuelles et Histoire régionale* (*Meletemata* 20, Athens 1995); *Achaïe II. La Cité de Patras: Epigraphie et Histoire* (*Meletemata* 25) (Athens 1998)
- Robert, Ét. anat. = L. Robert, *Études anatoliennes* (Paris 1937)
- Robert, Hellenica = L. Robert, *Hellenica: Recueil d'épigraphie, de numismatique et d'antiquités grecques I-XIII* (Paris 1940-1965)
- Roueché, Performers = C. Roueché, *Performers and Partisans at Aphrodisias in the Roman and Late Roman Periods* (London 1993)
- Salamine de Chypre
XIII, I = J. Pouilloux, *Testimonia Salamina 2* (Salamine de Chypre XIII; Paris 1987)
- SBS = *Studies in Byzantine Sigillography*

- Solin-Salomies, Repertorium = H. Solin - O. Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994²)
- Symposion 1999 = G. Thür, F. J. Fernández Nieto (edd.), *Symposion 1999. Vorträge zur griechischen und hellenistischen Rechtsgeschichte* (*Pazo de Mrián, La Coruña, 6.-9. September 1999*) (Cologne 2003)
- TEAD = *The Excavations at Dura-Europos. Preliminary Reports I-IX* (New Haven, 1929-1952)
- Trademarks = A. Johnston, *Trademarks on Greek Vases* (Warminster 1979)
- Trademarks
Addenda = A. Johnston, *Trademarks on Greek Vases. Addenda* (Oxford 2006)
- Traill, PAA = J. S. Traill (ed.), *Persons of Ancient Athens*, 13 vols. (Toronto 1994-)
- Wessel, IGCVO = C. Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989)
- Wilhelm, Abhandlungen = A. Wilhelm, *Abhandlungen und Beiträge zur griechischen Inschriftenkunde* (*Kleine Schriften II*), edd. G. Dobesch, G. Rehrenböck (Vienna 2000-2003)
- Zacos-Veglery = G. Zacos, A. Veglery, *Byzantine Lead Seals* (Basel 1972)
- Zgusta, KP = L. Zgusta, *Kleinasiatische Personennamen* (Prague 1964)

NOTE ON TRANSCRIPTIONS

- [αβ] = letters restored by the editors as once having been inscribed but now lost
- {αβ} = superfluous letters added in error by the inscriber of the text and excised by the editor
- <αβ> = letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
- (αβ) = letters which complete words left in abbreviation in the text
- [αβ] = letters or spaces deliberately erased in antiquity
- [.] = lost or illegible letters equal to the number of dots for which no restoration is proposed
- [...] = lost or illegible letters of an uncertain number
- v = one uninscribed letter-space
- vacat = the remainder of the line has been left uninscribed
- ed.pr. = the first editor of the inscription under discussion
- ph. = photograph
- dr. = drawing
- ⌈ = denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
- = denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

BOIOTIA

451. Boiotia. The Boiotian Koinon. For the evidence provided by an Achaian decree for the division of the Boiotian Koinon into seven districts see our lemma no. 439.

452. Boiotia. Epigrams. G.Vottéro, in *L'épigramme* 69-122, reprints the text of 44 Boiotian epigrams (French translation; nos. 23 and 28 are known from literary sources) and discusses the letter forms, the language, and the meter (70-109; on 109-111 a list of fragmentary epigrams). In the first part of this study, V. gives an overview of the subject matter, the language, the meter, the style, and the types of objects on which the epigrams were inscribed (111-115); the study contains concordances and indices. We give a comparison numerorum for the texts reprinted and discussed by V. See also our lemmata nos. 454 and 476.

IG VII	Vottéro	SEG XXIII	Vottéro	CEG	Vottéro
530	38	302 d(ii)	12	445	12
579	3	SEG XXV		446	16
580	42	536	13	447	20
581	40	SEG XLV		630	29
1794	21	459	11	632	22
1796-1805	43			633	30
1818	41	<i>F.Delphes</i>		636	35
1880	9	III.4.463	31	788	26
1881	35	V.3.268	6	789	31
2247	19	V.3.269	5		
2462	22	V.3.271	2	<i>GV</i>	
2470	32			137	3
2532	29	<i>CEG</i>		152	9
2534	30	109	3	174	35
2537	24	110	14	321	19
2852	14	112	19	636	40
3467	16	113	9	870	42
4240	34	326	1	1004	39
4247	39	327	8	1446	30
4249	17	331	18	1603	37
SEG XIII		332	21		
344-347	43	333	4	1639	29
SEG XIV		334	7		
384	26	336	10	<i>ISE</i>	
SEG XXII		370	5	68	24
404	18	444	6		

453. Akraiphia. Oration of Nero at the Isthmia and honorary decree for Nero, ca. 66/67 A.D. IG VII 2713; *Syll.*³ 814; ILS 8794; Oliver, *Greek Constitutions* no. 296; SEG LII 501 bis*. In a discussion of the development of Nero's rhetorical style, C.P. Jones, *HSCPh* 100 (2000) 453-462 [cf. SEG L 1234], adduces the emperor's oratio at the Isthmia (458-460). Cf. our lemma no. 279.

454. Akraiphia. Dedicatory epigram for Apollo Ptoios, ca. 300-250 B.C. Limestone base of a bronze statue found in the sanctuary of Apollo Ptoios. P. Guillon, *Les trépièdes du Ptoion* (Paris 1943) 109-115 (ph.; French translation); id., *BCH* 70 (1946) 216-232; cf. M. Feyel, *BCH* 56 (1943) 360/361; J. and L. Robert, *BE* (1948) no. 77. Republished with commentary by G. Vottero, *art.cit.* (cf. our lemma no. 452) 97/98 no. 36. G. assumed that this was a dedication by a man who was to hold the office of prophet ('accorde-moi, véridique pour moi comme pour mes ancêtres, la bonne parole prophétique qui s'accomplit'). The text has never been presented in SEG.

Πρώτε, χρυσοκόμα, μαντήϊέ σοι τόδε, Ἀπολλων,
στήσεν Παστρόφου υἱός, Ἀρίστιχος, εἰκόνα ἑαυτοῦ·
ἀλλὰ συ δεξάμενος, τά μοι ἐννυχος αὐτὸς ὑπέσχου,
4 φωνὴν φθεγγόμενος πρὸς ἐμὴν ὅπα προσγελάσας τε,
ἄψευδῃ μὲν ἐμοὶ τε καὶ ἡμετέροις προγόνοισιν
φήμην τὴν ἀγαθὴν ἀντιδίδου τελέαν

Four hexameters followed by an elegiac distich, V II 2. or Παστρόφου, G

455. Akraiphia. Funerary epigram for Eugnotos, a fallen warrior, 293 B.C. ISE 69 (GV 1603). In a discussion of the phrase [ἐκ Πτολεμαίου δ' ὧδε θεοῦ θ' ἅμα καὶ βασιλῆος] [ἀγκεῖται] Μουσέων εἵνεκα Κῶος ἀνὴρ in Posidippos' epigram for Philitas of Kos (*P.Mit Vogt*. VIII 309 col. X 16-25), A. Hardie, *ZPE* 143 (2003) 29/30, adduces as a parallel this epigram and the expression ἐκ τε θυγατρὸς εὐκότα ἀπὸ συνεύνου | χάλκεον [εἰκλόν] ἔχει πέτρος Ἀκραϊφίων. Ἐκ refers to the commission of a statue; the statue was set up in accordance with a civic decree, but at the expense of Eugnotos' wife and daughter.

456. Hyettos. Dedication, undated. Fragment of a marble stele, turned in by a resident of Pavlos. Ed. pr. E. Vlachogianni, *AD* 54 B1 (1999) [2005] 331. Cf. D. Knoepfler, *BE* (2006) no. 198. [---]ΕΥΧΟ[---]||Ο[ΠΟΥΝ[---] ἀνέ|θηκ[---]

[Istio, εὐχόμενος?]. Chaniotis]. Οπουντίος, read by K. on a ph. given to him by Y. Kollontzis.

457-459. Hyettos. Epitaphs. Three epitaphs turned in by residents of Pavlos. Ed. pr. E. Vlachogianni, *AD* 54 B1 (1999) [2005] 330/331.

457: 331. Epitaph of Stoibiadas, late 5th cent. B.C. Funerary cippus of a gray stone. Στοιβιάδα[ς]

The name is attested for the first time, ed. pr. D. Knoepfler, *BE* (2006) no. 198, who associates it with στειβω[---] but the related Στιβαν et sim. are quite common, Chaniotis].

458: 330. Epitaph of Amounias, Hellenistic period. Marble pedimental stele with akroteria: Ἀμουνίας

The name is common in Hyettos (*ILGN* IIIb, s.v.), ed. pr.

459: 331. Epitaph of Dioskourides and Hermaia, Hellenistic period. Pedimental stele of a gray stone: Διοσκουρίδης, | χαῖρε· | Ἑρμαία, | χαῖραι (sic)

460. Lebadeia. Inscribed Lakonian hydria, ca. 600-575 B.C. For a hydria, possibly found in Lebadeia, see our lemma no. 374.

461. Leuktra. Epitaph of Agathos of Chaironeia, late 3rd cent. B.C. Right part of a limestone cippus found at Leuktra. Ed. pr. E. Vlachogianni, *AD* 54 B1 (1999) [2005] 331/332 (ph.): Ἀγαθὸς | [M]νασαρέτο[υ] | Χηρωνεῖη

1-2. The names are attested in Boiotia; ed. pr. II 3 this form of the ethnic was previously attested in the masculine form (Χηρωνεὺς), ed. pr.

462. Orchomenos. Dedication of choregoi to Dionysos, shortly after ca. 250 B.C. Four joining fragments of an Ionic epistyle. P. Amandry - T. Spyropoulos, *BCH* 98 (1974) 180-183 no. 3. D. Knoepfler, *art.cit.* (our lemma no. 439) 96/97 with note 64 (date), suggests that Ἀριστίων Καλλιπιάδου in *Syll.*³ 519 may be a nephew of Telesippos (L. 1) because of the presence of names composed with -πίπος. The older Aristion seems to have been the father of the anonymous aphedriates of the Boiotian Koinon around 240 B.C. (*IG* VII 1673). We present the text, which has never been included in SEG.

Τελέσιππος Ἀριστίωνος, Ἰθόδαμος Εὐανκρί-
τω ἀνδρεσσι χοραγείσαντες Διονύσουσι ἀνέθε-
ταν. Τιμόλλιος ἄρχοντ[ος], αὐλιαντος Νικοπόλιος

J. A. Timolhis is known from a military catalogue around 185 B.C. (IG VII 3175), for Nikopolis see *Syll.*³ 424 A L 39 (ca. 257 B.C.), A.-S.

463. Orchomenos. Epitaph of Xenon, late 5th cent. B.C. Limestone pedimental stele, turned in by a resident of Agios Dimitrios Orchomenou. Ed.pr. E.Vlachogianni, AD 54 B1 (1999) [2005] 331: $\Xi\acute{\epsilon}\nu\omicron\nu$

464. Orchomenos. Epitaph of Athenodoros, Melanthis, and Eukles, Hellenistic period. Limestone pedimental stele, turned in by a resident of Orchomenos. Ed.pr. E.Vlachogianni, AD 54 B1 (1999) [2005] 331: $\text{Αθηνόδορος[ς], Μελανθίς, Εὐκλείς[ς]}$

465. Oropos. Sacred regulation, ca. 387-377 B.C. LSCG 69; *I.Oropos* 277. In a study dedicated to the pre-incubation sacrifice at the Amphiareion, E.Lupu, *Hesperia* 72 (2003) 321-340, reprints LL 25-36 of this text (322/323; translation). He points out that this regulation, which leaves the choice of the sacrificial animal in private sacrifices to the discretion of the worshipper, is contradicted by Pausanias (1.34.5), who specifies that the worshippers had to sacrifice a ram on whose skin they later lay down to sleep. It seems that in the 4th cent. B.C. the rules were more flexible, but as the popularity of the cult grew, adjustments became necessary (cf. the rasurae in LL 24/25, 30, and 37/38). For some criticism see J.Mylonopoulos, *EBGR* 2003 [2006] 371 no. 97, who points out inter alia that it is doubtful whether this text and the text in our lemma no. 466 refer to pre-incubation sacrifices. [In fact, this text explicitly refers to sacrifices that are certainly unconnected with incubation, such as sacrifices by private persons when the priest was absent (L 27), public sacrifices (LL 28/29 and 35), and sacrifices during the *τοπή* (L 34), Chaniotis.] See also our lemmata nos. 466 and 2247.

466. Oropos. Sacred regulation, 4th cent. B.C. *I.Oropos* 278; SEG XLVII 488. E.Lupu, *art. cit.* (cf. our lemma no. 465) 326-331 (ph.), presents a new edition of this text based on autopsy. He points out that the fragment contains at least three sections, with sacrificial regulations (LL 1-5 and probably LL 10-13) and a sacrificial tariff (LL 6-9; cf. our lemma no. 2247). L 2 mentions an offering ($\epsilon\pi\acute{\iota}$ δὲ τὴν) $\tau\rho\acute{\alpha}\pi\epsilon\zeta(\alpha\nu)$, L 3 ($\delta\epsilon\zeta[\acute{\iota}\alpha\nu \kappa\omega\lambda\eta\nu]$) refers to the prerogatives of the priest, the $\tau\rho\acute{\iota}\pi\omicron\upsilon\varsigma$ in L 4 possibly to the cooking of the meat. He regards the sums mentioned in LL 7/8 as fees that the worshippers had to pay for the sacrifice of animals (cf. SEG L 766 LL 10-12; LSCG 88 LL 11-15; LSCG 125; LSCG Suppl. 72 A LL 1-3, 108 LL 8-12, LSAM 73 LL 29-32) and tentatively restores $\epsilon\zeta[\acute{\iota}\varsigma \delta\epsilon \tau\omicron\nu \theta\eta\sigma\alpha\upsilon\rho\omicron\nu \epsilon\mu\beta\acute{\alpha}\lambda\lambda\epsilon\iota\nu \tau\omicron\upsilon\varsigma \theta\upsilon\omicron\nu\tau\alpha\varsigma \acute{\alpha}\rho\eta\theta\omicron\varsigma \acute{\alpha}\beta\omicron\lambda\omicron\nu, \dots]\delta\omicron\varsigma \delta\upsilon\omicron \acute{\alpha}\beta\omicron\lambda\omicron\upsilon\varsigma, \beta\omicron\acute{\omicron}\varsigma \delta\epsilon[-]$ (LL 4-9). L 10 may refer to other items needed for the sacrifice (e.g. $\{\theta\sigma\}\omega\nu \chi\rho\epsilon\iota\alpha [\acute{\epsilon}\sigma\tau\iota]$, cf. SEG XXX 1119 LL 28/29). It is unlikely that $\mu\iota\sigma\theta\omega\mu[-]$ (L 11) refers to a lease of a priesthood, the leasing of sacred property or the contracting of services for the performance of cult is more probable. L. assumes that the sacrificial tariff concerns pre-incubation sacrifice, giving the

worshipper freedom in the choice of the sacrificial animal (cf. our lemma no. 465), without excluding other occasions for sacrifice (e.g., thanksgiving offerings). Republished by id. in *NGSL* 9.

467. Oropos. Funerary epigram for Posidis of Tauromenion, 3rd cent. B.C. *I.Oropos* 675; SEG XLVII 503. W.B.Henry, *ZPE* 143 (2003) 10/11, suggests the following restorations of LL 4 and 6/7:

4 οὐ πάντῃ[ι σ' ἀκλαιντα κατ]ῆνυσε μοῖρα, Πόσειδι

6 ἄλλὰ σε Νικο[υ - ὀλο]φύρατο τύμβον [- - -]
 θεσμών ἐταίρ[ε]ίου Ζηνός[ς] ὀπιζόμεν[ος] ---

4. οὐ πάντῃ[ι ca. 12] ῆνυσε μοῖρα, Πόσειδι, *I.Oropos* II 6. ΚΑΑΑΞΕ νικο[ca. 10]ΚΥΡΑΤΟ τύμβον [ca. 5]. *I.Oropos*; in line perhaps $\epsilon\gamma\epsilon\iota\rho\alpha\nu$ or the equivalent, H II 7 θεσμών ἐταίρ[ca. 8]ΟΙΤΙΟΜΕΝΟ[ca. 6], *I.Oropos*, cf. Apollonios Rhodios 4.700: ὀπιζομένη Ζηνός θεῖνιν ικεσίαια; Nikandros, *Alexipharmaka* 630 θεσμών δὲ διός $\xi\epsilon\nu\acute{\iota}\sigma\tau\omicron$ φυλάσσους; for Zeus Hetaireios cf. Herodotos I 44.2, H.

468. Oropos. Epitaphs. In a report of the excavation in the western cemetery of Oropos in Skala Oropou (cf. SEG XLVIII 574), P.Agallopoulou, AD 54 B1 (1999) [2005] 100, 102/103, mentions the discovery (not in situ) of epitaphs that have been included in *I.Oropos* 541, 584, 633, 642, 695, and 707.

469. Oropos. Stamped jug, 2nd/1st cent. B.C. White clay jug with painted representations of musical instruments on the shoulder and a stamped handle; found in a grave in the western cemetery of Oropos. Ed.pr. P.Agallopoulou, AD 54 B1 (1999) [2005] 101 (ph.). A jug with a similar stamp was found in Athens (Agora XXIX 952): Ἀττάλου

470. Plataiai. Fragment, Classical period. Poros fragment found in a deposit in Megali Vrysi. Mentioned by E.Vlachogianni, AD 54 B1 (1999) [2005] 329: [--]B[---]ΔΙΟΚ[---]

1Perhaps the name Διοκλῆς, attested in Plataiai (LGN IIIb: s.v.), Chaniotis.

471. Tanagra. History and topography. In an overview of the history of Tanagra and the extension of its territory, A.Schachter, *Pharos* 11 (2003) 45-74, briefly adduces and comments on the following inscriptions: IG I¹ 1149 (69); VII 579 (63), 2450 (54); XII Suppl. 646 (54); from Tanagra, and not Chalkis; see Robert, *OMS* III 1275-1281; SEG XVII 243 (70); XIX 363(r) (70); XXV 551 (71); XXXIV 560 (69); XXXV 411 bis (66); XLVI 82 (on Ἀρμύος; cf.

IG II² 1672 LL. 271/272; 55). LSAG² 94.5, 94.7, and 95.12 (64/65); Meiggs-Lewis, *GHF* 36 (70). See also our lemma no. 427.

472. Tanagra. Epitaphs. Classical period. Three stelai of black stone found reused in Hellenistic graves. Mentioned by A. Charami, *AD* 54 B1 (1999) [2005] 325. 1) Καλλιγίτα; 2) Πολυκλίδας; 3) Πολυνίκας.

[All the names seem to be in the nominative; Καλλιγίτα (from Καλλιγείων) is attested in Thebes, Πολυκλίδας in Tanagra, Πολυνίκας in Thessaly (but Πολυνίκος also in Boiotia), see *LGN IIIb*, s.vv., Chaniotis]

473. Thespiiai. Contests. J.-Y. Strasser, *BCH* 127 (2003) 271/272, argues that the Ἐρωτίδεια were a ἱερὸς στεφανίτης ἀγὼν from the Hellenistic period to the 1st cent. A.D.; in the 2nd cent. A.D. they became a money-game (θεματικός). In the catalogue of victors at the Erotideia (*SEG* III 335 + Robert, *Hellenica* II 5-14; ca. 150-200 A.D.) there are two cases of joint victories; when in sacred games the finals resulted in a draw, the crown was dedicated to the god (ἱερὸς). *SEG* III 335 LL. 15/16 and 25/26 refer to joint victors (συν[εστεφανώθησαν]). Strasser, συν[εστεφανώθη], *SEG* who were 'crowned together.' The expression is a metaphor for 'having reached a draw' and does not imply that they both actually received a crown; in fact they shared the money-prize. [From N.B. Crowther's study of joint victories (*Nikephoros* 13 (2000) 125-140 = id., *Athletika. Studies on the Olympic Games and Greek Athletics. Nikephoros* Beiheft no. 11 [Hildesheim 2004] 297-311), it indeed appears that expressions like συνεστεφανώθητες nearly always occur in inscriptions bearing on thematic contests, whereas dedications of crowns to the deity (ἱερὸς) occur in sacred contests. C. mentions one example of ποιήσαντα ἱερὸν in a money-game (θέμις): perhaps the exception which confirms the rule?, Pleket.]

The Thespiian Μουσεία are another example of a contest which started as a sacred game but became thematic (at least ca. 150 A.D.). The same is true for the Πτώια in Akraiphia. In the Imperial period various sacred contests failed to become εἰσελαστικοί, with all the financial benefits connected with that status, and instead became thematic, thereby offering the athletes an attractive money-prize.

473 bis. Thespiiai. Decree of the Isthmian association of Dionysiac artists, ca. 230-220 B.C. *IG* VII 1735a; *Syll.* 457. S. Aneziri, *Die Verelne* -- (see *SEG* LI 2279) 360/361 no. B4, restores in B LL. 7 [τοῦ ἀγῶνος or παντός ἄλλον ποιέσθαι] ἐπιμέλειαν [τῶν νικούντων]. *IG*).

474. Thespiiai. Catalogue of victories of the athlete Neikogenes, 1st cent. A.D. *IG* VII 1856/1857. J.-Y. Strasser, *BCH* 127 (2003) 270-272, suggests dating these texts to the 1st cent. A.D. S. argues that the contests mentioned in *IG* VII 1857 are ἱερὰ ἀγῶνες (previous interpretations: thematic games). The games held in Demetrias (Κοινὸν Μαγνητῶν), Chalkis

(Λειβίδης) and Larisa (Κοινὸν Θεσσαλῶν) are likely to be identical with those mentioned in *SEG* XXIX 430 LL. 9-11 (ἐν Χαλκιδί, ἐν Δημητριάδῃ, ἐν Λαρείῃ). S. suggests that these three cities are not likely to have organized games other than those mentioned in *IG* VII 1857. In *I. Sardis* 79 B (ca. 200 A.D.) see our lemma no. 1355) the same three contests are registered as θεματικοί. For the Erotideia in Thespiiai, mentioned in *IG* VII 1857, see our lemma no. 473.

475. Thespiiai. Honorary inscription of a cult association for P. Cornelius Ouetranos, 1st/2nd cent. A.D. Funerary cippus (our lemma no. 479) reused as a statue base; under the inscription remains of a crown in relief. Ed. pr. E. Vlachogianni, *AD* 54 B1 (1999) [2005] 329/330 (ph.). For similar honorary inscriptions set up by συνθῆται see *EB* 120-130.

Πόπλιον Κορνήλιον Ουέτρανον,
οἱ συναχθέντες ὑπ' αὐτοῦ συν-

θῆται, τὸν ἑαυτῶν εὐεργέτην

2 ὑπ' αὐτόν, ed. pr., ὑπ' αὐτοῦ, D. Koepfner, *BE* (2006) nn. 206

476. Thespiiai. Dedicatory epigram to Mnemosyne and the Muses, late 1st cent. B.C. Two fragments of a statue base. P. Jamot, *BCH* 26 (1902) 143-153; E. Preuner, *Hermes* 55 (1920) 406-412. Republished with commentary by G. Vottero, *art. cit.* (cf. our lemma no. 452) 108/109 no. 44 (French translation).

[Θεσιπίεες Μνα]μοσύνη κ[ὶ] ἡ Μῶσις]
[Ἑλ]ικωνιάδεσσ[ι] ἀνέ[θε]σαν·
Καλλοσύνην Ἑρατώ, [Κλ]ι[ώ] σκηπτ[ρ]· Οὐρανίη δὲ
4 λέκτρα, Θάλια γένοις, Τε]ρψιχόρη δὲ φῶν.
Μελπομένη δ' ὠδῖνα, [Πο]λύμνιο λῆμ[ι] ἑμὸν ὕμν[ει].
αἰδῶ δ' Εὐτέρπη, [Καλ]λιόπη δὲ νόον·
πᾶσαι Μνημοσύνην μέλ[λου]σιν με, τὴν μακαριστ[ήν].
8 μητέρι δ' ὠδῖναν [τέ]κνα τίνει χάριτας

Three elegiac distichs; the attributes of Terpsichore, Ouranie, and Euterpe (LL. 3-6) are unparalleled; this suggests that the imagery of the Muses had not received its fixed form until the beginning of the Roman Imperial period, V.

477. Thespiiai. Dedicatory epigram of the emperor Hadrian to Eros, ca. 134 A.D. (or 125 A.D.). *IG* VII 1828; Kaibel, *EG* 811; Pouilloux, *Choix* 48. P. Goukowsky, in *L'épigramme* 217-246, reprints the text and discusses it in the context of the deification of Antinous and the philosophical and religious ideas of Hadrian. Comparing this epigram with a hymn from Kourion (our lemma no. 1747 bis), he argues that Antinous is identified with Eros, the 'servant' of Aphrodite (παῖς Κύπριδος), to whom the emperor addresses his epigram. As Eros

was regarded as the son of the wind Zephyros and Ἀφροδίτη Εὐκλοία was a patron of seafaring, one of the aims of the dedication was a safe journey to Italy in 125 or rather 134 A.D. (cf. LL 7/8: σάφρων πνέσις). The offering of a hunting trophy to Eros, the hunter, alludes to the hunting activities of Hadrian and Antinoos. The philosophical and theological background of the poem is, however, more complex. Aphrodite (L. 1: λιγείη, L. 8: οὐρανία) is conceived as a patron of celestial harmony, a conception related to Platonic ideas and to the concept of *felicitas temporum*. Eros/Antinoos, who resides near the garden of Narkissos (L. 3) and who is characterized as 'chaste' (L. 7: σάφρων), is asked to serve as an intermediary between earth and heaven. [For the belief in intermediaries between a superior god and the mortals see, e.g., the theosophical oracle from Oinoanda (*SEG* XXVII 933: μετὰ δὲ θεοῦ μετὰ ἀνθρώπων ἡμεῖς), the function of Zeus as παράκλητος of a sinner, representing him in front of Mes in a confession inscription (*BIWK* 5), and a dedication to Janus, who is asked to 'and grant an easy approach to the presence of Jupiter' (Colle Maiorana in Latium; *An Ép.* 11996) no. 370, Chaniotis.] G. discusses in detail philosophical concepts connected with Eros as well as the apotheosis of Antinoos and his mystery cult in Mantinea (*IG* V.2.218 and 312) and Bithynion (238; with reference to *IGR* III 73 = *ATAM* 133, which mentions a θυήκοος τῶν μυστηρίων and a μυστοάρχης).

478. Thespiai (area of: Tateza). Signature of the sculptor Sosis, early 3rd cent. B.C. Base of local titanolithos found at Tateza. A. Plassart, *BCH* 50 (1926) 435/436 no. 69 (ph.). A. Vlachogianni, *AD* 54 B1 (1999) [2005] 332, reports that this base has been transported to the Archaeological Collection of Thespiai: Ἐδωσις ἐπόθησε

For the sculptor Sosis of Thespiai see *IG* VII 432 (not 1832; now in *I. Oropos* 414) and A. Plassart, *art. cit.* 429 no. 55, ed. pr.; cf. D. Knoepfler, *BE* (2006) no. 208.

479. Thespiai. Epitaph of Agathinos, 4th cent. B.C. Cippus of local titanolithos; a name inscribed in a band; the stone was reused as a base (see our lemma no. 475); found in a modern house in Thespiai. Ed. pr. E. Vlachogianni, *AD* 54 B1 (1999) [2005] 329: Ἀγαθίνος

The name is attested in Thespiai (*LGP* IIIb, s.v.), ed. pr.

480. Thespiai (area of: Ellopia). Epitaph, Classical period. Fragment of a limestone stele found in the area of Ellopia. Ed. pr. E. Vlachogianni, *AD* 54 B1 (1999) [2005] 332: [-]ΑΓ[-]Α[-]ΘΗ[-]ΝΟΣ

481. Delphi. Amphictyony: The ἀργυρολόγοντες. N.G.L. Hammond, *Historia* 52 (2003) 373-377, rejects the view of G. Roux, *L'Amphictyonie, Delphes et le temple d'Apollon au IV^e siècle* (Lyon 1979) 104-115 (followed by J. Buckler, *CQ* 46 [1996] 380-386), according to whom the three ναυπηγοὶ ἀργυρολόγοντες in service in the first half of 356 B.C. (*F. Delphes* III.5.5 l. 2) were appointed after the occupation of Delphi by Philomelos in order to receive donations and contributions sent to Delphi during this occupation. He argues that their task was not to receive, but to exact money, i.e. the fines imposed by the council on Sparta, the Phokians, and other states (cf. *Diod.* 16.23.3 and 16.29.3), prior to the occupation by Philomelos. D. Rousset, *BE* (2004) no. 188, points out that in *CID* II 7 (not used by H.) a date in the spring of 357 B.C. is suggested for the first mention of the ἀργυρολόγοντες; he doubts a connection of this office with the Third Sacred War.

482. Delphi. Amphictyony: The Roman Imperial period. Critically reviewing recent studies on the Delphic Amphictyony (*SEG* XLVIII 581 and L. 495), D. Musti, *RFIC* 129 (2001) 465-493, restates his views concerning the composition of the Amphictyonic council from Augustus to Hadrian (cf. id. in D. Knoepfler - M. Pierart (edd.), *Éditer, traduire, commenter Pausanias en l'an 2000* [Geneva 2001] 43-78). On 493 a reconstruction of the composition of the council according to Pausanias 10.8.1-5.

482 bis. Delphi. Liparians in Delphi. See our lemma no. 1010

483. Delphi. The sacred land of Apollo. After underlining the importance of specialized pastoralism in Central Greece (cf. *Gonnoi* 93; *IG* IX² 1.609 and 748), T. Howe, *Historia* 52 (2003) 129-146, argues that the development of the sacred land of Apollo in Delphi as an area of protected pasture (cf. *CID* I 10) is connected with the sanctuary's need for sacrificial animals. The keeping of sacred animals is attested elsewhere: *IG* II² 1638-1640; *IG* V.2.3; *I. Delos* 503. See also our lemmata nos. 493 and 2144.

484. Delphi. Theorodokoi in Italy. G. Manganaro, *ZPE* 142 (2003) 134-138, adduces the honorary decrees for the πρόξενοι and θεωροδόκοι Λυκίου Ορπίσιος Βρεντεσίνος (*SEG* I 148; Italian translation) and Νικόστρατος Ζωτικού Ἀνκωνίτας (*SGDI* 2612; Italian translation), as evidence for the relations of Brundisium and Ancona with the Greek world (cf. the Delphic proxenos Γάιος Στατόριος Βρεντεσίνος in *Syll.*³ 585 LL. 69/70). See also our lemma no. 1052.

485. Delphi. The regulations of the Labyadai, ca. 350 B.C. CID I 9; SEG XXXIX 463.
XLY 470; XLVII 526; XLVIII 587. In a review of F.Frisone, *Leggi e regolamenti*... (cf. SEG
LI 2308), L.Dubois, *BE* (2004) no. 11, interprets the word ENATOS (L. 38) as an antonym of
ἄνατος (cf. ἀνάατος in IG V 2.357 L. 177 and ἄνατος in I.Cret. IV 46 III 9), i.e. 'en faute'.
ἄνατος. According to this clause (LL. 37-39), whoever assisted in the inhumation of a dead
'polluted'. According to this clause (LL. 37-39), whoever assisted in the inhumation of a dead
person was regarded as polluted until earth (θράνα; cf. Hesych., s.v.) covered the body. In A
person was regarded as polluted until earth (θράνα; cf. Hesych., s.v.) covered the body. In A
LL. 20/21, H.Solin, *Arctos* 37 (2003) 191, suggests restoring K[ἀ]μτος (cf. app.cr.) instead of
K[ἀ]μτος (LGPV IIIb, s.v.). [See also J.McK Camp, in *Gestures: Studies Boegehold* 184/185, for the
unpublished copy (6th/5th cent. B.C.) of this text in Panopeus, Stroud.]

485 bis. Delphi. Treaty between Demetrios Potiorketes and the Aitolians, 289 B.C. SEG XLVIII 588; LII 523. K.Buraselis, *art.cit.* (cf. our lemma no. 2212) 44 note 18, suggests restoring in L. 37 πρὸς τε Αἰτωλοὺς καὶ τοὺς μετ' Αἰτωλῶν πολιτεύοντας (τοὺς ἐν Αἰτωλῳ πολιτεύοντας, SEG).

486. Delphi. Fragmentary list of victories of M. Aur. Demostrotos Damas, beginning of the 3rd cent. A.D. *F. Delphes* III.1.549 A-D; *SEG* XLII 461 (J. Bousquet; frs. a and d). Ed. pr. J. Y. Süssner, *BCH* 127 (2003) 276-292 (ph. of frs. a-c), adds a new fragment (fr. e), which had already been assigned by Bousquet to this inscription but had never been published, and (re)publishes the entire document. S. assigns these fragments to M. Aur. Demostrotos Damas (cf. our lemmata nos. 487 and 1355). We remember the surviving sections of the document.

1: [Μ. Αὐρ. Δημόστρατος Δαμῶς ὁ ἀρχιρεὺς τοῦ σύμπαν-
[τος ξυστοῦ, διὰ βίου ξυστάρχης καὶ ἐπὶ βασιλείων]
4 [τῶν Σεβαστῶν, πανκρατιστῆς περιουδοεικίῃ δις,
πύκνῃς ἄλειπτοι παράδοξις, Σαρδιανός], Ἀλεξαν-
δρεὺς, Δελφός, Ἥλεκτος, ---- 2 ethnics ----], Νεαπο-
λίτης, Περγαμηνός, [----- 2 ethnics -----]ος, Κοριν-
θίος] [-----] [vol] [-----]

2 = *F Delphes* fr. a+b l. 2 not in *F Delphes* || 3 initial or [τοῦ Σεβαστοῦ], if the text is prior to 197/198 A.D. S. in line, [-] εἰς ὅς, SEG || 4 Πιν[αρ]ός, -] Ἀλεξαν-. SEG || 5, no restoration, SEG || 5-7 S. adds *F Delphes* fr. b to l. 5-7 with [Δελ]φός, Η[α][τος] in l. 5, [Πε]ργαμηνός in l. 6 and [-] [vo] in l. 7; in L. 7, [Τρα]λλι-α[νός] or rather [Αν]τι[vo]ς, since the break before the nu seems to point to a vertical haste: [Αν]τι[vo]ς.

11 [----- προσβας δι' ἐκ παιδος [τὸν ἄνδρα] -----]
 [----- Νέαν Πόλιν Σε|βαστά, Παναθή|νηναις ἐν Αθήναις] -----]
 [----- Ὀλ|υμπικαί ἐν λη|ήναις -----]
 4 [----- Ἄλειψι ἐν Ῥόδῳ γ' Α| ----- Σμύρ|-----]
 [----- ναν Ὀλύμπια τὰ τῆς συνόδου, Ἀδ|ριανὰ Ὀλύμπια -----]
 [-----]ο, Βαλβί|λλα ἐν Εφέσω -----]

11 = *F Delphes* fr. III 1 [-·-·-· καιδοι[ρίθης -·-]. *F Delphes*, παιδω[v], Robert. *OMS* II 1158 II 2. [-·-·-· τῶ] β'. ἔστι
Παναθηναία -, *F Delphes* II 3 [-·-·-· Ολ[ύμπεια ἐν λθ[ήναις -·-]. *F Delphes* II 4 [-·-·-· Ἀλαία ἐν Πόσφ. Γα[-·-·
F Delphes, the three victories in the Halicaria in Rhodes are also on record in *Sardinia* 79 A L 14 (see our lemma
no. 1355). S interprets φ' as 'the third time' rather than as 'three times'. ἀκονισί vel sim., S 45 'Ολύμπια της
συνόδου, Ἀθριανὰ Ολυμπίων ἐν Σμύρνη -·-'. *F Delphes*

III: [-... πυγμὴν πινκρ. ἡμέρα] μιζ. Κοινόν [Ἀσίας ἐν Σμόρῳ]
 [-..... πυγμὴν ναυκρ.] ἐν μι'. Νέμ[εια]
 [-.....] . T [-.....]

III = the new fr. e, which does not join any of the other fragments; it is placed by S. between II and IV, just before IV II, restored by S. after IV. 1. 7. the Κοῦρον Νέστις contest must have been that at Smyrna, those held in Ephesos never managed to become eliteistic, S. II 2. 5 reads (‘sans aucun doute’) ENIMINE, the iota has an oblique stroke above as abbreviation mark, S. admits that the abbreviation (ἐν μι(ῇ) ἡμέρῃ) is unparalleled; he believes that this line records two victories on one day, one in boxing, the other in pankration at the Isthmian and Pythian games; alternatively, it may have been a double victory at the Nemea. (Νέμιστος πυγμαχίῃ παγκράτ.) ἐν μι(ῇ) Νεμίδεσσ[ι].

IV. [-.....] Σμόρν[αν] Ὀλύμπ[ια]
[τά] τῆς συνόδου, Ἀδριανὰ· Ὀλύμπια, θαρβύλλ[η]σ[α] ἐν]
[Ἐφέω, - - - - -] Ἀδρι[ά]ναια ἐν Ἀθῆναις, Ῥ[ώ]μην Κα-
4 [πετώλια, Νέαν Πόλιν] Σεβαστά, Νέμεια πυγμήν, Σάρ-
[δεις Χρυσάνθινον] πανκράτιον, Ἀλεξάνδ[ρειαν] Σε]-
[βάστειον πανκρ., Ἀλεξάνδ]ρειαν Σελεύκιον παν[κρ. καὶ Ἀδρι]-
[άνειον Φιλαδέλφειον πυγμήν] πανκρ. μιῇ ἡμέρᾳ· ὅσους θεματι]-
8 [κοὺς ἡγωνίσαστο πανκράτιον] κασι· ὁμοῦ παίδων καὶ [ἀνδρῶν]
[-.....?]

IV = *F.Delphes* fr. d II 1 [- πανκράτιον ἐν Πιεργάμω -]. SEG 2 [.. ἐν Ὀλυνπείῳ, βασιλεύοντι ἐν Εφέσῳ -]. SEG: for his restoration S. refers to II L.L. 4/5: two victories in two contests in Smyrna are mentioned: the Olympia and the Hadriana Olympia. S. (on 287) II 3. [--- ἀβριζάνει ἐν Ἀθήναις, Πάσις -]. SEG: *mitto eithet e.g.* 'Εφέσῳ or a contest that took place either in Ephesos or in Athens II 4. [- Σεβαστῶ Νέμεα πυνγίην -]. SEG II 5. [-]Ν πανκράτιον, ἀλεξάνδρειαν Σεβαστείον. SEG II 6. [--- πανκράτιον ἀλεξάνδρειαν Σελεύκειον πανκράτιον -]. SEG: the victory in Alexandria in the (ἀγών) Σελεύκειος is an important argument for S. in assigning the fragments of *F.Delphes* III.1.549 to M. Aur. Damostratos Omas: the only other attestation of this contest occurs in *I.Sardis* 79 C L 22 (see our lemma no. 1355), which concerns precisely that pankratiast. In addition, the victories and the honorary citizenships mentioned in the fragments of *F.Delphes* III.1.549 do not contradict the evidence in *F.Delphes* III.1.557 and *I.Sardis* 79 (our lemmata nos. 487 and 1355). Finally, the new readings in I L L. 3/4 and II L. 1 provide further confirmation II 7. [--- πυνγίην πανκρ. μὴ ἁμέρα: Ὀλύμπια]. SEG II 8 [-]11 νεκρὸν τοῦ παλῶν καὶ [-]1. SEG.

487. Delphi. List of victories of M. Aur. Demostrotas Damas, beginning of the 3rd cent. A.D. *F. Delphes* III.1.557; *SEG* XLII 458 (J. Bousquet). Republished by J.-Y. Strasser, *BCH* 127 (2003) 274/275.

- [Μ. Αὐρ. Δημόστρατος Δαμ]ᾶς · ὁ ἀρχιερεὺς τοῦ
[σὺμπαντος ξυστοῦ · δι]ὰ βίου ξυστάρχης · καὶ ἐπὶ
[βαλανείων τῶν Σεβα]στῶν · πανκρατιαστής
4 [δὲς περιδονεϊκῆς] · πύκτης ἁλιε[το]ῦ παρὰδοξος,
[Σαρδιανός · Ἀλεξάνδρου · Δελφός · Αθηναῖος
[----- ca. 18 -----]ς [·] Νεαπολεῖτης · Κορίνθιος
[----- ca. 22 -----]ύς · β[ου]λευτής) · Ἐφέσιος · β[ου]λευτής) ·
8 [----- ca. 10 -----] Τραλ]λιανός · Λακ[ε]δαίμονιος
[νεικήσας ἀγῶνας] τοὺς πάντας · Π[ρ]ο[·] ὦν ἱεροῦς
[νεικήσας ἀγῶνας] τοὺς πάντας · Π[ρ]ο[·] ὦν ἱεροῦς
[νεικήσας ἀγῶνας] τοὺς πάντας · Π[ρ]ο[·] ὦν ἱεροῦς
12 [νεικήσας ἀγῶνας] τοὺς πάντας · Π[ρ]ο[·] ὦν ἱεροῦς
[νεικήσας ἀγῶνας] τοὺς πάντας · Π[ρ]ο[·] ὦν ἱεροῦς
[νεικήσας ἀγῶνας] τοὺς πάντας · Π[ρ]ο[·] ὦν ἱεροῦς
[νεικήσας ἀγῶνας] τοὺς πάντας · Π[ρ]ο[·] ὦν ἱεροῦς
16 [νεικήσας ἀγῶνας] τοὺς πάντας · Π[ρ]ο[·] ὦν ἱεροῦς

6 [Μετλήσιος, Περγαμόνης, *SEG*; but the restoration of ethnics in Damas' inscription is hazardous: see our lemma no. 486 app. cr. ad L. 5-10, S. II 7. [Ἀντιοχεύς, Νεκρομυθεύς, *SEG*; too short. S., who suggests that at least one of these ethnics has to be restored here; β' = δὲς, *SEG*; β[ου]λευτής). S. II 8. [Σμυρναῖος, Τραλ]λιανός, *SEG* II 11. [ἐν Σά]ρδ[ει]ς, *SEG* (see L. 16); [Σά]ρδ[ει]ς, S. (also in L. 16) II 13, in fine, Νε[κ]ρομυθεύς, *SEG*; either Νε[κ]ρομυθεύς πανκράτιον), or, e.g., Νε[κ]ρομυθεύς Νέμεα, S. II 14, in fine [ἐν Περγάμῳ], *SEG* II 15 [Ἀδριανέ]α, *SEG*; rejected by S. (287 note 101) the order in which the victories appear is chronological, 5

488. Delphi. Hymn of Philodamos to Dionysos and honorary decree for Philodamos, ca. 339 B.C. L. Kappeler, *Palan, Studien zur Geschichte einer Gattung* (Berlin-New York 1992) 375-380. F. Croissant, *Les frontons du temple du IV^e siècle. Fouilles de Delphes IV. Monuments figurés. Sculpture 7* (Paris 2003) 7-10, reprints the text of the hymn and of the honorary decree for Φιλῶδαμος Αἰνῆσιδᾶμου Σκαρφεύς on the basis of K.'s edition (with a few modifications; French translation) discussing briefly the possible reference of the hymn to the sculpture of the temple of Apollo (L. 123: χρυσέος τύποις).

After summarizing the state of research on this hymn and discussing its content, A. Neumann-Hartmann, *MH* 61 (2004) 9-31, argues that the first performance of the hymn took place during the Theoxenia in the spring of 339 B.C. Observing that the first part of the hymn associates Dionysos with places that played an important part in the Amphictyonic Council (Boiotia, Euboea, Phokis, Attica, Thessaly, and Macedonia), she assumes that the hymn attempted to unite the Amphictyony and reconcile Athens and Thebes through the myth of Dionysos. The second part of the hymn hailed the establishment of Dionysos' cult in Delphi, introduced upon

the initiative of the Amphictyonic council and the priests at Delphi. N.-H. recognizes in the text allusions to the dangers that the sanctuary at Delphi was facing in 339 B.C. due to the tension between Athens and Thebes and the conflict between Athens and Amphissa. In her reconstruction of the events preceding the outbreak of the Fourth Sacred War, N.-H. briefly adduces *CID* II 43 (25). For some criticism see D. Roussel, *BE* (2005) no. 235.

489. Delphi. The so-called dedication of Kleobis and Biton, ca. 610-580 B.C. *SEG* XXXII 549; XLVI 564*. V. Brinkmann, *Die Polychromie der archaischen und frühklassischen Plastik* (Munich 2003) no. 206 (ph.; dr.), reads in L. 3 (fr. b) ἔγαγον τοῖς υἱοῖς; this confirms that the statues represent Kleobis and Biton and not the Dioskouroi. Cf. M. Sève, *BE* (2005) no. 67.

490. Delphi. Dedication to Dionysos Sphaleotas, ca. 133-120 B.C. *SEG* XIX 399. F. Queyrel, *Les portraits des Attalides. Fonction et représentation* (Athens-Paris 2003) 313-316, argues that the buildings dedicated by Herakleidas and his wife, Pista (b. L. 2: τὰν παστάδα καὶ τὸ οἶκμα) to Διόνυσος Σφαλεώτας should be identified with the buildings on the terrace of Attalos I, transformed into a sanctuary of Dionysos after 133 B.C. (probably around 120 B.C.).

PHOKIS

491. Drymaia. Documents concerning the repayment of money owed by Drymaia to a sanctuary and to the Oitaioi, after 167 B.C. *IG* IX.1 226-230 (*SGDI* 1529); Migeotte, *L'emprunt* no. 29. M. Beaudouin, *BCH* 5 (1881) 137-145, had assumed that the sanctuary to which Drymaia owed money was the federal sanctuary of the Oitaioi and that the πύλαια (II LL. 1-6), mentioned as the deadline for payments, was the meeting of the league of the Oitaioi; this view was generally accepted. W. Dittenberger (*IG*) identified the πύλαια as the meeting of the council of the Delphic Amphictyony, assuming that this gathering was a plausible context for transactions of this kind, but his view did not find any followers. A. Giovannini in T. Hantos (ed.), *Laurea internationalis. Festschrift für J. Bleicken zum 75. Geburtstag* (Stuttgart 2003) 287-297, points out that πύλαια is always used in connection with the Delphic amphictyony. Πύλαια θερινή (II LL. 2-6) is a synonym of πύλαια ὁπωρινή (290-293), and the συνέδριον (II LL. 28) is the Amphictyonic council (II LL. 27-29: 'les Oitaïens ont reconnu, lors de la pylaia (amphictionique), devant l'assemblée (des délégués de l'Amphictionie), que les Dryméens étaient quittes envers eux'). The Delphic Amphictyony was involved because one of the creditors (θεός: I LL. 4, 8, II LL. 16, 29) was the sanctuary of Apollo at Delphi (cf. *CID* II 125 L. 18; Isocr. 15.232; Aeschines 3.129), and not the federal sanctuary of the Oitaioi. On

288. G. provides parallels for loans given by sanctuaries to communities which participated in the cult (*IG* II² 1635; *IG* XI.4.559; L.Robert, *Monnaies antiques en Troade* [Geneva-Paris 1966] 15-17). Without excluding the possibility that the debts in question are connected with financial problems caused by the Second and Third Macedonian Wars, G. tentatively suggests that they may be related to the financial obligations of Drymaia towards the Amphictyony when the Phokians were re-integrated into it after the Third Macedonian War (295-297). For some criticism see D.Rousset, *BE* (2005) no. 246.

492. Elateia. Inscribed lamps, Roman Imperial period. Two clay lamps with signatures on their base, found in a cemetery at Alonaki. Ed.pr. F.Dakoronia - S.Dimaki, *AD* 54 B1 (1999) [2005] 368: 1) BOPHIO (decorated with grapes); 2) Σω.

[2. From the Attic workshop of Σώτηρ (*Agora* VII, pp. 53/54), Chaniotis].

493. Hyampolis. Document concerning the leasing of sacred land belonging to Apollo and Artemis, late Hellenistic period. *IG* IX.1.87. J.McInerney apud T.Howe, *art.cit.* (cf. our lemma no. 483) 142 note 32, suspects that the tenants of the sacred land offered animals to Artemis in return for the use of the land (cf. Paus. 10.35); these animals were used for sacrifices.

494. Steiris. Honorary inscription, 2nd/3rd cent. A.D. Upper left part of a block [a statue base?; the depth is not given] found reused in the north court of the monastery of Hosios Loukas C.Koilakou, *AD* 54 B1 (1999) [2005] 135 (ph.), presents a transcription in majuscule, identifying the text as an honorary inscription.

Ἡ βουλὴ [-----]
 Στεϊριέων [-----]
 ρον Λυκο[-----]

4 τὸν εὐεργέτην ---]
 πρῶτον τ[-----]
 ΩΣ Ψ[-----]

[1. In line 1, K., if the last letter is a K, εἶται ὁ δῆμος ὁ || 3. if the last letter (omitted in K's copy) is a M, Λυκομ[ι]δούς or Λυκομ[η]δούς || 4-5. the last letter in L. 4 is missing in K's copy; e.g., [δεκα]πρώτων or πρώτων τῶν πολιτῶν] or a reference to the fact that he was the first who served in a new office (e.g., [ἀγορευτήσαντα το] πρώτον τῷ ---] || 6. in fine, perhaps the symbol of denarii (*; ph.); in that case, the benefactor had donated 700 denarii, Chaniotis].

495. Steiris. Epitaph, undated. Block with pediment in relief; in a niche below the pediment a representation of a draped male figure (philosopher?); an inscription below the pediment; a Christian cross was later engraved on the right; found reused in the church of St

George at Lakka (near the Monastery of Hosios Loukas). Mentioned by C.Koilakou, *AD* 54 B1 (1999) [2005] 120 (ph.). No text.

EASTERN LOKRIS

496. Opous. Stamped amphora handle, Roman Imperial period. Stamped handle of a local amphora found in Atalanti. Ed.pr. L.Raselli-Nydegger, *Rei Cretariae Romanae Fautorum Acta* 38 (2003) 251 (ph.; dr.): Παράμουν

ATTOLIA

497. Thermos. Law concerning a colony in Same, late 3rd cent. B.C. *IG* IX².1.2. I.Calero Secall, in *Symposion 1999* 257-271, reprints the text and discusses the regulations concerning inheritance (LL. 9-21; Spanish translation); the similarity with the order of succession in *IG* IX².1.718 suggests the existence of 'órdenes sucesorios de carácter panhelénico'.

498. Thermos. Decree concerning the asylia of Magnesia on the Maeander, 208 B.C. *IG* IX².1.4c; Rigsby, *Asylia* no. 67. T.Corsten, *EA* 35 (2003) 113-117, argues that the Magnesians envoy Μνησιπτόλεμος may well be a descendant of Themistokles, who was given Magnesia (among other cities) by the Persian king. Themistokles had a daughter with the rare name Μνησιπτόλεμα, and his family exercised a long-lasting influence in the city. Μνησιπτόλεμος is the northwest Greek form for the Ionian Μνησιπτόλεμος, as the man must have been called in Magnesia itself; the name is not very common.

AKARNANIA

499. Alyzeia (area of: Drymonas). Stamped roof tiles, Hellenistic period. I.Moschos, *AD* 54 B1 (1999) [2005] 268, mentions the discovery of stamped clay roof tiles in a deposit in the sanctuary of Artemis Epikrateia at Drymonas Archontochoriou. Most of them bear the ethnic Ἀλυζείων.

500. Echinos. Potters' signatures, 1st cent. A.D. Inscribed pottery found in a grave. Ed.pr. F.Dakoronia, *AD* 54 B1 (1999) [2005] 356 (ph.): 1) Εὐτύ<χη>; (graffito on the base of a local

terra sigillata plate); 2) ΠΕΤΙΧΙΣΤΙΝΟΥ (lamp decorated with a rosette; an inscription engraved before firing on the base).

1 EYTYXHZ, ed.pr. | EYTYXHC on the ph. || II. read from the ph.; or ΠΕΤΙΧΙΣΤΙΝΟΥ. Chaniotis].

501. Empesos. Stamped roof tile, Hellenistic period. Fragment of a stamped roof tile of Lakonian type; found in the modern village of Empesos, under the citadel. Edd.pr. L.Kolonas - G.Alexopoulou, *AD 54 B1* (1999) [2005] 268 (ph.): Φιλ[α]-

[Probably Φιλ[α], Chaniotis].

ITHAKE

502. Ithake, Epitaph, Hellenistic period? *IG IX².1.1673*. H.Solin, *Arctos* 37 (2003) 276, rejects the tentative restoration of the name as <Υα>κύνθιος (D.Strauch; *AYKYNOIOΣ*, transcription of J.Lee), because the suffix -ιος is unusual in the Hellenistic period.

KORKYRA

503. Korkyra. Contract of a loan between two women, ca. 200-150 B.C. Lead tablet found at Figareto. Edd.pr. I.Velissaropoulou-Karakosta, V.Kontorini, I.Faklari-Konitsioti, *AE* 142 (2003) [2005] 115-138 (ph.; Greek translation), with thorough commentary on the legal aspects of the text and the personal names. In this contract, Lamaitha receives a house from Myrtis as a mortgage; in return, Lamaitha undertakes to make payments (LL. 4-6: καταβολαί), probably of a total of 225 silver units (L. 4). Lamaitha was probably guarantor for a loan which Myrtis had received from a third party; she agreed to make the payments on behalf of Myrtis, but demanded the house as a mortgage (cf. Demosthenes 33.8), in case Myrtis should not be in a position to repay her debt by the month Apellaios (LL. 6-9) [but see the app.cr.]. Since Φοινικῶς (L. 12) seems to correspond to April/May and Apellaios to July/August, the contract was intended to apply for a few months. As can be inferred from Myrtis' obligation to make the necessary repairs to the house (L. 9-11), she remained the owner of the house, but it seems that Lamaitha had the usufruct (ἀντίχρησις). The new text provides important evidence for transactions involving women without the presence of a κύριος, primarily known from manumission records in Central Greece, but also attested in other documents (e.g., *IG IX².798* from Korkyra and *Syll.³ 1185* = Migeotte, *Souscriptions* 28 from Tanagra; edd.pr.). Cf. the remarks of L.Dubois, *BE* (2006) no. 230.

Θεός· Λαμαίθα, δεκάτας
Πολιτῶν, οἰκίαν ὑποκαττί-
θεται τὴν ἐν ἄγκραι παρ Μυρ-
τίδος - ἀργυρίου - ΗΗΔΔΠ· τὰς δὲ κατα-
βολὰς Λαμαίθαν κατα-
βάλλειν· ἐπεὶ δὲ κα λυέ-
σθαι, χρὴ ἢ Μυρτίς μηνὸς
8 Ἀπελλαίου ἀποδόμεν
τῶργυριον· τὴν δ' οἰκίαν
Μυρτίδα εὐτροπίζειν, αἷ τι
κα δῆ· πρῶτανις Νέσσοσ.
12 μείς Φοινικῶς· ἐπάκοι·
Λαμαίθα Ἀριστόμνη Ἀριστοδάμου·
Μυρτίδι Φόρυς Ἀρχαγάθου

1. Λαμαίθα (Λάμα + αἰδός) was hitherto unattested, edd.pr. || 1-2 the tribe of the Πολῖται and its subdivision (δεκάτας) were not previously attested, perhaps this tribe consisted of the inhabitants of the city, edd.pr. || 2-3 for the unattested ὑποκατατίθεμαι cf. τίθεμαι/ὑποτίθεμαι and κατατίθεμαι (to receive as a mortgage), edd.pr. || 3 the ἄγκραι may not be the unidentified acropolis of Korkyra, but one of the hills on the eastern part of the promontory of Kanoni, edd.pr. || 6: rather ἐπειδὴ κα λή) λυέσθαι, 'quand Myrtis voudrait racheter, il faut qu'elle rembourse l'argent au mois d'Apellaios', Dubois || 11: perhaps κα λή, Dubois || 13: this is the first attestation of a woman as a witness in Korkyra, edd.pr. || 10 the rare εὐτροπίζειν (repair, put in order) is not attested in inscriptions and papyri, edd.pr. || 13. Ἀριστόμνη is attested for the first time, edd.pr. || 14 the three names were unattested in Korkyra (Φόρυς = anus), edd.pr.

504. Korkyra. Arbitration between Korkyra and Soterion, late 2nd cent. B.C. *IG IX².1.794* (*IG IX.1.692*; *SEG XIII 384*). G.Thür, *ZRG* 119 (2002) 326-339, reprints this document (German translation) and attempts to reconstruct the subject of the conflict between the polis and Σωτηρίων concerning damage to the roof of the νεώριον. According to his plausible interpretation, Soterion was not the owner of a neighboring building but the building contractor responsible for the construction of the σκευοθήκη (identical with the οἰκία in L. 9) which was damaging the νεώριον. A commission fined him, but Soterion was able to demonstrate that the damage was the result of a deficient building plan. T. discusses the terms ἐπίκρισις (cf. *IG IV² 75-77* and 98; *IPArA* 3) and ἐπιτίμιον, the possible content of the suit (alluded to in LL. 3-5), Soterion's defence (cf. LL. 5-14), the arbitration procedure, and the verdict of the arbitrators (cf. *Ilisos* 82 LL. 43/44; *I.Cret.* III.iv 9 LL. 32-37). T. suggests restoring LL. 20/21 as follows: [εἰ δ]έ τί ἐστι ἐπιτίμι[ον] προτέρων, συνελύθησαν ἐκάτεροι. P.Thonemann, *ZPE* 145 (2003) 114, suggests restoring [εἰ δ]έ τί ἐστι ἐπιτίμι[ον], ἀναγραφάντω κοινῇ ἐκάτεροι (cf. [εἰ δ]έ τί ἐστι ἐπιτίμι[ον], τὸς προβούλους ἐν τοῖς αὐτοῖς ἡμεροῖς, Wilhelm, *Akademischeschriften* III 462-468). According to Thonemann's restoration, ἐκάτεροι refers to the ἱεροποιοὶ and the πρόβουλοι mentioned in the publication formula (LL. 18-20).

505. Korkyra. Epitaph of Epiktetos, Roman Imperial period (or later). Plaque found near a grave at Garitsa. Ed.pr. G.Riginos, *AD* 54 B1 (1999) [2005] 494: 'Ενθάδε κεῖται ΘΙΟΥΔΕΟC 'Επικτήτος, ἐτών κ'

Undated: ΘΙΟΥ ΔΕΟC, ed.pr. (perhaps Εἰουδῶς (with ursive E), sc. 'Ιουδαῖος (cf. our lemma no. 2234; Chaniotis)

506. Korkyra. Inscribed tiles. B.Kindt, *Les tuiles inscrites de Corcyre* (Louvain-La-Neuve 1997) [2000] 27-112, presents a corpus of inscribed clay tiles from Korkyra (on 65-112, a catalogue of 331 inscribed tiles; ph.; dr.) with a general introduction to this material (25-63, history of research, types of inscriptions, types of tiles and stamps, letter forms, finding places, onomastics, prosopography). [The fourth fascicule of *IG IX*² I appeared in 2001 and could not consider this publication, which with a few exceptions presents the same material; e.g., K. has one more example \square ἐπὶ Ἀλκίονος (cf. *IG IX*² I.1076) and two more of ἐπὶ Ἀπολλοδώρου (cf. *IG IX*² I.1079), but omits ἐπὶ Ἀλεξάνδρου (*IG IX*² I.1074), ἐπὶ Ἰηλία (*IG IX*² I.1098; cf. no. 276 in K.), ἐπὶ Πανθησ[ία] (*IG IX*² I.1113), and Τλημ[...]. (*IG IX*² I.1074); Κηθίωνος (nos. 113/114) should be corrected to Κωθίωνος (*IG IX*² I.1099); nos. 328-330 (*IG IX*² I.1043/1044 and 1054) were excluded from *IG IX*² I as forgeries, Chaniotis.] Most of the inscribed tiles are stamped, but there are also a few graffiti (86, 138, 231, 267, 318).

The stamps usually name πρυτάνεις (ἐπὶ + name in the genitive: I-43; nos. 44 and 50-54 present names in the nominative). Almost all the prytaneis were already known from specimens included in *IG IX*² I.735-819 [three prytaneis were not in the editio maior of *IG*, but were included in the editio minor: ἐπὶ Θεομνάστου (106-108 = *IG IX*² I.1096), ἐπὶ Λέοντος (115-126 = *IG IX*² I.1100), and ἐπὶ Νικάρχου (152 = *IG IX*² I.1106)], but K. adds further stamp types mentioning known prytaneis as well as further attestations of known stamps [now also in *IG IX*² I.1071-1136]. The following prytaneis are new: ἐπὶ Ἡρακλείτου (105) and ἐπὶ Στράτωνος (209/210) [included in *IG IX*² I.1118 in the lemma ἐπὶ Στράτιου, but there is a fragment on which K. reads ἐπὶ Στράτωνος, Chaniotis]. Other texts (none of them in *IG IX*² I) include: δα[μύσιος] (monogram of ΔΑ: 278-313), the ethnic Κορκυραίων (monogram of ΚΡΑ: 314/315); two Latin stamps (316/317): a single letter (318); and a monogram (ΕΑ: 321). There are also two incerta: the stamp no. 320 [*IG IX*² I.1135] and three specimens of the same stamp (323-325) [two of them in *IG IX*² I.1136/1137, where the restoration [Λιν]θήρος, is tentatively suggested; the third specimen (no. 323) has two further letters at the beginning: [-]ΑΝΘΗΡΟΣ, probably [Π]άνθηρος; the names Πάνθηρ, Πάνθηρος, Πανθήρος vel sim. are all well attested (*IGPN* I-IV), Chaniotis].

See also our lemma no. 2255 bis.

LEUKAS

506 bis. Leukas. Honorary decree for Damophon. See our lemma no. 388.

THESSALY

507. Thessaly. Epigraphists: Y.Béguignon. J.-C.Decourt, in *Τὸ Ἔργο τῶν Ἐφορειῶν Αρχαιοτήτων καὶ Νεωτέρων Μνημείων τοῦ ΥΠ.ΠΟ στὴ Θεσσαλία καὶ τὴν εὐρύτερη περίοχὴ τῆς (1990-1998). 1η Ἐπιστημονικὴ Συνάντηση* (Volos 2000) [2003] 161-171, summarizes the archaeological and epigraphic research of Y.Béguignon in Thessaly (1924-1935) and compiles a bibliography of 48 of the French scholar's publications pertaining to Thessaly.

508. Thessaly. Inscriptions. The following inscriptions which have been presented in earlier issues of *SEG* are mentioned in recent reports concerning excavations in Thessaly: *SEG XXV* 659 (A.Tziafalias in *Τὸ Ἔργο -- στὴ Θεσσαλία* (cf. our lemma no. 502) 88) [for a different restoration see *SEG XXXIX* 521]; *LI* 677 bis (unpublished; A.Tziafalias, *ibid.* 86 no. 1); *LII* 560 (F.Dakoronia, *ibid.* 19); *SEG LII* 561 (B.Inizesiloglou, *AD* 54 B1, 1999, [2005] 408).

509. Thessaly. Topography. For what may be the first attestation of the hitherto unknown city Θύρηϊον/Θύρειον in Ainis see our lemma no. 878.

510. Aiginion. Manumission records, 1st cent. B.C.-2nd cent. A.D. M.-E.Zachou-Kontogianni, *Egnatia* 7 (2003) [2004] 29-49 (in Greek; English summary), republishes the manumission records from Aiginion based on autopsy, with many new readings and comments on prosopography.

*IG IX*² 2.324 (34-38; ph.): New readings: A L.L. 2/3: Ἰπποκράτους [Ἰππο[...], *IG*], L.L. 4/7: ἀπὸ Γ[λα]ύκου τοῦ Διονυσίου Διονύσι[ος], Ἀύκος, Τροφίμη, [-----], Ποσίχα, Μο[-----]λος, Παραμόνια ἔδωκαν τοῖς γινόμενοις τῇ πόλει στατήρας] (remains of letters in *IG*); B L.L. 4/5: καὶ Νεόπολις (κ...ι.ραῖς, *IG*); C L.L. 1-3: [Στρίατηγούντος] --[πόλεως] οἱ ἀπελευθερωθέντες | [Σ]ωτηρίας καὶ Εὐσέβης καὶ Πολύξε[ρος] ([-- οἱ ἀπελ.]ευθερωθέντες | [--] καὶ Εὐσέβης καὶ Πολύμ[...], *IG*); C L.L. 4: σνατήρας (στατήρας ιε', *IG*).

The second record (B) and the strategia of Ἀσκάπων should be dated to the late 1st cent. B.C./early 1st cent. A.D. (contra, Kramolisch, *Die Strategen des Thessalischen Bundes* 91: ca. 100-90 B.C.). The third record (C) is later than the metrological reform of 27 B.C. (cf. *SEG XLVII* 665) and should be dated to the 2nd cent. A.D.

*IG IX*² 2.325 (42-45; ph.): New readings: A L.L. 1: Νεικόπολις ([Ν]ικόπολις, *IG*); A L.L. 7-9: μινδὸς Ἰπποδρομίους' ([μ]ινδὸς Ἰπποδρομίου[...], *IG*); B L.L. 8: λο(ιπῶν) ἔξ (ΑΘΖ, *IG*). Ἀμφίλογος in B L. 6 is a form of Ἀμφίλογος (cf. Φίλιππος/Βίλιππος, Βουλομάχα/Βουλομάγα).

B.Helly, *BCH* 99 (1975) 130/131, has rejected the identification of the strategos Ὀπτιος Γραικήτιος (A L.L. 6/7) with Γραικήτιος Πρόκλος (*IG IX*² 2.21+add.: early 2nd cent. A.D.), since the latter's praenomen is Ὠ(λος) (Aulus); Z.-K. argues, however, that Ω may be a wrong spelling for Ο, Ὠπτιος cannot be restored in *IG IX*² 2.21: it is a gentilicium, not a praenomen. Chaniotis.]

IG IX.2.326 (38/39): This text may be identical with **IG IX.2.328**.
See also our lemmata nos. 511-514.

511. Aiginion. Manumission records, late 1st cent. A.D. IG IX.2.323. Republished by M.-E. Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 31-34 (ph.). Under the published inscription (A), Z.-K. recognized a second text (B), written with smaller letters. The discovery of the second text, which certainly belongs to the Augustan period, shows that the eponymous strategos Ἀλέξипπος (A L. 1) is the strategos of the Augustan period (A.S. Arvanitopoulos, *AE* [1916] 29 no. 278 L. 23; *F. Delphes* III.1.488; *IG IX.2.550* L. 11) and not his homonymous ancestor (?) of 161/160 B.C. We present the new text.

B: |-----] NO[-----] ἔτους Σεβαστοῦ -----
|-----] οὔ ἀφ' ἧκαν [ἐλευθέρ]αν [-----]

512. Aiginion. Manumission record, 2nd/3rd cent. A.D. IG IX.2.1342. M.-E. Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 39-42 (ph.), presents a complete new edition. The expression τοῦ κυρίου ἡμῶν (A L. 1), the ligatures, the symbol * used for denarii, the letter forms, and the decoration with folia suggest a late date.

A: Στρατηγούντος τοῦ κυρίου ἡμῶν Καίσαρος·
ἀπὸ Καλλιστράτου τοῦ Φιλοκλέους
ἀπλευθερώθη Εὐδόκιμος
4 δοὺς τοὺς νομίμους στατή-
ρας τῇ πόλει ταμίᾳ Πέκλῳ
Λεοντιδῇ

B: Στρατηγούντος) Μνάσιανος τοῦ Μνά-
σιανος το δεύτερον·
Πρωτογένης ἀπελευ-
4 θερωθεὶς ὑπὸ Με-
λανθίας τῆς Ἀλεξάν-
δρου ἀπελευθέρως ἔδω-
κε τοὺς νομίμους στατή-
8 ρας τῇ πόλει (δηνάρια) κβ' <
ταμίᾳ Νικασικράτῃ
Ἀνδρονείκου

We do not record the differences from the text in *IG*, except for the personal names in A LL. 1, 5/6 and B LL. 1/2, since the greatest part of the right side of the inscription could not be read by E.M. Pridik (1896) on whose text the *IG* edition is based || A 2. Καλλιστράτου [τοῦ -]. *IG* || 5.6 ταμίᾳ] Λεοντ[...], *IG*; the Hellenized nomen Πέκλος is otherwise unattested, Z.-K. [this is not a gentilicium but a name followed by a patronymic

adjective, Chaniotis] || B 1-2 [ἡ]α[σ]ιανος [τοῦ ἰ]δ[α]σιανος ΠΟΛΙ-... *IG* || 3-6 remains of letters, *IG* || 9-10. Νικασ[...], Ἀνδρονείκου. *IG*

513. Aiginion. Honorary inscription for the emperor Probus (276-282 A.D.) and manumission record, 3rd cent. A.D. IG IX.2.327. This text was rediscovered by N. Nikonanos in Kalambaka, near Agios Prodromos. An honorary inscription (A) is written on the main face; underneath, two manumission records in two columns (B/C); another manumission record is written on the right side (D); a fourth manumission record, written on the left side, is barely visible. M.-E. Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 45-49 (ph.), presents a complete new edition.

A: [Αὐτοκράτορα Κα]ῖ[σα]ρα
[Μάρκον] Αὐρήλιον [-----]
[-----] Πρόβον [---]
4 [-----] vacat

B: [-----]
[-----] ἀπ[ελευ]-
[θερωθ]... ὑπὸ ---] νόμου ξε-
4 [νικῇ ἔδωκ... τῇ πόλει] * κβ' <
[ταμίᾳ -----]
[μηνός -----]

C: Συνέτη ἡ ἀπελευθερω-
θεῖσα ὑπὸ Μουσαγένους
τοῦ Πρόκλ[ου] ξενικῇ

4 ἔδωκε τῇ πόλει στατήρων * κβ' <
ταμί[α] Νεικάνορι [---] [AM[---]
[---], μηνός] Ἀγαγυ[λίου -]

D: Οἱ ἀπελευθερωθέντες
ὑπὸ Φορτανάτου [τοῦ Παρα]-
μόνου [ξενικῇ [-----]
four illegible lines

8 [-----] ὑπὸ Φορ-
τανάτου [-----]
[-----]

11 Ἀπολλωνίου [-----]

two illegible lines
14 [-----] νόμου [-----]
[-----]

We do not record all the differences from the text in *IG*, which has only remains of letters for A, only part of C, and no text for B and D || (B 3-4. οἱ ξενικῇ λύσει [cf. C L. 3 and D L. 6] see R. Zelnick-Abramowitz, *ZPE* 153 (2005) 108-112, Chaniotis] || C 2-3. Μ[ο]ισαγένου[υ] τοῦ Μο[ι]ραγένου, *IG*

514. Aiginion. Honorary inscription for Septimius Severus and Caracalla, ca. 199-210 A.D. IG IX.2.329. Republished by M.-E. Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 510) 30/31 (ph.), with remarks on the date.

515. Atrax. Inscriptions. J.-C. Decourt, B. Helly, *BE* (2003) no. 276, point out that some of the stones found by farmers of Zakro (ancient Phayttos) were found in their fields near ancient Atrax. Consequently, inscriptions turned in by inhabitants of Zakro/Phayttos (e.g., *SEG* L1 732/733) may in fact be from Atrax.

A.Tzifalias, in *Tò 'Ergo -- στή Θεσσαλία* (cf. our lemma no. 507) 86 no. 2, mentions an unpublished inscription from Atrax showing for the first time that Thessalian poleis had 12 tribes. For another ineditum see our lemma no. 516.

516. Atrax. Decree of a city of Lesbos, 3rd cent. B.C. A.Tzifalias, in *Tò 'Ergo -- στή Θεσσαλία* (cf. our lemma no. 507) 86 no. 3, mentions an unpublished decree of a city of Lesbos. It awards Atrax a golden crown for providing for free 1000 baskets of grain during a shortage of grain.

517. Atrax. Acclamation for the stasiarchos Polymedes (?), 3rd/2nd cent. B.C. IG IX 2 501; SEG XLV 644. B.Helly in *Tò 'Ergo -- στή Θεσσαλία* (cf. our lemma no. 507) 151-160, republishes his edition of this text (cf. SEG XLV 644), pointing out that its origin is Atrax, not Phayttos (IG). He argues that the text was written on the capital of a Doric column that supported a portrait bust of Πολυμήδης. This person may be Polymedes of Larisa, commander of the Thessalian cavalry sent to Athens in 431 B.C. (Thuc. 2.22). His bust may have decorated a public building much later (cf. our lemma no. 554).

518. Azoros. Letter of King Antigonos Doson, ca. 229-221 B.C. A.Tzifalias, in *Tò 'Ergo -- στή Θεσσαλία* (cf. our lemma no. 507) 90, mentions an unpublished letter of King Antigonos Doson to Νικάρχος Ἀλκίππου, royal ἐπιστάτης in the area of the Πεπραττοῖ Τριπολίται. The stele with the letter was found in situ in the court of Νικάρχος' villa. It concerns the administration of his property after his death.

519. Azoros. Epitaph of a family, 4th cent. B.C. SEG LI 689. J.-C.Decourt, B.Helly, BE (2005) no. 290, correct the reading of the name in L. 2 to Δαξέτα (Δαρέτα, SEG).

520. Chyretiai. Prosopography: the family of Mnesimachos and Habrias. G.Lucas, in *Tò 'Ergo -- στή Θεσσαλία* (cf. our lemma no. 507) 173-187, collects and reprints the numerous epigraphic attestations of Μνησίμαχος Ἀβρίου, Ἀβρίας Μνησιμάχου, Μνησίμαχος Φιλώτου, and Μνησίμαχος in Chyretiai (almost all of them published by A.S.Arvanitopoulos, AE (1917) 1-37 and 111-150), attempts to place them in chronological order (with reference to the strategoi Μενεκράτης, [-]σανδρ[-], Φιλοξενίδης, Ἰππάρχος, Ἀμύνανδρος, Ἄρμων, Κίλλος, Δίκαιος, Γραυκίτιος Γενναῖος, Λεοντομένης, Ἀγοθάνωρ, and Εὐπραξίδης) and reconstructs the stemma of their family. 1st cent. B.C.: A.S.Arvanitopoulos, AE (1916) 88 no. 294 (Mnesimachos); id., AE (1917) no. 309. Reign of Augustus (ca. 26-19 B.C.): *ibid.* nos. 310, 331, 332, and 339 (Habrias 1, Mnesimachos 1, Habrias 2). Reign of Augustus/Tiberius (or later): *ibid.* nos. 314 and 345 (Mnesimachos 2, Habrias 3, Mnesimachos 3?). Reign of Hadrian: *ibid.* nos. 311, 313, 315, 320 (Mnesimachos 3?, Habrias 4), cf. F.Stahlin, MDALH

52 [1927] 86-93 (Ἀβρίας Μνησιμάχου Χυρεττεύς, found in Damasi which L. identifies with Phalanna). Ἀρμοδῖος Μνησιμάχου (AE [1917] no. 309) was not a member of this family. Μνησίμαχος Φιλώτου (*ibid.* no. 316) may be the same person as Μνησίμαχος in *ibid.* nos. 327 and 330 (mid-2nd cent. A.D.).

521. Demetrias. Dedication to Artemis Pagasitis, 2nd cent. B.C. IG IX 2.1123. S.C.Cole, in S.Blundell - M.Williamson (edd.), *The Sacred and Feminine in Ancient Greece* (London-New York 1998) 31 with note 8 (translation; cf. SEG XLIX 2472), associated the verb νεβείω in this text (cf. SEG XXXIV 486 and XLIII 240) with a ritual in honor of Artemis in which virgins assumed the role of fawns. B.Helly, J.-C.Decourt, BE (2004) no. 203, point out that this verb designates the rite of transition from one age-class to another (see SEG XLIV 1748).

522. Demetrias. Epitaph of Thersagoras of Polyrrhenia, late 3rd cent. B.C. A.S.Arvanitopoulos, *Θεσσαλικά Μνημεία* (Athens 1909) 272/273 no. 61 (cf. *I.Cret.* II p. 240). N.V.Sekunda, *Eulimene* 4 (2003) 77-80 (ph.), republishes the text and studies the iconography of the Cretan archer. He argues that Thersagoras served in the troops sent by the Polyrrhenians to Philip V in 220 B.C. (Polyb. 4.55.5). The careless execution of the stele suggests that he died and was buried in Demetrias before his unit moved to Euboea and Corinth: Θερσαγόρας | Κρής Πολυρρήνιος

523. Demetrias. Epitaph of Chairionides (?) of Lyttos, ca. 300-275 B.C. Painted pedimental stele; an inscription on top; under the inscription, a painted representation of a man (left) and his slave who holds a shield (right). A.S.Arvanitopoulos, AE (1908) 19; id., *Περιγραφή τῶν γραπτῶν στηλῶν Παγασῶν τοῦ Ἀθανασακείου Μουσείου Βόλου* (Athens 1909) 19. Republished by N.V.Sekunda, *Archeologia* (Warszawa) 52 (2001) 19-22 (dr.; ph.). The figure decorating the shield held by the slave is identical with the striding Poseidon on the coins issued by Demetrios Poliorketes after 294 B.C.; it seems that this image also decorated the shields of Demetrios' troops; it must have been abandoned as a symbol of the Macedonian monarchy in the 270s at the latest. Consequently, Chairionides' stele must be dated to the first quarter of the 3rd cent. B.C. (S.): Χαίρωνιδης | Εἰς[αδ]ίου | Κρής | Λύττιος

1. Χαί[κοκ]ήδης Α.; <Κ>αί[λμ]ήδης, LGPN I, s.v.; Χαίρωνιδης, S., following a suggestion by B.Helly, who associated this man with Ἀνδροκάδης Χαίρωνιδου Κρής Λύττιος in IG IX 2.365 (also from Demetrios) [Χαίρωνιδης] on the basis of the ph., Chanousis; 2. Εἰς[αδ]ίου, A., cf. LGPN I, s.v.; Ἰκάριος; Εἰς[αδ]ίου (cf. Ἰκαδίων, Βικαδίων, Γικαδίων), S.

524. Demetrias. Amphora stamps, 3rd cent. B.C. A corpus of the amphora stamps found at Demetrias (1968-1981) is presented by ed.pr. A.Furtwängler in id. (ed.), *Demetrias*. Band 6 (Würzburg 2003) 113-156 (ph.). The corpus contains 111 stamped amphora handles from

1-2. Probably a dedication by the members of a tribe, phratry, or association (οἱ Σύν[...]-]δαί, οἱ σύν [name --] [δαί] rather than οἱ σύν [---] [δαί] (a name in the dative), ed.pr.

531. 137/138. Dedication to Apollo Aisonios, ca. 175-150 B.C.. Marble stele with a painted panel within a frame; an inscription on the frame; the painting represents three or four figures with oars (?), possibly in a boat: [Ἀπό]λλωνι Αἰσωνίῳ Φιλόλαος Νικάνορ[ς] | εὐξάμενος

532. Halos. Dedication to Demeter, Hellenistic period. Base found in the lower town. (Ed.pr. E.Nikolaou, AD 54 B1 (1999) [2005] 395. Cf. ead. in A.Mazarakis Ainian (ed.), *Ἀρχαιολογικὸ Ἔργο Θεσσαλίας καὶ Στερεᾶς Ἑλλάδας. Πρακτικὰ Ἐπιστημονικῆς Συνάντησης*, Βόλος 27.2-2.3.2003, I (Volos 2006) 125 (dr.) [3rd cent. B.C., Chaniotis].

Νικοβούλα : Πολυκλείτου | θυγάτηρ : Δάματρι

533. Halos. Graffiti, Hellenistic period. Graffiti on vases found in Hellenistic houses. Ed.pr. C.Beestman-Kruyshaar in H.R.Reinders - W. Prummel (edd.), *Housing in New Halos. A Hellenistic Town in Thessaly, Greece* (Utrecht 2003) 92 and 266-270 nos. P 257 and P342/343 (dr.): 1) μέλι (266 P257; a 'tub' inscribed on the rim; dr.); 2) Ἀγάθωνος (92 and 270 P342; pithos lid, inscribed before firing; dr.); 3) Ἀγ[ά]θωνος (92 and 270 P343; pithos lid, inscribed before firing).

1. 'illegible incisions on lip', ed.pr.; read by M.Sève, *BE* (2005) no. 113 (indication of the content (honey), Chaniotis) || 2-3. a potter's name, ed.pr. [rather the owner's name, Chaniotis].

533 bis. Homolion. Decree recognizing the asylia of the Asklepieion of Kos, 242 B.C. See our lemma no. 850.

535. Hypata. Honorary decree for the doctor Glaukos of Hypata, ca. 179-146 B.C. IG IX.2 11. Republished by E.Samama, *op.cit.* (cf. our lemma no. 2191) 179-181 no. 077 (French translation), who points out that Θε[μ]ίσω[νος] is an alternative to Θε[ρ]ίσω[νος] in LL. 14/15.

536. Kastri Tyrnavou. Inscriptions. SEG LI 730/731. J.-C.Decourt, B.Helly, *BE* (2005) no. 287, reject the identification of Kastri Tyrnavou with ancient Phlaxana.

537. Kierion. Epitaph of Paramonos, Andromenes, and Diomedea, 3rd/4th cent. A.D. IG IX 2.268. B.Intzesiloglou, AD 54 B1 (1999) [2005] 419 (ph.; transcription in majuscules), reports that this relief stele was refound in a home for the elderly in Karditsa. [From L.'s transcription one may infer that the letter E in ΕΥΚΕΤΩΣ (l. 3), restored in IG, was written between LL. 3 and 4; L.'s transcription of L. 4 differs from that in IG: ΦΩΝ ΠΙ ΚΤΩC ΟΡΑ, L.: ΦΩΝ Ν ΟΠΡ. ΕΥΚΕΤΩC .ΒΕ...Τ... IG, Chaniotis].

538. Kierion. Stamped roof tiles, Hellenistic period. Two stamped roof tiles. Ed.pr. E.Nikolaou, AD 54 B1 (1999) [2005] 413: 1) [Κι]ρίων | [Λσάν]δρου; 2) [Τ]ιμοκλέου[ς].

Text in majuscules, no restoration. ed.pr. (cf. SEG LII 553 A 12 cf. SEG L 525, Chaniotis).

539. Krannon. Honorary decree for judges from Karystos, ca. 150-100 B.C. Lower part of a marble stele in the Museum of Larisa, Y.Béguignon, *BCH* 59 (1935) 71-73 no. 4 (ph.). M.E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 22/23, points out that the information provided by A.Arvanitopoulos, *PAAH* (1915) 172, shows that the provenance of this stele is Krannon and not Larisa. The identification of the tagos Hegesaretos (L. 17) with a homonymous Larisean friend of Cicero (*ad fam.* 13.25), as suggested by Kramolisch, *Die Strategen des Thessalischen Bundes* 26, should therefore be rejected. We present this text which has never been included in SEG.

[----- ἐπαινέσαι δὲ καὶ στεφανῶ]-
[σαι τὸν δῆμον τὸν Καρυστιῶν ἀρετᾶς]
[ἐνεκα καὶ εὐνοίας τῆς πρὸς τοὺς Κρανωννίους]
[διὰ τὸ ἄνδρας καλοὺς κάγαθους] ἐξαπο-
[στεῖλαι --- ca. 15-17 ---] JOAHN· ἐπαινέ-
[σαι δὲ καὶ τοὺς δικασ]τὰς τοὺς ἐξαπεσο-
4 [ταλμένους -----] ὸν Ἀριστοφίλου, Χαίρε-
[-----] οκρίτου, Ἀμφικλῆν Ἀμφι-
[-----] καὶ τὸν γραμματῆ αὐτὸν Ἀριστοφίλου
[-----] ὸνος ἐπὶ τῇ ἀναστροφῇ ἢ πεποιθ-
8 [ται ἐ]ν τῇ παρεπιδημίᾳ καὶ ἐπὶ τῷ διαδικά-
[σαι δικαίως καὶ δεῦσθαι αὐτοῖς καὶ ἐγκό-
νοις προξενίαν, πολιτείαν, ἐπινομίαν, ἀσ-
φάλειαν πολέμου καὶ εἰρήνης καὶ ἄλλα τί-
12 μα πάντα ὅσα καὶ τοῖς λοιποῖς προξένοις·
καὶ τὸν ταμίαν τῆς πόλεως Φιλόλαον Πειθο-
λάου προνοηθῆναι ὅπως ἀναγραφῇ τότε τὸ πῆ-
φισμα εἰς κίονα λιθίνην καὶ [ἀνα]θεῖναι ἐν τῷ
16 ἱερῷ τοῦ Ἀσκλη[ρ]πιοῦ· προνοηθῆναι δὲ καὶ τοῖς
ταγοῦς τοὺς περὶ Ἠγῆσάρετον, ὅπως διαπ[ο]-

- σταλή τότε τὸ ψήφισμα εἰς Κάρυστον πρὸς τήν
 20 τε βουλὴν καὶ τὸν δῆμον καὶ παρακαλέσαι
 τὸν δῆμον ὅπως ἀναγραφῇ εἰστήλῃν λιθίνῃ
 καὶ σταθῇ ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος τοῦ Πυθίου

Restored by B., who left the question open whether one should restore in L. 3 Ἀριστοφίλους or Κρανσίφίλους but suggested the sanctuary of Asklepios at Krannon as the inscription's most probable provenance II 19, in line, ἔργοι. B., a typo for ἐργοί?; Chaniotis!

540. Lamia. Award of proxy and citizenship to Opountian judges, mid-3rd cent. B.C. (or ca. 100-50 B.C.). Marble ashlar block inscribed along the long side; found reused in a Hellenistic building complex. Ed.pr. P.Bouyia, *NAC* 32 (2003) 143-155 (ph.; dr.; translation), with detailed commentary on the names, the institutions, and the honors and privileges mentioned in this document. The similarity in content and letterforms with *IG IX.2.68* and *SEG XVI 373* (Ἀμόντιον in L. 9 is known as a proxenos in Delphi in ca. 263-256 B.C.) suggest a date in the mid-3rd cent. B.C., before the incorporation of Lamia into the Aitolian Koinon (shortly before 250 B.C.).

- Ἀγαθαὶ Τύχαι· Ἀμμιεῖς ἔδωκαν τοῖς δικασταῖς τοῖς Ὀπουντίοις [ca. 4-5] νι Ξενο-
 φάντου,
 Εὐμήλῳ Ἀρμύλῳ, Πασίνῳ Παιδύλῳ Ὀπουντίοις προξενίαν, πολιτείαν, ἰσοτέ-
 λειαν, ἐπινο-
 μιαν, ἐνκτησιν γᾶς καὶ οἰκίας, ἀσυλίαν, ἀσφάλειαν καὶ εἰρήνας καὶ πολέμου καὶ
 4 καὶ κατὰ θάλασσαν καὶ αὐτοῖς καὶ ἐκγόνοις καὶ χρήμασι τὸν ἅπαντα χρόνον
 καὶ ὅσα τοῖς ἄλλοις δίδονται προξένοις πάντα· ἀρχόντων Κλεοδώρου, Σωφρονος,
 Λιωξίου, γραμματέωντος Βουλάρχου, στραταγέωντος Θηρομάχου, ἱπαρχέωντος
 Σωτίμου· ἕγγυος τῶς προξενίας Σωτίμος Ὀλύμπιος

1-2. The Opountian judges are otherwise unknown; the names Eumelos, Arimelos, and Paidylos are attested for the first time in this region. ed.pr. II 4-6. the magistrates are otherwise unknown, but the names are attested in Central Greece, except for Doxias, ed.pr. II 7. Ὀλῳπιος is a patronymic adjective (nominative) rather than the genitive of Ὀλῳπιος. ed.pr. contra B.Helly, J.-C. Decourt, *BE* (2005) no. 208 (a patronymic adjective would be Ὀλῳπιεύς).

541. Lamia. Dedication to Hermes, Hellenistic period. A statue (the head is missing) and its inscribed base, found at the entrance to the exhedra of the gymnasium; the gymnasium was built around 350 B.C., destroyed by an earthquake in the early 3rd cent., rebuilt and destroyed again by an earthquake in the late 2nd cent. B.C. Mentioned by F. Dakoronia, in *Τὸ Ἔργο -- στή Θεσσαλία* (cf. our lemma no. 507) 19: Σωκράτης Ἰ. Ἑρμεῖ

542. Larisa. Prosopography: Kephalos, son of Hippolochos. M.-E. Zachou-Kontogianni, *Egnatia* 7 (2003) [2004] 9-28 (in Greek; English summary), associates a series of inscriptions with Κέφαλος Ἰππολόχου, strategos of the Thessalian Koinon, possibly for three terms (ca. 27-12 B.C.): *IG IX.2.1295* a II L. 8; *SEG XXIX 531* L. 20 (Χεράλου τοῦ Ἰππολόχου); A.S. Arvanitopoulos, *AE* (1916) 29 no. 278 LL. 8, 33 (cf. our lemma no. 511); id., *AE* (1917) 21 no. 311 LL. 4/5; id., *AE* (1923) 148 no. 380 L. 2; id., *AE* (1924) 174 no. 407 LL. 24 and 32; J. Hatzfeld, *BCH* 35 (1911) 232-234 n. 4 B.L. 5; Y. Béquignon in *Mélanges helléniques offerts à Georges Daux* (Paris 1974) 4 no. 2 L. 5; The latter text (only partially published) attests the following sequence of strategoi: Κέφαλος, Ἀμεινίας, and, perhaps after a gap, Ἰπποκράτιδης (12 B.C.), Εὐδήμος, and Ἀμεινίας τὸ β'. This provides a terminus ante quem for the first term of Kephalos. Kephalos' parents may have been Ἰππολόχος Ἰππολόχου and Νικασίπολις Νικοκράτου (*IG IX.2.1232* = *SEG XLIV 450*). Kephalos did not belong to the family of Κλέαρχος (Kramolisch, *Die Strategen des Thessalischen Bundes* 26), but to that of Ἰππολόχος and Ἀλέξιππος (cf. J. Pouilloux, *BCH* 79 [1955] 454). For Kephalos and other persons associated by Z.-K. with this family see also our lemmata nos. 539, 548-551, 553, and 556. On the contrary, B.Helly, *art.cit.* (cf. our lemma no. 517) 154-157, distinguishes between two families: a family in which the names Ἰππολόχος and Ἀλέξιππος alternated, and a family in which the names Κέφαλος and Ἰππολόχος were common. J.-C. Decourt, B.Helly, *BE* (2005) no. 283, point out that Z.-K. has confused two homonymous men: a strategos around 30 B.C. and a homonymous strategos (his grandson?) during the reign of Tiberius.

543. Larisa. Document concerning the sale of public land, early 3rd cent. B.C. A. Tziafalias, in *Τὸ Ἔργο -- στή Θεσσαλία* (cf. our lemma no. 507) 86/87 no. 4, summarizes the content of a still unpublished stele with a text of 129 lines. In this document Larisa determines the conditions for the sale of public land. The sale of estates and the names of the purchasers are recorded at the bottom of the stele. The pieces of land are called ἰππότεια ἀρχαῖα (attested for the first time) [because of the lack of accents in the Greek report it is not clear if ἰππότεια ἰππότεια ἀρχαῖα (plural) or ἰππότεια ἀρχαῖα (singular)]; this term seems to designate lots given to the members of the aristocracy of horsemen in the Archaic period. It is not clear how they became public land and why the city now needed to sell them (to pay for the construction of the theater?).

544. Larisa. Two letters of Philip V and two decrees of Larisa, 217 and 214 B.C. *IG IX.2.517*; Syll.³ 543. I. Weiler, *Die Beendigung des Sklavenstatus im Altertum. Ein Beitrag zur vergleichenden Sozialgeschichte* (Stuttgart 2003) 174-178, comments on the passage of Philip's letter referring to the manumission of slaves in Rome (LL. 29-34) as a model which should inspire the Lariseans to recruit new citizens, and provides bibliography.

545. Larisa. Honorary decree of the Ptoleis for Nysandros from Larisa, 2nd cent. B.C. IG IX.2.520 (Ager, *Arbitrations* no. 78); SEG L 526. J.-C. Decourt, B. Helly, *BE* (2005) no. 267, defend the restoration κινδυνον προοράμενος (L. 16; προοράμενος. Canali de Rossi, *Sylloge* -- no. 145). They also point out that Nysandros was a citizen of Larisa Pelasgia (Kremasté, Canali de Rossi).

546. Larisa. Honorary decrees for the philosopher Satyros and Novius Latinus, late 2nd cent. B.C. A. Tziafalakis, in *Tò Έργο -- στη Θεσσαλία* (cf. our lemma no. 507) 87 no. 6, mentions an unpublished stela with two decrees. The first honors the philosopher Σάτυρος Φιλίνου Αθηναίος, who founded a school of philosophy in Larisa. The second decree honors Νούτιος Λατίνος Νουτίου [Νούλου, T. per errorem] Μακερτίνας, who was responsible for the liberation of Larisaean cavalymen in Sicily. They must have served in the army of Licinius Lucullus in 103 B.C.

547. Larisa. Manumission records, late 1st cent. B.C. (24 B.C. and after 8 B.C.). Fragment of the upper left part of a marble opisthographic stela found in 1993 in the citadel. Ed. pr. M.-E. Zachou-Kontogianni in *Tò Έργο -- στη Θεσσαλία* (cf. our lemma no. 507) 145. 149 (ph.). Ed. pr. assumes that the Augustan era (Έτους Σεβαστοῦ) started in Thessaly in 27 B.C. (not 32/31 B.C.); if the beginning of the era was the Battle of Actium (12 September 31 B.C.), the fourth year (29/28 B.C.) would antedate the award of the title Augustus to Octavian (the problem does not exist, however, if the Actian era began in Thessaly in 31/30 B.C. (as in other parts of the Roman East) and not in 32/31 B.C. (as in Macedonia); see W. Leschhorn, *Antike Ären* (Stuttgart 1993) 215/216, Chaniotis). Based on this observation, ed. pr. suggests the following sequence of strategoi of the Thessalian Koinon: Augustus (27/26, B.C.; IG IX.2.415b; SEG XXXIII 464); Τειμασίθεος τὸ β' (24/23 B.C.; this text); Ἰππαρχος (21/20 B.C.; IG IX.2.349b; AE [1913] 152; [1917] 118 no. 331); Μενεκράτης (20/19 B.C.; IG IX.2.349b; AE [1913] 152; [1917] 118 no. 332); Σώσιανδρος (19/18 B.C.; IG IX.2.1042; to be restored in AE [1917] 124 no. 339); Πολύδωρος (15/14 B.C.; IG IX.2.1296; AE [1913] 173; [1923] 128 no. 361; [1945/47] 110); Ἀπολλοδώρος (14/13 B.C.; IG IX.2.1296; AE [1913] 173; [1923] 128 no. 361; [1945/47] 110); Ἰπποκρατίδης (12/11 B.C.; BCH 99 [1975] 120); Πετραῖος (9/8 B.C.; AE [1917] 21 no. 312); Ἀπολλοδώρος τὸ β' (8/7 B.C.; *Gymn.* II 116; AE [1915] 17 no. 257; unpublished text: Έτους εἰκοστού Σεβαστοῦ, ἡ στρατηγαῦντος Ἀπολλοδώρου τὸ δεύτερον, μηνὸς ἑμβολίμου λοιπὸν ἔς); Μεγ[...], (6/5 B.C.; SEG XXXII 604, which should be attributed to Atrax) (the text given by Z.-K. 1149 note 17 Έτους κβ' Σεβαστοῦ κ[αθ] ὁ ἀνήρηναι στρατηγὸς Μεγ[...]; τειματέωντος Λέοντος τὸ Πανσελίον, φῶς δὲ Λέοντος) is very different from that in SEG XXXII 604, Chaniotis).

A. {-----} νοὶ ἔπ' αὐτῷ καὶ δεδω-
{---}Σ[-----] ἐπὶ στρατη-
γοῦ Τειμασίθεου τὸ δευ-
τέρων, Έτους Σεβαστοῦ τε[...]
4 τάρτου, οἱ ἀπ' ἐλευθερωμέ-
2 Εὐτυ[χος]-----

B. {-----} 4 {γοῦ Ἀπολλοδώρου τὸ τρίτον,
{-----} τοῦ] πρεσβυ-
{έρου τὴν διευτέραν ἐ-
{ξάμηνον τὴν ἐπὶ στρατη-
{ου -----}

A. 2. The first term of Timasitheos is recorded in IG IX 2.1299/1300; his son (?) Εὐδημος is mentioned as a tagos in SEG XXXIII 464, ed. pr. || B. 1 cf. {τειματέωντος Ἡρακλείδου τοῦ Ἡρακλείδου τοῦ] πρεσβυτέρου in an unpublished fragment of SEG XXIX 531 and {τειματέωντος Φιλανος τοῦ Φιλανος τοῦ] πρεσβυτέρου in unpublished manumission records (cf. IG IX 2.531), ed. pr.

548. Larisa. Manumission record, 1st cent. A.D. IG IX 2.1293. On the basis of autopsy, M.-E. Zachou-Kontogianni, *art. cit.* (cf. our lemma 542) 24 note 47, corrects the reading of LL. 16/17: Ἀλκίππου τοῦ Φιλανος καὶ ἰ---|ππου τοῦ Νεικοπόλεως (Ἀλεξίππου [τοῦ ---|ππου {Λαρισσαίου], Kramolisch, *Die Strategen des Thessalischen Bundes* 25 note 17, 26).

549. Larisa. Manumission record, late 1st cent. B.C. Right middle part of a marble stela found in ca. 1918-1920 in Larisa; now in the Museum of Larisa. Ed. pr. M.-E. Zachou-Kontogianni, *art. cit.* (cf. our lemma no. 542) 17/18 (ph.).

{-----}
{-----} ἀπὸ {-----}
{-----} καὶ Ἀγά[?]θωνος τοῦ Ἀμφιδίκου
{-----} καὶ' ----- ἀπὸ Κεφάλου καὶ vacat
4 {Ἰππολόχου καὶ Αὐτοκ[?]ράτας, τῆς γυναικὸς
[Κεφάλου, καὶ Ἡγη[?]σαρέτου καὶ Ἰππολόχου
[καὶ Φιλανίδου καὶ Δαυ[?]πύλας, τῶν τέκνων
{-----} ἀπὸ ----- τοῦ Ἰλάρου καὶ Νίκης vacat
8 [καὶ ----- τῆς γυναικὸς Ἰλάρου, καὶ Σωσ[...]
{-----} καὶ ----- πατρὸς τῆς Εἰσαγόρου
{-----} καὶ ----- ἰα ἀπὸ Σεμάκου vacat
[καὶ ----- τῶν ----- ἰππου vacat
12 {-----} ἀπὸ Μηδίου vacat
{-----} ἰωνος vacat
{-----}

4-6. Αὐτοκράτας, Ἡγησαρέτος, καὶ Φιλανίδα are also mentioned together with Χέφαλος (sic) τοῦ Ἰππολόχου in the manumission record SEG XXIX 531 LL. 20-22, ed. pr. || 4. Autokrata may be the homonymous daughter of Αὐκίνας in IG IX.2.1232 = SEG XLIV 450 LL. 34/35, ed. pr. || 5. Hegesaretos is also mentioned in an agonistic inscription (see the text in our lemma no. 550), ed. pr. || 10. Σεμάκου is written in a rasure, possibly by a different hand, ed. pr.

RA 35 [1911] 127 no. 28; IG IX.2.246 = I.ThessEnipeus 56) [the ethnic Αρισσιότις, superfluous in the dedication of a Larisaean in Larisa, makes sense in a reference to a historical personality: Chaniotis].

Κέφαλος ἱ' Ἰππολόχου ἱ' [Α]ρισσιότις ἄρξας

554. Larisa. Dedication to Artemis Throsia, late 2nd/early 1st cent. B.C. Marble crowning element of a statue base. N.Giannopoulos, *AE* [1931] 178. Republished by B.Helly, *art.cit.* (cf. our lemma no. 517) 155/156, who points out that Eubioteia was the adopted daughter of Alexippos (cf. our lemma no. 552), who as an orphan was under the guardianship of Hippolochos, a distant relative (perhaps the man mentioned in IG IX.2.1232 LL 11/12; N.Giannopoulos, *AE* [1932] Parartema 22-25 no. 7 L. 25; N.Giannopoulos, *AD* [1927] 58-60 no. 5 L. 21). On 156 a stemma of the family.

Ἀρτέμιδι Θροσία Ἰππόλοχος Ἰππολόχειος ὑ(πὲρ)
Εὐβοτείας Ἀλεξιππείας νεβύσσονσας
λύτρα

555. Larisa. Epitaph of Kist(s)arion, undated. SEG XLIII 286. H.Solin, *Arctos* 37 (2003) 191, points out that there is no reason to emend Κισαρίων (SEG) to Καισαρίων (LGPN IIb, s.v.); for Κισ(σ)αρίων cf. *CIL* VI 19229.

556. Larisa. Epitaph of Daipylla, late 1st cent. B.C./early 1st cent. A.D. IG IX.2.784. M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 25/26 (ph.), republishes the text and identifies Δαιτύλλα as the adopted daughter of the strategos Κέφαλος (see our lemma no. 542). Her natural father, Εὐπαλίδης, cannot be identified with a particular person, but he belonged to a family from Gyrtion.

557. Melitaia. Epitaph of Sodamos, late 3rd cent. B.C. Pedimental stele decorated with two rosettes; found at Παλιοῦρια/Τσαῖρια near Melitaia. Ed.pr. F.Dakoronia, *AD* 54 B1 (1999) [2005] 378. Σωδωμος Σωπάτρου

558. Mopseion (? Gyrtion). Decrees. A.Tziafalias, in *Tò Έργο -- στη Θεσσαλία* (cf. our lemma no. 502) 97, reports the discovery of decrees of Mopseion near the modern village of Gyrtion (cf. SEG XLVII 668 and XLVIII 660) [found reused in a late Roman bath]. This permits Mopseion to be located at this site [for a different view see SEG XLIX 619 and B.Helly, J.-C.Decourt, *BE* (2004) no. 220, Chaniotis]. He quotes the beginning of one of the decrees (Θεός· Τύχαν Ἀγαθὴν αὖ ποιεῖ Μοψειῶν) and points out that they attest two tribes and πολιάρχου.

559. Mopseion (? Gyrtion). Metrical text (concerning Asklepios?), late 6th/early 5th cent. B.C. A.Tziafalias, in *Tò Έργο -- στη Θεσσαλία* (cf. our lemma no. 507) 98 (ph.), mentions the discovery of an Archaic inscription in Gyrtion (ancient Mopseion), no description. B.Helly, J.-C.Decourt, *BE* (2004) no. 221, rightly point out that it is the beginning of a metrical text.

θαῦμα μέγ' ἀνθρώ[ποις]

In fine, ἀνθρώ[ποις]. T (rather ἀνθρώ[ποις]), the metrical lex sacra of the sanctuary of Meter in Phalissos (*I.Cret* 1.xxiii.3 = our lemma no. 979, 2nd cent. B.C.) begins with the same phrase: θαῦμα μέγ' ἀνθρώπων· κόντων Μήτηρ προδίδενυσσι, cf. a similar expression in connection with another revelation of divine power, the appearance of Asklepios' sacred snake (*I.Cret* 1.xvii.21 κενώσας αὖ δαγ[όν] θεῖον δόντι, κῆσιν θαῦμα βροτοῖσι μεγα, 1st cent. A.D.). This expression may have been inspired by the Delphic oracle concerning Asklepios (Paus 2.26.7 ὡ μέγα χάρις βροτοῖς), which is alluded to in the Homeric hymn on Asklepios (16.4: χάρις μέγ' ἀνθρώποις), the famous psalm for Asklepios known from Athens. Dion. Erythrai, and Ptolemais (W.D.Furley, J.M.Bremer [edd.], *Greek Hymns. Greek Texts and Commentary* [Tübingen 2001] 161-165 no. 6.1 χάρις μέγ' ἀνθρώποις) and in the hymn of Isyllos (*IG* IV² 129 L. 1: μέγα δῶρημα βροτοῖς); cf. the self-revelation of Glykos Neos Asklepios in Lucian, *Alexander* (xiiv Γλύκων ... φάος ἀνθρώποισιν). It seems that this text (part of a dedicatory epigram?, an acclamation?) records an epiphany, perhaps of Asklepios, whose cult probably originates in Thessaly (see now J.Riethmüller, *Asklepios. Heiligtümer und Kulte* I [Heidelberg 2005] 37-39, 91-106, Chaniotis).

560. Mopseion (? Gyrtion). Epitaph of Aischinas, late 6th cent. B.C. Stele found in situ near a grave in the south cemetery at Gyrtion (ancient Mopseion?). Ed.pr. A.Tziafalias in *Tò Έργο -- στη Θεσσαλία* (cf. our lemma no. 507) 98 (ph.).

Στάλα Αἰσχίνα Βολαγορίο

Αἰσχινάϊα Βουαγοριδαῖος, ed.pr.; corrected from the ph. by B.Helly, J.-C.Decourt, *BE* (2004) no. 221.

561. Olosion. Manumission record, late 1st cent. B.C./early 1st cent. A.D. IG IX.2.1295 A II. Republished by M.-E.Zachou-Kontogianni, *art.cit.* (cf. our lemma no. 542) 10/11, with new readings. L. 2: Βαρχίου (Αχαιοῦ, IG; Γαζαίου, A.Arvanitopoulos, *AE* [1916] 28 no. 276; cf. SEG XLVIII 661); L. 12: Εὐρυβίωνος (Εὐρυπῶνος, IG); L. 33: perhaps ἐν [στρα]τιγ[ῶ] Κόλλω τὸ τρίτον ([Κεφ]όλλω, Arvanitopoulos; Kyllós' third term as strategos is attested (*IG* IX.2.1041 c = Gonnoi 142).

561 bis. Olympias (?). For inscriptions attributed to Gonnoi, but possibly from Olympias, see our lemma no. 529.

562. Phaytos. Acclamation, 3rd/2nd cent. B.C. IG IX.2.501; SEG XLV 644. This inscription should be attributed to Atrax. See our lemma no. 517.

563. Pheraí. Funerary epigram for Pyrrhos, early 3rd cent. B.C. IG IX.2.429; GV 99 F. Mosino. *MEP* 5 (2001) 71/72, reprints the text (Italian translation) and argues that the phrase εἰ δ' ἦν τοὺς ἀγαθοὺς ἀνάγειν is an allusion to the myth of Alkestis and Admetos.

564. Phthiotic Thebes. Decree recognizing the asyilia of the Asklepieion of Kos, 242 B.C. See our lemma no. 850.

565. Phthiotic Thebes. Citizenship decree for Eurydamas, 3rd cent. B.C. Four joining fragments of the lower part of a marble stele. P. Lazaridis, *PAAH* (1971) 41/42 no. β (ph.; 2nd cent. B.C.); J. and L. Robert, *BE* (1973) no. 238 a (3rd cent. B.C.). On the occasion of the publication of the asyilia decree of Phthiotic Thebes for Kos (our lemma no. 850), B. Helly, J.-C. Decourt, *BE* (2004) no. 201, point out that the known decrees of this city are IG IX.2.132 and this document. We present the text which has never been included in *SEG*.

[-----].
οἱ β[ο]ύλονται· Θηβαίους δὲ μὴ ἐξ[εῖναι]
μηδὲ δι' ἐνό[ς] τ[ρ]όπου μήτε κοινῇ μήτε
ἀρχοντα μηδένα μηδὲ ἰδίαι μηδ[ε]ναι [AΠΕ]
4 ἀπε[λ]αύνειν Εὐρυδάμαντα ἀπὸ τῆς πο-
λιτείας ἂν [μ]ή τι πονηρὸν πρᾶγμα πράσσο-
ντα εἰς τὴν πόλιν ἢ εἰς τὰ πράγματα τὰ τῆ-
ς πόλεως ἐξελέγχειν οἱ βουλευόμενοι
8 ἀπελαύνειν ἀπὸ τῆς πολιτείας· ἂν δὲ
μὴ ἐξελέγ[χ]ωσι οἱ ἐπιβαλλόμενοι ἐξε-
λέγ[χ]ειν, ἀποτεισάντω τῇ δῆμητρι τῇ Π[α]-
ναχαΐαι· τάλαντον ἀργυρίου καὶ τοῦτο]
12 [τ]οῦτον ἔστω τῆς δῆμητρος Εὐρυδάμ[αντι]
[ὥστ' ἀσφά]λειαν εἶναι [---]ΣΩΝ ΑΧΡ[----]
|]ΑΤΕΙΩΝ
[-----] Εὐρυδάμαντα [-----]
[-----]αν δὲ βου[λ]ονται·]
16 [---] Εὐρυδάμ[αντι]·
ὑπὲρ εὐνοίας καὶ δικαιοσύνης τῆς πρὸς τὴν
πόλιν καὶ τὰ πράγματα τὰ τῆς πόλεως· ὁμνύ-
τω Εὐρυδάμας τὸν ὅρκον ὃν ἂν ἡ πόλις προαγ-
20 ᾗσῃ, ἂν μὴ ἀνομώται διαπιστεύσας· ταῦτα
αναγκαστὸς Εὐρυδάμας εἰστήλας λιθί-

νας καὶ ἀνθέτω εἰς τὸ ἱερὸν τῆς δῆμητρος
καὶ ὅπου ἂν ἀλλαχοῦ ἡ πόλις κελεύῃ

11-12. τοῦτο ἐς [ε]λ[ρόν]. L.: τοῦτο [ε]λ[ρόν]. BE II 13 ΑΣΩΝ and ΑΤΕΙΩΝ (the latter between L. 13/14) are written within a square panel. L. II 14 [Εὐρυδάμαντα, L. [Εὐρυ]δάμαντα on the ph., Chanoliis II 20 ἀνομώται, L.: ἀνομώτω and interpunction before ταῦτα, BE [ἀνομώται on the ph., Chanoliis II 21 εἰς <σ>τήλας, L.: εἰστήλας, BE II 22 ἂν <σ>θέτω, L.: ἀνθέτω, BE

566. Python. Inscriptions. A. Tzifalias, in *Τὸ Ἔργο -- στὴ Θεσσαλία* (cf. our lemma no. 507) 91, provides more information concerning the discovery of inscriptions in the sanctuary of Apollo Pythios (cf. *SEG* LI 737). In addition to three royal letters, the finds include 55 dedications [in *SEG* I.1 737 correct Ἀρτεμὶς Ἀγαλῦλαια το Ἀγαλῦλαια], two decrees of Python, and a sculptor's signature on the base of a cult statue of Apollo Pythios (Φιλῆμων ἐποίησε).

567. Skotousa. List of ἱππόται, early 3rd cent. B.C. A. Tzifalias, in *Τὸ Ἔργο -- στὴ Θεσσαλία* (cf. our lemma no. 507) 87 no. 5, mentions an unpublished fragmentary list of ἱππόται (horse breeders) from various cities of Thessaly (Gomphoi, Gonnoi, Pelinna, Trikke, etc.).

567 bis. Unknown provenance. Dedication to Apollo (?), Hellenistic period. Gonnoi 160. A. Kontogiannis, *art.crit.* (cf. our lemma no. 529) 129 (ph.), argues that this stone was attributed by N. I. Giannopoulos to Gonnoi (hence Gonnoi 160), when he compiled the catalogue of the Museum of Volos, because he thought that it was one of the many dedications to Ἀρτεμὶς Εἰλιθῦια found in Gonnoi ([Ἀρτέμιδι Εἰλιθῦιαί in his transcription). However, the new reading of the inscription in Gonnoi 160 ([---]ο[υ] Ἀπόλλωνι) makes this attribution doubtful.

567 ter. Unknown provenance. Dedication to M. Vipsanius Agrippa, ca. 17/16-13 B.C. Four joining fragments of a marble base of unknown provenance, now kept in the Museum of Larisa. Ed. pr. V. Kalfoglou-Kaloteraki, *Hellenika* 53 (2003) 299-303 no. 1 (ph.), who suspects that this dedications as well as the one in our lemma no. 567 ter were private. K.-K. collects the epigraphic evidence for the honorary titles given to Agrippa in the Greek East (σωτήρ, εὐεργέτης, κτίστης, πάτρων; IG II² 4122/4123; V.1 1166; VII 349; *I. Delos* 1593; *Tin. Cal.* 14; *IGR* III 719; *IGR* IV 146; *I. Ithion* 86; A. Baland, *Fouilles des Xanthos. Inscriptions d'époque impériale du Letoôn* [Paris 1981] 45 no. 23). Agrippa's cult is directly or indirectly attested in Samos, Kos, Sparta, and Smyrna (IG XII.6.7 L. 53; IG V.1.374 = *SEG* XVIII 156; *PH* 104; *I. Smyrna* 331) [also in Lagina, see *SEG* XLVII 1585/1586, Sverkos], and his cult as θεός in attested in Mytilene (IG XII.2.66 c, 168, 170, 203). The title θεός σωτήρ, usually attributed to Augustus in Thessaly (IG IX.2.93, 425, 604, 1288; *SEG* XXXIV 486; XXXV 612), reflect the close

connection between Agrippa and Augustus; this dedication should be dated to the period of Agrippa's journey to the East (ed.pr.).

Μάρκῳ Ἀγρίππᾳ θεῶι Σωτήρι vacat

567 quater. Unknown provenance. Dedication to M. Vipsanius Agrippa, ca. 17/16-13 B.C. Fragment of a marble stele (or base?; the stone is 35 cm deep, Chaniotis) of unknown provenance, kept in the Museum of Larisa. Ed.pr. V.Kalfoglou-Kaloteraki, *art.crit.* (cf. our lemma no. 567 bis) 299-303 no. 2 (ph.). For the date and content see our lemma no. 567 bis.

[Μ]άρκῳ Ἀγρίπᾳ | ννν θεῶ ννν | [Σω]τήρι vacat

EPEIROS

568. Ambrakia. Epitaph, Hellenistic period. Fragment of a stele found reused in a fortification wall. Ed.pr. B.Karatzeni, *AD 54 B1* (1999) [2005] 465: {...}OKA[...Σ | [...]λίωος

569. Ambrakia. Epitaph of Theodota of Thyreion, Hellenistic period. Moulded stele decorated with branches of olive and oak; found near a grave. Ed.pr. B.Karatzeni, *AD 54 B1* (1999) [2005] 465: Θεοδότα Σώτωρος | Θυρεῖται

[The name Soton is attested in Thyreion (*LGPV* IIIa, s.v.), Chaniotis].

570. Dodona. Dedication of Agathon of Zakynthos to Zeus, ca. 330 B.C. *IG IX².1.1750*. P.M.Fraser, *JHS* 123 (2003) 26-40, reprints and discusses the text and the bronze plaque on which it is inscribed. After critically reviewing other interpretations, he plausibly argues that one should read the text placing commas as follows: Ἀγάθων Ἐχεφύλλου καὶ γενεᾶ, πρόξενοι Μολοσσῶν καὶ συμμάχων ἰν τριάκοντα γενεαῖς ἐκ Τρωίας, Κασσάνδρας γενεᾶ, Ζακύνθιοι ('Agathon, the son of Echephylos, and his offspring, proxenoi of the Molossians and their allies throughout thirty generations from Troy, the race of Kassandra, Zakynthians'). The relation of proxeny between Agathon's ancestors the Molossians (without their allies) may well have been established at an early date. The dedication was sent to Dodona when the hereditary proxeny awarded by the Molossians to Agathon was renewed. Relations between Zakynthos and Troy were based on mythological narratives (the ktistes Zakynthos was a son of Dardanos; Aineas stopped at Zakynthos); Agathon may have traced his family tree back to Helenos, Kassandra's twin brother who settled at Dodona, or Agathon, another of Priami's sons. F. interprets the phallus that decorates the bronze plaque as an allusion to the continuity of the *genea* of Agathon in the past and the future (cf. the name Ἐχεφύλλος; 'the stock

preserver'). On 33/34 F. briefly refers to other inscriptions alluding to genealogies (*SGDI* 4859, 5656; perhaps *IG IX².1.882* = *CEG* 143) [cf. *SEG XXXVII* 992, Chaniotis].

571. Dodona. Fragment, undated [ca. 3rd cent. B.C.]. Fragment of a limestone plaque found in the west stoa of the sanctuary. Edd.pr. C.Souli - A.Vlachopoulou - K.Gravani, *PAAH* 158 (2003) [2006] 68/69 (ph.; text in majuscules).

.....	4	{...} ἐν τῇ ἀγορᾷ κριθήμεν
..... ANIO Λιμναίας καὶ Λ
..... EYPHSEEN τῷ δ εἶμεν
..... σωσιν αὐτοῦ παρε

[Undated by edd.pr.; the letter forms suggest early 3rd cent. B.C., Chaniotis] 42 EYPHSEEN TQI, edd.pr. 115 Limnaia may be the harbor town in Akarnania; the text could refer to an arbitration (cf. L. 4), Chaniotis]

572. Dodona. Inscribed tiles, 3rd cent. B.C. Stamped tiles found in a stoa west of the sanctuary (1) and near the Prytaneion (2). Edd.pr. C.Souli - A.Vlachopoulou - K.Gravani, *PAAH* 157 (2002) [2205] 85 (1) and *PAAH* 158 (2003) [2006] 85 (2; cf. *SEG L* 545): 1) Ἐπὶ Φορμίσκου; 2) Διὸς Νάου].

573. Nikopolis. Inscribed roof tiles, Hellenistic period. K.L.Zachos, *JRA* 16 (2003) 79 (ph.), briefly mentions a number of inscribed roof tiles that he has previously presented; see *SEG LI* 759 and 761.

ILLYRIA

573 bis. Illyria. Roman colonies and their elites. See our lemma no. 584.

574. Bouthrotos. Inscriptions in the theater. The unpublished manuscript of L.M.Ugolini containing his report on the excavation of the theater at Bouthrotos is presented by O.J.Gilkes (ed.), *The Theatre at Butrint. Luigi Maria Ugolini's Excavations at Butrint 1928-1932* (Albania Antica IV) (*BSA* Suppl. 35, London 2003) 75-106 ('Gli scavi di teatro') and 195-246 ('The Sculpture from the theatre'; with an update by I.Pojani on 246-252). U. gives the text of *SEG XXXVIII* 470 (89) and a sculptor's signature on a warrior: Σωσικλῆς | Σωσικλέως | Ἀθηναῖος | ἐποίησεν (L.M.Ugolini, *Atti Pont. Acc.* 11 [1935] 89; cf. J.Bergemann, *Die römische*

Kolonie von Butrint und die Romanisierung Griechenlands (Munich 1988), 133/134 no. Th4; 1st/2nd cent. A.D.] [to be added to LGPN II, s.v.].

575. Bouthrotos. Manumission records. P.Cabanes, *Orbis Terrarum* 8 (2002) [2006] 59-73, presents a brief overview of the content of the manumission records found at Bouthrotos and the information they provide on family organisation and the position of freedmen (ca. 230-44 B.C.).

576. Epidamnus. Epitaph, Hellenistic period. Lower part of a marble kioniskos found during a survey in the area of Epidamnus (site 001). Edd.pr. J.L.Davis et alii, *Hesperia* 72 (2003) 79 (ph.): [-|μην|--] | [-|ην|--] | χαῖ[ρ]ε

[1. Probably a name in -μην (e.g., Δαμῆν or Παμῆν) || 2. probably [-|]ην[ος]. Chaniotis].

577. Epidamnus. Epitaph, Hellenistic period. Upper part of a stele with moulding; seen in a garden at Durres, allegedly found in the area of the hill at Dautaj. Mentioned by J.L.Davis et alii, *Hesperia* 72 (2003) 63 (ph.); no text.

578. Epidamnus. Stamped tile, Hellenistic period. Fragment of a clay tile; part of a stamped inscription within a frame; found during a survey in the area of Epidamnus (site 001). Edd.pr. J.L.Davis et alii, *Hesperia* 72 (2003) 77 (ph.; dr.): ἐν[ι] [--]

579. Phoinike. Inscribed tile, undated. Stamped tile. Mentioned by S.Gjongecaj in S De Marin - S.Gjongecaj (edd.), *Phoinike II. Rapporto preliminare sulla campagna di scavi e ricerche 2001* (Bologna 2003) 109-111; non vidimus. See S.Gjongecaj in P.Cabanes, J.-L.Lambole (edd.), *L'Illyrie méridionale et l'Épire dans l'Antiquité IV* (Paris 2004) 169-173. cf. M.Sève, *BE* (2005) no. 54 and L.Dubois, *BE* (2005) no. 256. This is the first attestation of the ethnic Φοινικαῖες in the city: Φοινικα[ίων] | ἐν Ἀντάν[ορος]

DALMATIA

580. Acurvium (Kotor). Epitaph (?) of the doctor L.Luscus Eukarpus, late 2nd cent. A.D. A.Mayer, *Nastavni Vjesnik* 40 (1931/32) 189. Republished by E.Samama, *op.cit.* (cf. our lemma no. 2191) 182/183 no. 079 (French translation).

Αούκιος Αούσκ[ος] | Εύκαρπος, ἀρχ[ι]ατρός | κλεινὸς γενναῖος ἐργ[ά]σαστο

The authenticity of this document was contested by V.Nulton, *From Democedes to Harvey* (London 1988) 37 note 33 and 226. S. II 3, this is the only epigraphic attestation of a κλεινός; this designation is attributed by Galen to doctors who visited patients in their homes; 'faut-il voir dans ce médecin chargé des visites la preuve d'une service médical municipal?'. S. II 14, one expects ἡργ[ά]σαστο. Chaniotis; perhaps κλεινός γενναῖος (ἡ)ργ[ά]σαστο, Pleket]

MACEDONIA

581. Macedonia. Politics: Institutions. After presenting an overview of the significant epigraphic discoveries of recent years concerning Macedonian poleis in the Classical and Hellenistic period, M.B.Hatzopoulos, in *La naissance de la ville dans l'Antiquité* (Paris 2003) 127-140, summarizes the current state of our knowledge as regards the civic institutions in Macedonian poleis: citizenship (πολίτευμα, φυλαί), council (πελιγῶνες), magistrates (ἄρχοντες, δικασταί, ἐπιστάτης, νομοφύλακες, πολέμαρχοι, σκαῖος, στρατηγός, ταγός), ephobic training (*I.Beroia* 1). Among the inscriptions briefly discussed we single out the lists of the theorodokoi from Epidauros (*IG* IV² 94: ph.), Nemea (*SEG* XXXVI 331: ph.) and Delphi (*SEG* XXVI 624), and a decree of Pydna (*SEG* XLIII 451: ph.; French translation) [for Hesychios, s.v. ταγόναια (p. 134) and the δικασταί see our lemma no. 613, Chaniotis]. See also id., in K.Buraselis - K.Zoumboulakis (edd.), *op.cit.* (cf. our lemma no. 2212) II 51-64, for a discussion of the institutions of the Macedonians and the Thessalian Koinon.

582. Macedonia. Politics: Monarchy. F.Landucci Gattinoni, in C.Bearzot - F.Landucci - G.Zecchini (edd.), *Gli stati territoriali nel mondo antico* (Milano 2003) 199-224, discusses the character of Macedonian monarchy under Philip II, Alexander the Great and his successors focusing on the military aspects of the monarchy and the close association of the title of the βασιλεὺς with military victories. She adduces the following inscriptions as possible evidence for the use of the title βασιλεὺς by Philip II after his victory at Chaironeia: *IG* II² 236 = *GHI* 177 (214/215: the restoration [βασιλέα Φίλιππον], instead of [Φίλιππον Μακεδόνα] (L. 5) cannot be excluded); E.Schweigert, *Hesperia* 9 (1940) 325-327 (215: τὸν βασι[λέα] refers to Philip II); G.Daux, *BCH* 73 (1949) 258-260 (215 note 69: Φ[-----] | βασι[---] is Philip II or III). As to the inscription of Oleveni (our lemma no. 605), she leaves the question open whether it refers to Philip II or V (215-217). With regard to the letter of Alexander to Philippi (*SEG* XXXIV 664; XLVIII 835*; *Philippi* II no. 160), L.G. favors a date after the battle at Issos (205/206, 212-214). The identity of Ἀμύντας, Μακεδόνιον βασιλεὺς, in *IG* VII 3055 is not clear. On 219-223 discussion of the use of the title βασιλεὺς Μακεδόνων by Κάσσανδρος (*IG* II² 641; *Syll.*³ 332; *SEG* XLVII 940; Hatzopoulos, *Macedonian Institutions* II nos. 20/21 and 23) and Philip V (*Syll.*³ 573/574; *I.Lindos* 2); on 202-204 brief discussion of the cluster βασιλεὺς, φίλοι, and δυνάμεις in *SEG* XLI 1003 I LL. 23/24; *Iscr.Cos* ED 5 L. 21; *I.Ilion* 32

= OGIS 219; *I. Magnesia* 86 LL. 16/17; *I. Priene* 15 = RC 6 = OGIS 12 [the references in 203 note 25 (*I. Magnesia* p. 82 and *Iscr. Cos.* p. 20) are wrong]. On this subject see also E. Arena in *Ancient Macedonia VI* 77-98 (omitted in *SEG XLIX*).

583. Macedonia. Prosopography: The friends of the Antigonids. J. L. O'Neil, *CQ* 53 (2003) 510-522. studies the ethnic origin of ca. 90 friends of the Antigonid kings. Macedonians, often relatives of the king, were favored for key positions, but one observes a stronger presence of men from Greek cities than under Alexander and differences from one king to another. He suspects that Περδίκκας, an envoy of Philip V to Crete in support of the *asylia* of Teos (*I. Cret.* I.v.52 and XIV.1), was a Teian citizen (518). Σόλων, an envoy of Perseus to Rome (Polyb. 27.6.1), may be a relative of Φανέας Σόλωνος, thearodokos of Delphi at Klita (p. 519; *SEG XXVI* 624; LI 600*) [the date of the list of thearodokoi (ca. 178 B.C.) should be corrected (ca. 230-210 B.C.); see *SEG XLVI* 555, Chaniotis].

584. Macedonia. Roman colonies and their elites. A. Rizakis in *Les élites* 107-130, studies the establishment and formation of elites in the Roman colonies in the *provincia Macedonia* (Dyrrhachion, Bouthrotos, Byllis, Dion, Pella, Kassandreia, Philippi). Although the indigenous population was usually excluded from the citizenbody, various degrees of interaction with the Roman colonists were possible (patronage, mixed marriages, individual awards of Roman citizenship, economic cooperation). Each colony represents a separate case, in terms both of development and of epigraphic documentation. The role played by the settlement of military colonists and veterans (in Philippi, to some extent in Dion and Kassandreia) and of civil colonists is not as clear as that of freedmen, e.g., the Anthestii in Dion, known from dedications (often bilingual; e.g., *SEG XXXIV* 630-632), and of the wealthy negotiatores, e.g., the Herennii in Dion and Thessalonike (*IG X.2.1.113*, 124, 435, 487/488; *SEG XXXIV* 623), the Granii in Bouthrotos, the Corneli in Philippi. M. Valerius Ruga in Kassandreia, the Baebii in Dion and Kassandreia, and the Nonii and Sulpicii in Pella. Older elites were hardly integrated into the new social structure: Bouthrotos, with its Pomponii and Caecilii, probably clients of Atticus, is an exception. In Kassandreia, the persistence or revival of Greek institutions (gymnasium, ephebeia, calendar, cults) may suggest the emergence of a mixed, Graeco-Roman elite. Only a single family was accepted in the senate: the Thracian family of C. Iulius Maximus Mucianus (*Philippi II* no. 240) [see now *SEG XLIX* 885 and L 596, for his nephew, C. Iulius Teres, Chaniotis]. On 128 note 78, R. gives a list of the members of the *ordo equestris* from Philippi. See also our lemma no. 625.

585. Macedonia. Sculpture: Museum catalogue. G. Despinis, T. Stefanidou-Tiveriou, E. Vouitras, *Κατάλογος γλυπτών του Αρχαιολογικού Μουσείου της Θεσσαλονίκης II* (Thessalonike 2003). complete their catalogue of works of sculpture in the Archaeological Museum of Thessalonike (cf. *SEG XLVII* 864). The volume contains several inscriptions, for which we give a comparatio numerorum with *IG*. See also our lemmata nos. 627/628 and 638.

IG X.2.1	Κατάλογος	IG X.2.1	Κατάλογος	IG X.2.1	Κατάλογος
63	337	105	336	729	320
90	333	115	334	873	176
98	177	120	335	875	319
104	332	267	201	888	321

586. Aiane. Inscribed vases. In a presentation of the new Archaeological Museum at Aiane, G. Karamitrou-Mentesidi, *AEMΘ* 16 (2002) [2004] 601-623, mentions among the exhibits inscribed vases (608: *SEG XXXIX* 567 = XLII 553; XLIII 363 A and E). There seems to be an ineditum (615: Αῦλου, σκόρδων μυαί, μή κλέπτειν) [an owner's inscription indicating the content of the vase (garlic), and warning people against theft, Chaniotis]. Cf. M. Sève, *BE* (2005) no. 114.

587. Aigai. Decree or treaty, late 5th cent. B.C. C. Saatsoglou-Paliadeli, *AEMΘ* 16 (2002) [2004] 482/483, mentions the discovery in the area of the theater of a fragmentary stoichedon inscription. The fragmentary ethnic (Ἀσκεῖ)δαμόνιοι (L. 2) suggests that this is a decree or a treaty dating to the period of the Peloponnesian War or later, during the reign of Amyntas III. This is the first public document of the Classical period found in Aigai (Vergina).

588. Vacat.

589. Amphipolis. Military regulation, ca. 200 B.C. *ISE* 114: Hatzopoulos, *Macedonian Institutions II* no. 12: *SEG LII* 589. Critically reviewing the interpretation of B LL. 10-18 by P. Juhel (*SEG LII* 589), M. B. Hatzopoulos, *BE* (2005) no. 303, translates [μ]η [ἐπ]ιτρεπέωσαν τοῖς διαρπάζουσιν as 'ne cederent pas à ceux qui essaieraient de piller'; this clause forbids the looting of booty by soldiers in the camp. Instead of (ἀποστ)εῖλωσιν (Juhel) in B L. 18, he suggests restoring [ἐπιστ]εῖλωσιν or [προσαγγ]εῖλωσιν.

590. Amphipolis. Epitaph of Kraton and Myrtale, 4th cent. B.C. *SEG LI* 790. M. B. Hatzopoulos, *BE* (2005) no. 358, rejects his suggestion of reading in L. 2 Χαρίκλειος (a patronymic adjective) and now reads Χαρίκλειος (genitive of Χαρίκλῆς).

591. Amphipolis. Epitaph of the gladiator Zosaris, Roman Imperial period. Stele with the representation of a secutor in relief; twelve wreaths and a branch are engraved around a recessed panel with an inscription of four lines; found in a Roman cemetery. Mentioned by D. Malamidou, *AD* 52 B3 (1997) [2003] 840 (ph.), who gives the name of the gladiator (LL. 1/2: Ζωσάρην) and mentions that the text refers to his 12 victories.

592. Archangelos Agias Annis Nestoriou (Orestis). Epitaph of Antonios, Roman Imperial period. *EAM* 206. Republished with new restorations by P.Thonemann, *EA* 36 (2003) 94; for the abbreviated form of πρεσβύτερος see *SEG* LII 1867.

Διονύσιος πρε(σι)βύτερος Ἀντ[ωνί]φ
τῷ τῆς θυγατρὸς αὐτοῦ παιδί
τήνδε πλάκα θῆκε
ἡρω[ι]ς χαίρειν

1 Restored by T.: ΠΡΕΒΑΝΤΩ, perhaps a misread or miswritten Πλευρώδου, *EAM* II 4. ἡρωίς, *EAM*; ἡρω[ι]ς; T. for ἡρω[ι] (Σ) (cf. παιδί in L. 2), Chaniotis].

593. Berge. Epitaph, undated. Fragment of an epitaph found reused in a grave in the cemetery of Berge (Neos Skopos Serron). Mentioned by M.Valla, *AEMΘ* 17 (2003) [2005] 118 (ph.) [we read the text from the ph. (Classical period), Chaniotis]; vacat [---] μνημ[---]

594. Dion. Inscribed lead pipe, Roman Imperial period. Lead water pipe found in a building in the area of the forum. Ed.pr. D.Pandermalis, *AEMΘ* 16 (2002) [2004] 422. Επιγένησος

595. Dion. Lists, Hellenistic period. D.Pandermalis, *AEMΘ* 16 (2002) [2004] 422/423, mentions the discovery of Hellenistic lists of persons. The stone had been used as building material in the town in the Roman Imperial period.

596. Dion. Documents concerning the cult of Zeus Hypsistos, Roman Imperial period. D.Pandermalis, *AEMΘ* 17 (2003) [2005] 418, mentions the discovery of two inscribed marble plaques in the temple of Zeus Hypsistos. 1) A list of persons who had been selected by lot to be responsible for the δοχαί of Zeus Ὑψίστος on a monthly basis [probably monthly banquets ἰδοχή = 'reception', *LSJ*, s.v., Chaniotis]; the list begins with the month Ξανδίκος and is dated to the ἔτος Σεβαστοῦ γ' (283rd year of the Aktian era = 251/2 A.D.). 2) A document concerning estates belonging to Zeus Hypsistos followed by a list of ἑθροσενταὶ of Zeus Hypsistos (cf. *SEG* XLVI 800 A (Pydna); on ἑθροσενταί see I. Foschia in S.Follet (ed.), *L'hellénisme d'époque romaine. Nouveaux documents, nouvelles approches* (Ier - IIe s. p.C.), Actes du Colloque international à la mémoire de Louis Robert, Paris, 7-8 juillet 2000 (Paris 2004) 15-35, Chaniotis]. Cf. our lemmata nos. 597-600.

597-600. Dion. Dedications to Zeus Hypsistos, Roman Imperial period. D.Pandermalis, *AEMΘ* 17 (2003) [2005] 417-424, reports the discovery of a sanctuary of Zeus Hypsistos and

briefly presents its epigraphic finds, which also include four Latin inscriptions. Cf. M.B.Hatzopoulos, *BE* (2005) no. 310; *An.Ép.* (2003) [2006] nos. 1579/1580, and 1582 b.

597: 417 (ph.): *An.Ép.* (2003) [2006] no. 1579. Dedication to Zeus Hypsistos, 2nd cent. A.D. Green marble column; next to the column was found an Ionic capital supporting a marble eagle.

Διὶ Ὑψίστῳ | Λ(ούκιος) Τρέβιος | Λέων | εὐξάμενος

598: 417 (ph.): *An.Ép.* (2003) [2006] no. 1580. Dedication to Zeus Hypsistos by a priest, Roman Imperial period. Marble pediment with a relief representing an eagle between two ears; a crown above the eagle's head

Διὶ Ὑψίστῳ εὐχὴν | Γιάτιος | Ολύμπιος Παῦλος ἱερητ[εύσας]

599: 417 (ph.). Dedication to Zeus Hypsistos, Roman Imperial period. Marble basin.

{Δ}ιὶ Ὑψίστῳ Δημήτριος | εὐχὴν

600: 418; *An.Ép.* (2003) [2006] no. 1582 b. Dedication to Zeus Hypsistos, Roman Imperial period. Small column decorated on top with leaves and dedicated to Ζεὺς Ὑψίστος by Αὔλος Μαΐκιος Σπόριος and his wife Νεικοπολίς; no text.

601-602. Dion. Dedications to Asklepios Soter. In a brief discussion of the relation between Demeter and Asklepios, whose sanctuaries were close to one another in Dion, S.Pingiatoglou, *AEMΘ* 17 (2003) [2005] 430 with note 14, mentions two dedications to Asklepios.

601: Base of a statue of Asklepios, early 3rd cent. B.C. Fragment of a statue base. D.Pandermalis in *Ancient Macedonia II* (1973) 337: Ἀσκ[λαπιῶν] | καὶ [---]

[2 probably καὶ Ὑγείας], Chaniotis.]

602: Dedication to Asklepios Soter, undated. Small column with an inscription in a panel; the text is a dedication to Ἀσκληπιῶς Σωτήρ; no text.

603. Drama. List of names, Roman Imperial period. Stele found in the city of Drama. Ed.pr. A.Peristeri, *AD* 52 B3 (1997) [2003] 847 (ph.); text in majuscules [the readings cannot be confirmed on the ph., Chaniotis].

[Β]ίθους, Πουμπλάς,
Ζίρας, Κράσης,
Ζεισαλβης τεχνίτης,
4 Δίζας Δράλου,
Σούδις Βυτιλάου,
Ζειπύρων, Μάκρος,
Αυτούζελμης.

8 Ζεισάλβης, ΕΛΩΝ
Ζειπύρων, Κέους,
Πρεϊσκοκ Δράλου,
Πίθους, Ζαεες,
12 ΠΙΛΠΗC ΔΙΕ.ΚΟΥΠΟΥ
ΑΒΧ.ΠΕΝ.ΒΑΛ. Βασσώ
ΑΝΙ. Κουίντω

[Most of the names are attested in Macedonia and Thrace (Βίθους, Δίζας, Δράλος, Αυτούζελμης, Ζαεες, Ζεισαλβης, Ζειπύρων, Κράσης, Μάκρος, Σέους, Σούδις, see *LGPN* IV, s.vv.) Πουμπλάς (L 1) seems an unattested variant of Πουμπλάς, Ζίρας, if correctly read, is unattested; for Βυτιλάος (L 5) cf. Βύτκος; for Πίθους (L 11) cf. Βίθους; some of the persons are identified with a patronymic (LL 4/5, 11/12), one person with his occupation (L 3); the text may be the list of members of a cult association, Chaniotis] || 1. ΙΘΥC ΠΟΥΜΠΛΑC, ed.pr. || 4. ΖΕΙCΑΛΒΗCΤΕΧΝΗC, ed.pr. || 8. ΖΕΙCΑΛΒΗCΕΛΩΝ, ed.pr. || [13-14 Βάσσης and Κόιντος in the dative?, Chaniotis].

604. Gazoros. Epitaph of L. Cornelius, 2nd/1st cent. B.C. Stele found in Agios Athanasios Gazoros Serron. Ed.pr. M.Vallia, *AD* 52 B3 (1997) [2003] 847 (with a date in the 2nd/3rd cent. A.D.). M.B. Hatzopoulos, *BE* (2005) no. 360, restores the name in L. 1 and points out that the onomastic formula suggests a date in the 2nd/1st cent. B.C.: Αεύκτος Κορ[νήλιος] | Αύλου υιός], χαιρε

605. Herakleia Lynkestis (area of Oleveni). Letter and dedication, 345 B.C. or June 206 B.C.? *IG* X.2.2.1; *SEG* XLIX 711*. E.Arena, *REA* 105 (2003) 49-82, reprints the text (ph.), critically reviewing the proposed identifications of βασιλεὺς Φίλιππος with either Philip II or Philip V. Based on an analysis of the literary sources, he argues that a campaign of Philip II against the Δορδονεῖς in 344 B.C. is unlikely. The letterforms, the reference to regnal years, and the expression ἐπιφονίατος τόπος support a date during the reign of Philip V (206 B.C.). For some criticism, see M.B. Hatzopoulos, *BE* (2005) no. 309. Cf. our lemma no. 582.

606. Kalindolia. Fragment, 79 A.D. Crowning member of a marble base found in the area of the temple of the emperor cult. Ed.pr. K.Sismanidis, *art.cit.* (cf. our lemma no. 607) 149. 'Ετους (α)ρ' Σεβαστοῦ τοῦ και' ζκα'

The 111th year of the Aetian era and the 227th year of the provincial era, ed.pr.

607. Kalindolia. Posthumous (?) honorary inscription for the emperor Trajan, after 117 A.D. (?). Marble moulded base of a bronze statue, found in the temple of the emperor cult.

The temple, in use from the late 1st cent. B.C. to the mid-3rd cent. A.D., is the one mentioned in *SEG* XXXV 744 (cf. XLVI 754). Ed.pr. K.Sismanidis, *AEMΘ* 17 (2003) [2005] 148/149 (ph.).

Αὐτοκράτορα Θεῶν Θεοῦ <υ>ίων Τραϊανόν | Σεβαστόν ν ἡ πόλις

L 1 is written on the moulding || 1 Θεοῦ υἱόν, ed.pr. ΙΘΕΟΥΙΟΝ, lapid; the second A and second O in ΑΥΤΟΚΡΑΤΟΡΑ are smaller than the rest; we note the angular E, Chaniotis]

608. Kallithea (Chalkidike). Fragment, 4th cent. B.C. E.-B.Tsigarida, S.Vasilioy, *AEMΘ* 17 (2003) [2005] 340 (ph.), report the discovery of a fragmentary inscription [5 lines] of the Classical period near the sanctuary of Ammon Zeus; no text

609. Kato Kleines Florinas (Lynkestis). Funerary epigram for members of a family, 2nd/3rd cent. A.D. *EAM* 157. E.Samama, *op.cit.* (cf. our lemma no. 2191) 188 no. 087 (French translation), tentatively suggests the following restoration:

[ΠΛ]άγχων αὐτῶ καὶ Δανάη [ισοτίμῃ] |
[ἀπ]λοθανούσῃ νύμφῃ ἄνω [φέρων ἐπ'] 'Α[ἰδὼν δύση] |
5 [π]ρώτε<ρ>ον γένετ' αὐτὸς Ἀλεξάν[νδ]ρου Θεοειδῆ·
καὶ ζῳίς Πριάμῳ ὁμοῦ θέτο σῆμ' ἐπὶ τύμβῳ |
[Εὐ]ριδικῇ τε θυγατρὶ ἐξ ἑρσεῖ | [ἐδν]ὰ εἰδυῖη
γαμβρῷ τ' εἰητρώ [Θ]εοδώρῳ σοφῷ ἀνδρὶ

2 ἄνω [φέρων]. S. [Ilpo?] || 5.6. or καὶ ζῳίς Πριάμου υἱοῖ μου θέτο σῆμ' ἐπὶ τύμβῳ, L.Dubois and S.

610. Kyrrhos. Dedication to Demeter and Hermes, late 2nd/early 3rd cent. A.D. Left part of a marble stele, broken on top and bottom; part of the pediment (with an akroterion and a shield) is preserved; in the relief panel part of representations of Hermes and Demeter; found near the city wall of Kyrrhos; an inscription above the relief. Ed.pr. P.Chrysostomou, *Eulimene* 4 (2003) 143-145 (ph.), with comments on the cult of Hermes and Demeter in Macedonia.

vacat Ἀγαθῇ [Τύχη]· Ὀλυμπος ἀνέθηκεν κατ' ὅ[ναρ]
'Ερμεῖ κ[αὶ] Διήμητρ[ι] ----- καὶ

611. Leukopetra. Dedications of slaves and free persons to Meter Theon Autochthon, 2nd-4th cent. A.D. *SEG* L 597; LI 833. Reviewing M.Riel's restorations of several of the documents published in *I.Leukopetra* (see *SEG* LI 833), M.B. Hatzopoulos, *BE* (2005) no. 325, regards the restorations of nos. 51 (χαῖρ'), 58, 90, and 136 + 160 as possible but comments on the following texts:

51 LL 20/21: ἀνοτιθέμην (ἀνετιθέμην. R.).

78 LL 6/7: ἐκ τῆς Κλεων[υμια]νοῦ ἱ Απολλοδώρου κυρίου ὑσέως (R.: ἐκ τῆς Κλεων[υμια]νοῦ ἱ Απολλοδώρου τοῦ Ὁδ[υσέως]. I. *Leukopetra*) is not possible, because in L. 6 in fine τοῦ ἱ Απολλοδώρου in such a context is unparalleled. In L. 10, R.'s ΤΟΥ is clearly visible and the use of κυρίου is syntactically possible. In L. 11/12, R. restores ἐστὶ λογ[γράφου] ἢ ὧν (ἐστὶ λογ[γράφου] ἢ παιδίσκ[?]η, I. *Leukopetra*); the object of the verb στηλογράφω is always a word designating the object being dedicated and not a document.

93: The numeral in L. 14 is certainly N, not A.

160: The last letter in L. 2 in fine is M; the restoration Προσή[νην?] is impossible.

612. Leukopetra. Inscriptions. During cleanings conducted in the sanctuary of Meter Theon Autochthon, an opisthodomos was discovered. E. Stefani, *AEMΘ* 16 (2003) [2005] 326, reports that in this opisthodomos were found 16 inscribed stelai, a fragment of a herm, seven fragmentary inscriptions, and an inscribed architectural fragment.

613. Mieza. Deeds of sale, ca. 250-225 B.C. Five fragments of a marble plaque that was cut to be reused; found in the antichamber of a Macedonian grave (Τάφος τῆς Κρίσεως) at Lefkadia (Mieza) in 1955 and 1998; fr. a does not join frs. b-e. Fr. b-e: Four joining fragments of the left part of the plaque found in 1998. Mentioned by E. Stefani, *AD B2* (1998) [2004] 664. Fr. a: The right part of the plaque found in 1955; *SEG XXIV* 524. Fr. a+b-e: Ed. pr. E. Stefani, *AE* (2003) [2005] 155-196 (ph.). (re)publishes the entire document, with an introduction to the general features of the Macedonian deeds of sale (162/163) [cf. *SEG XLVI* 697] and a detailed commentary on the units of measurement (ἄκαινα, πλέθρον), the prices, the offices, the place names and ethnics (II L. 21: Γαίμειον; I L. 2: Δροϊέσται; cf. I L. 10: Δροϊέσται; I L. 20: Δροϊσταί; I L. 12: Μαρινιαῖος; I LL. 9/10: Νέα Πόλις; cf. I L. 3: Νεοπολίτης; I L. 29, II LL. 1, 8, and 15: Σισίας or Σισία; I L. 7: Σκυδραῖος; only the location of Skydra is known) and the personal names (rare names: Ἐσκότας, Σακόλας, Σίκιττος, Στάρτιος/Τάρτιος, Τόλων; rare in Macedonia: Ὀνομάρχος, Πυθογένης). The registration of the deeds follows a standard pattern: names of buyer and seller, location of the real estate, size, neighbors, price, guarantor, payment, date (month, ἐπιστάτης, priest of Asklepios, ταγωνάται) [see app. cr.], μάρτυρες δικαστῶν, and μάρτυρες of the parties to the transaction. The deeds of sale seem to have taken place in two consecutive years, under the ἐπιστάται Ὀνομάρχος (A-D) and Ἐσκότας (E-H, perhaps also I/J). The same persons appear in several deeds in different capacities, as sellers, witnesses, and officials, perhaps because the transactions concerned real estates in a relatively small geographical area (ed. pr.). See also M. B. Hatzopoulos, *BE* (2006) no. 252, who points out that an ἄκαινα corresponds to 8.76 m; consequently, Zopyros purchased more than 32 hectares of land for more than 26,506.3 drachmas; the ethnic Δροϊέσται seems to designate a village which derived its name from a clan (Δροϊέσται=Δρυεῖσται, 'those of the oak'; cf. Πευκεῖσται). H. assumes that this document registers deeds of sale which took place in three years, with three different couples of epistatai and priests.

col. I

- A: [Ζώπυρος Γοργία ἐπρίατο παρὰ ----- πλέ-
[θρα] [:] ΡΟΘ : ἄκαινας : ΟΕ : τὸν περὶ Δροϊέσταις, τὸ πλέθρον δραχμῶν [:]
: Ο : τὴν τιμὴν ἔχει πᾶσαν· [βεβαιωτῆ]ι 'Ε[Σ]τωρ Μαννία Σκυδραῖ-
ος, Ἀττίνας Ἀνδρονίκου Νε[πολίτης] : ἡ ὧν ἐγένετο μηνὸς
4 Περιτίου, ἐπὶ ἐπιστάτου Ὀνομάρχῳ, ἱερέως Νικάνορος, ταγω-
νατῶν Εὐπολέμου, Νικάνορος· μάρτυρες Ἀσκληπιόδωρος
Σωπάτρου, Ἀντίφιλος Βα[...], Διογένης Πυθογένης,
8 Φίλος Δροπίδα, Φίλιππος Ἄμ[...], Ἰύκτου Σκυδραῖος, Μέναν
Μόλωνος Σκυδραῖος, Τόλων Ἀδύμου]

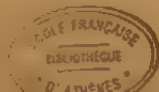
- B: Ζώπυρος Γοργία ἐπρίατο παρὰ Ἀδ[ι]ρά<σ>του γῆν τὴν περὶ Νέαν
κόλιν καὶ Δροϊέσταις, πλέθρα : ΡΟΘ : [ἄ]καινας : ΟΗ : τὰ ἐχόμενα
ὦν παρὰ Κρατεροῦ ἡγόρασαν καὶ [τ]ῶν Ἀττίνα· τὸ πλέθρον
12 δραχμῶν : Ο : βεβαιωτῆς Ὀρέσσης Ζω[ί]λου Μαρινιαῖος· τὴν τι-
μὴν ἔχει πᾶσαν· ἡ ὧν ἐγένετο μηνὸς Περιτίου ἐπὶ ἐπ[ι]-
στάτου Ὀνομάρχῳ, ἱερέως τοῦ [Α]σσε[λ]ησιῶ Νικάνορος, τα-
γωνατῶν Εὐπολέμου, Νικάνορος· μάρ[τ]υρες δικ<σ>τῶν Λυσανί-
16 ας Σικίττου, Εὐπόλεμος Τάρτιος· [Μ] [ἀν]τία δικαστῶν Νικαν-
δρος Σιβυρτίου, Ὀλύμπιος Σακόλα, Τόλων Ἀδύμου, Ἀσκλη-
πιόδωρος Σωπάτρου

- C: Ζώπυρος Γοργία ἐπρίατο πα[ρὰ] Ε[ὐ]πολέμου τοῦ Στάρ-
20 τος ἐν Δροϊέσταις) π[ι]λῆς πλέθρα [....], τὰ ἐχόμενα τῶν
ἀμπέλων τῶν Ἀττίνα καὶ τῆς γῆς ἥς παρὰ Βίωνος ἡγόρα-
σε Ζώπυρος, τὸ πλέθρον δραχμῶν : Ο : τὴν τιμὴν ἔχει πᾶσαν·
24 βεβαιωτῆς Ἀττίνας Ἀνδρονίκου· ἡ ὧν ἐγένετο μηνὸς Πε-
ριτίου ἐπὶ ἐπιστάτου Ὀνομάρχῳ, ἱερέως Ν[ικάνορος], ταγω-
νατῶν Εὐπολέμου, Νικάνορος· μάρτυρες δικαστῶν Λυσανίας
Σικίττου καὶ τῶν ἄλλων Νικάνδρος Σιβυρτίου, Ὀλ[ύμπιος]
Σακόλα, Ἀντιλέων Φιλάγρου, Τόλων Ἀδύμου]

- D: 28 Ζώπυρος Γοργία ἐπρίατο παρὰ Ἀντιλέοντος [Φ]ιλάγρου
παρὰ Σισίαν γῆς π[ι]λῆς πλέθρα : Ε : ἄκαινας : Α : τὸ πλέθρον
: ΣΔ : ἡς γείτων Ὀλύμπιος Σακόλα καὶ αὐτὸς Ζώπυρος· τὴν
τιμὴν ἔχει πᾶσαν· βεβαιωτῆς Νικάνδρος Σιβυρτίου· ἡ ὧ-
32 νη ἐγένετο μηνὸς Περιτίου ἐπὶ ἐπιστάτου Ὀνομάρχῳ,
ἱερέως Νικάνορος, ταγωνατῶν Εὐπολέμου, Νικ[άνορος]· μάρ-
τυρες δικαστῶν Λυσανίας Σικίττου, Εὐπόλεμος Στάρ[τιος]

col. II

- E: [Ζώπυρος Γοργία ἐπρίατο παρὰ -----]



4 παρὰ Σισίαν γῆς πλέθρα :
 κα τὸ πλῆθρον δραχμῶν : ἐπὶ ἐπιστάτου Ἐακὺ-
 βεβαίωται :
 τα, ἱερῆως : Τό-
 ου, Εὐπόλεμος :
 Μ. Ἰων Ἀδύμου :

F: Ζώπυρος Γοργία ἐπρίατο παρὰ :
 8 παρὰ Σισίαν γῆς πλέθρα : Ὀλύμ-
 πιχος Σακίλου : Λυ-
 σανίας Σικίτιου : ἐπὶ ἐπιστά-
 του Ἐακὺτα : Νικάνδρος :
 12 Σιβυρτίου :
 Παράμω[ο]ς :

G: Ζώπυρος Γοργία ἐπρίατο παρὰ :
 παρὰ Σισίαν γῆς πλέθρα :
 16 τὸ πλῆθρον δ[ρα]χμῶν :
 τὴν τιμὴν ἔχει πᾶσαν : Νι-
 κάνδρου : μ[α]ρτυρες :
 Νικάνωρ Ἀλ[ε] :

H: 20 Ζώπυρος Γοργία ἐπρίατο παρὰ :
 ἐν Γαιμε[ί]ωι πλῆθρα :
 ἥς γείτων Φίλιππος : Παρά-
 μονος Κη[φ]ία : ἐπὶ ἐπιστάτου Ἐ-
 24 ακύτα, ἱερῆως :
 Τόλων Ἀδύμου :
 Φίλιππο[ι] Κ[ι] :

I: Ζώπυρος Γοργία ἐπρίατο παρὰ :
 28 του πλῆθρα : τὰ ἐχόμενα
 τῶν Σωπ[ι]άτρου : τὸ πλῆθρον
 δραχμῶν : Ο[] : τὴν τι-
 μὴν ἔχει πᾶσαν :
 32 γένους : μ[α]ρτυρες :
 στος Σωπ[ι]άτρου :

J: Ζώπυρος Γοργία ἐπρίατο παρὰ : ἐν
 Γαιμε[ί]ωι :
 36 του Πόλυ[κ] : τὸ πλῆθρον
 δραχμῶν : τὴν τι-
 μὴν ἔχει πᾶσαν :

40 μ[α]ρτυρες : Νι-
 κάνωρ :

The text may have continued on the part of the plaque that has been cut off or on other plaques. The text is arranged in two columns separated by a vertical line; short lines (left) separate the single deeds of sale; there is indentation in the first line of each sale is written; the numerals are written between . The readings of the right section are those of P Pelsas (SEG) || 1. the seller may be Krateros (L. 12) who sold land in Zopyros in the vicinity of Neapolis (see L. 12 for Krateros and cf. L. 4 and 10/11 for the location), ed.pr. (p. 179) [Zopyros was interested in buying land adjacent to his property (see L. 31). Chaniotis] || 3 or Νε[α]πολίτης; cf. Νέα Πόλις in L. 9/10; the location of this settlement is not known, ed.pr.; Hatzopoulos refers to an unpublished inscription which mentions Nea Polis τὴν ἐκ Κύρρου ἀγούσαν ὁδὸν διὰ Γενδέρρου καὶ διὰ Γενδεραίας εἰς Νέαν Πόλιν. Nea polis was located north of Mieza || 4-5 ταῦ[ν], P., the new find shows that these deeds of sale do not refer to ταῖοι (attested in Boitania) but to ταγωνᾶται; this term is mentioned by Hesychios (s.v. ταγωνάγα Μακεδονική τις ἀρχή), where one must now read ταγωνᾶται; these annual officials are otherwise unattested, ed.pr.; Hatzopoulos prefers the reading ταγῶν ὁτῶν and points out that the correct reading in SEG XLVII 999 L. 19 is ἐπὶ ΤΑΓΩΝΑΤΩ[] (ἐπὶ ταγῶν, SEG) || 7 initio, φίλος ἀροσίδα, ed.pr.; Φίλος = Βίλος, attested as a personal name in Macedonia, Hatzopoulos, Ἀμ[α]ζύκτου?, ed.pr. || 9 ΑΔΡΑΤΟΥ, lapis || 11. (ἀπὸ δυσμῶν --- ἀπὸ ἀνατολῶν, P. || 12. Ὀρέσι[ε]της, ed.pr.; but the gemination of sigma is a common phenomenon, Hatzopoulos || 13. ΕΠΓ, lapis || 15. ΔΙΚΕΤΩΝ, lapis || 15. the exact function of the μάρτυρες δικαστῶν (cf. I L. 25 and 33/34; representatives of the king, similar to the βασιλικοὶ δικασταὶ in Eurypolis?) is not known, ed.pr. || 16. [ἐναν]τία, P. Τάρτες, attested for the first time, is a variant of Στάρτες which is also otherwise unattested, ed.pr. || 20 ἀροῖσται; ἀροῖσται(ς), Hatzopoulos || 24 ταγῶν Α, P. || 25-26. Eupolemos, son of Startis, could not appear as μάρτυς δικαστῶν as in I L. 16, because he was the seller of the land (I L. 19), ed.pr. || 34. in fine, [---]τω, P. || II readings by P., restorations, if not stated otherwise, by ed.pr. || 1. [Σισία?], P., who regarded Σισίας as a personal name || 2. πλῆθρον, P. || 3. in fine, restored by P. || Εὐπό[---], P. || 6/7. Τό[]λων, P. || 10. in fine, restored by P. || 15. παρὰ Σισία γ, P. || 16-19, restored by P. || 22-23 [Παρά]μονος, P. || 23 26, 28-33, 35-40, restored by P.

614. Mieza. Dedication to Poseidon, 2nd cent. A.D. Relief plaque representing male genitals; found reused in a Christian basilica at Tsifliki Naousas (4 km northwest of Mieza); inscriptions above (L. 1/2) and to the left of the relief (L. 3-5). Ed.pr. I. Psarra, *AEMΘ* 17 (2003) [2005] 545/546 (ph.; dr.).

Ποσειδῶνι κ[α]τ' εὐχὴν, I. Zoielila

1. This is the first attestation of the cult of Poseidon at Mieza; the representation of genitals alludes to his association with fertility, ed.pr. || 3-5. Zoielila is attested for the first time in Macedonia (cf. Zwiola), ed.pr.

615. Olynthos. Inscribed mould of sling bullets, ca. 348 B.C. One half of a clay mould for sling bullets. D.M. Robinson, *Excavations at Olynthus X. Metal and Minor Miscellaneous*

Finds (Baltimore 1941) 419/420 (ph.). Mentioned by C.Brélaz - P.Ducrey, *art.cit.* (cf. our lemma no. 928) 101, 102/103 note 20, in a list of similar objects: Χαλκιδέων

R. and B.-D. assume that the letters ΔΕΩΝ were written on the other half of the mould [more likely, the ethnic was abbreviated, Chaniotis].

616. Pella. Inscriptions. Various authors, in M.Lilimbaki-Akamati, I.Akamatis (edd.), *Πέλλα και η περιοχή της, Pella and its Environs* (Athens 2003), present an overview of the topography and the monuments of Pella and its territory (city, palace, agora, sanctuaries, cemeteries, the Roman colony, early Byzantine Pella; Archontiko Pellas). There are colored photos of the following inscriptions: SEG XXIV 552 (95 no. 128); XXXII 642 (66 no. 85); XXXV 756 (37 no. 32); XLII 819 (73 no. 98); XLIV 546 (62 no. 82); XLV 783 (73 no. 97); 785(1, 8, 14) (44 nos. 38-40); XLVIII 826 (95 no. 127); XLIX 760 (16 no. 5); L 609 (57 no. 68), 610 (56 no. 66); on 67 no. 86 a dr. of SEG XLIII 434.

617. Pella. Dossier of Greek and Latin documents concerning the cursus publicus, ca. 337-360 A.D. Marble plaque from the bouleuterion [broken on bottom; the upper, left and right part seem to have been cut off, Chaniotis]. Mentioned by P.Chrysostomou, in M.Lilimbaki-Akamati, I.Akamatis (edd.), *Πέλλα* -- (cf. our lemma no. 616) 95 (ph.), who states that the documents it contains refer to problems caused by Roman soldiers who deviated from the Via Egnatia. M.B.Hatzopoulos, *BE* (2005) no. 334, summarizes the content of the plaque: 1) the last part of a διάταγμα in Greek [LL 1-3]; 2) a letter [L 4: [ep]istulae scriptae] in Latin of the praefectus cursus A. Messala Rutilianus to the praefectus praetorio [LL 4-12; for a Messala Rutilianus (undated) see *PIR*² V.1 259 no. 508]; 3) a letter in Latin [L 13: exemplum epistulae] of the praefectus praetorio to Rutilianus [LL 13-20]; 4) the beginning of a letter of protest of the city of Pella in Greek [LL 21-24; we reproduce the beginning: L 21. οὐ γράφομεν, κύριε, περί ὧν καὶ πεπόνθαμεν ἤδη, Chaniotis].

618. Vacat.

619. Pella. Dedication to the Muses, ca. 350-300 B.C. Base in the form of a cippus decorated with kymation; found near a water source in Pella and brought to the Museum of Pella; now lost (?). Mentioned by D.Papakonstantinou-Diamantourou, *Πέλλα I. Ιστορική ἐπισκόπηση καὶ μαρτυρίες* (Athens 1971) 47. G.Karamitrou-Mentesidi, *Μακεδονικά* 23 (1983) 280. Republished by P.Chrysostomou, *Eulimene* 4 (2003) 135-139 (dr.), who regards it as ineditum, but M.B.Hatzopoulos, *BE* (2005) no. 337, points out that the text was published by K.-M.C. comments on the cult of the Muses in Pieria, arguing that in addition to a cult place near the find spot of this inscription (west of Pella), another cult place must have existed in the city, perhaps in the theater; he infers this from the epithet πολυτήτιδες attributed to the Muses in Pella in epigrams composed by queen Eurydike (Plut., *mor.* 14c) and Poseidippos

(*Suppl. Hell.* 705 = fr. 118 ed. Austin-Bastianini). The lack of a patronymic suggests that the dedicant was a priest of the Muses or a poet/musician (C.): Ναυσίμαχος Μούσαις

620. Pella. Altar of Aiolos and Graie, ca. 250 B.C. SEG L 611 Republished by P.Chrysostomou, *Eulimene* 4 (2003) 139-142 (ph.), who reads Αἰόλου, Γραΐης (Γραΐη, SEG). C. interprets the text as an altar for the cult of Aiolos, father of Makedon, the eponymous hero of the Macedonians (Hellanikos, *FgrHist* 126 F 74), and his daughter, the nymph Graie.

621. Pella (area of: Phakos). Dedication to Hermes Agoraios, 1st cent. B.C. Round marble base which supported a dedication (remains of lead on top); found in Building B in Phakos. Ed.pr. M.Lilimbaki-Akamati, *AEMΘ* 17 (2003) [2005] 472-479 (ph.; dr.). The base may have been transported to an area of production or other economic activity in Phakos from the agora of Pella (ed.pr.).

Αὔλος Φικτώριος Γαίου.
ὁ ἐπικαλούμενος

Ἀλέξανδρος, Ἑρμῆ
4 Ἀγοραῖοι χαριστήριον

1. The nomen Fictorius was already attested in Pella, ed.pr. 113 the name Alexandros reflects the integration of Roman colonists, ed.pr. 83-4, this is the earliest attestation of the cult of Hermes Agoraios in Pella, ed.pr.

622. Pella. Epitaph of Phila, ca. 350 B.C. Marble framed stele with the representation of a standing woman, possibly a priestess, and a female servant who carries a basket with sacrificial cakes (?). Ed.pr. P.Chrysostomou in D.Pandermalis et alii (edd.), *Ἀγάλμα. Μελέτες γιὰ τὴν ἀρχαία πλαστική πρὸς τιμὴν τοῦ Γιώργου Δεσπίνου* (Thessalonike 2001) 233-242 (ph.), with detailed discussion of the iconography. C. suspects that Phila may be the author of a contemporary defixio in Pella (SEG XLIII 434): Φίλα Μενάνδρου

623. Pella. Graffiti, 1st cent. B.C. and 3rd cent. A.D. SEG XLVII 933, P.Chrysostomou, in M.Lilimbaki-Akamati, I.Akamatis (edd.), *Πέλλα* -- (cf. our lemma no. 616) 87 (ph.), summarizes the content of the graffiti found in grave Δ. To the names mentioned in the obscene texts (cf. SEG XLVII 933) he adds Φίλις. [We read one of the later graffiti which mention Alexander the Great and Herakles from the ph (86 no. 114): Ἀλεξάνδρου ἥτοι 1? ἀγαθῶ καὶ Ἡρακλῆι]; on L 2 there are other visible letters before ἀγαθῶ, but they may belong to a separate graffiti, Chaniotis.]

624. Philippi. Religion. C.Tsochos, *AEMΘ* 17 (2003) 71-85 (in Greek; English summary), studies the religious topography of Philippi in the 2nd and 3rd cent. A.D. with reference primarily to Latin inscriptions (Greek texts: *Philippi* II 133, 167, 501 d, 535, 618/619). He

recognizes three sectors: the forum (emperor cult, Iupiter, Dionysos/Liber Pater, Egyptian deities), the acropolis (rock-cut reliefs representing a variety of deities, cult places of Artemis, Silvanus), and the extra-urban sanctuaries (Dionysos, Thracian Rider/Ἡρώς). M. Sève, *An. Ép.* (2003) [2006] no. 1603, observes that it is arbitrary to associate the sanctuary of the Egyptian deities with the forum. T.'s assumption that the rural sanctuaries were also visited by the inhabitants of the city, because of the presence of dedicators with Roman names, is based on the false assumption that Roman settlers lived only in the city and not in the rural areas. In a critical review of C. Tsochos' study summarized in *SEG LII* 615, M. Sève, *An. Ép.* (2003) [2006] no. 1602, points out that the sanctuary of the Egyptian deities is not easily accessible (cf. *Philippi II* 175) and is rather isolated. This weakens T.'s hypothesis that the cult had an official character.

625. Philippi. Society and magistracies. A.D. Rizakis, in *Epigraphica -- Guarducci* 151-163, summarizes the development of an elite in the Roman colony at Philippi from the formation of the *ordo decurionum* in the late 1st cent. B.C. to the 2nd cent. A.D., briefly surveying the part played by soldiers, members of the *ordo equester*, senators, freedmen, and peregrini.

In a study dedicated to the *cursus honorum* in the Roman colony at Philippi, C. Bréaz - A. Rizakis, *CCG* 14 (2003) 155-165, distinguish two types of municipal careers according to the stage at which an individual was admitted into the *ordo decurionum*. The first type is represented by the descendants of the first colonists who monopolised magistracies; in their case, the *cursus honorum* usually started with the *aedilitas*, followed by admission into the *ordo decurionum*, and culminated in the *duumvirate*; representatives of this group organized gladiatorial combats. The second type is represented by men who became members of the *ordo decurionum* without holding a magistracy and finished their career with the *quaestura*. The office of the *επιπράχης* appears in the 2nd cent. A.D. and is held by the most prominent members of the elite. The title of honorary decurio was created because the number of available seats in the *curia* was smaller than that of those who were qualified to occupy them. The *praefectura fabrum* is not a local magistracy, but is somehow connected with the governor of Macedonia.

626. Serres (area of). Epitaph, 185 A.D. Stele with engraved pediment; found in the church of St Anastasia at Anastasia (area of Serres). Mentioned by M. Valla, *AD* 52 B3 (1997) 847 (ph.) [we read part of the text from the ph. Chaniotis].

ἔτους ςισ' Ὑπερ-
βέρτειον Κοσει-
δει Παλαῖ ἐπὶ
4 ν κ - Εὐέρως καὶ

Ζευταῖ Κοσει[δ]-
ἐλθόν Θε.-
...[...]

1-2 V gives the date as 174 A.D.; M. B. Hatzopoulos, *BE* (2005) no. 361, corrected the date (216th year of the Aktaia era) II [2-3. cf. Κοσειδης in Kalindoia (*SEG XLII* 628 L. 4); Παλας seems unattested in Macedonia II 5-6. cf. Κοσειδης in Kalindoia (*SEG XLII* 583 L. 25), Chaniotis].

627. Thessalonike. Dedicatory epigram for the Nymphs, late 2nd/early 3rd cent. A.D. *IG X.2* 1.63. Republished by E. Voutiras, in G. Despinis et alii, *Κατάλογος* -- II (cf. our lemma no. 585) 256/257 no. 337 (ph.), with a detailed description of the relief fragment (representation of three Nymphs), a new restoration of L. 1, and an interpretation of ΑΤΑΛΟΣ (L. 2) as a name (ἄταλος, *IG*): [Ἀντιχαριζόμενος Νύμφας ἐστήσατο] | τὰσδε Ἀταλος ἐκπαρυγῶν νοῦσον πόμασι ννν γλυκεροῖσιν

627 bis. Thessalonike. Herm, 1st cent. B.C. Two joining fragments of a marble herm representing Priapos; an inscription at the bottom of the base; found near the Sarapieion. C. Makaronas, *Μακεδονικά* 1 (1940) 465. Republished by B. Schmidt-Douna in G. Despinis et alii, *Κατάλογος* -- II (cf. our lemma no. 585) 26/27 no. 162 (ph.): Φιλάργυρος! [ἀνέθηκεν?]

Probably the name of the dedicant [not in *LGN* IV, s.v., Chaniotis]; perhaps the same person as in *IG X.2* 1.873, S-D.

628. Thessalonike. Epitaph of a girl, 2nd cent. A.D. Fragment of a marble relief plaque with a representation of a girl (?) standing on a base (left) and a young man standing on the right; an inscription on the base (LL. 1-7) and under the panel (L. 8). Ed. pr. E. Voutiras in G. Despinis et alii, *Κατάλογος* -- II (cf. our lemma no. 585) 236/237 no. 318 (ph.).

Εὐτυχ-
ία (?) Ἐπιγό-
νης ἀδε-
4 λφῆς τέ-
κνῳ, μν-

ἡμης χά-
ριν
vacat
8 Εὐ[---]

Εὐτυχία, Ἐπιγόνης, ἀδελφῆς, τέκνῳ, followed by the name of the dedicant, or Εὐτυχία Ἐπιγόνης ἀδελφῆς, τέκνῳ, followed by the name of the deceased girl, or rather Εὐτυχία Ἐπιγόνῃ (Σ), ἀδελφῆς τέκνῳ, V.

629. Thessalonike (area of: Stavroupolis). Epitaph of Komaïos, late 4th cent. B.C. Poros block found in a cemetery at Stavroupolis in the area of the ancient settlement at Trapeza Lebet (northwest of Thessalonike). Ed. pr. A. Lioutas - M. Mandaki - E. Iliopoulou, *AEMO* 17 (2003) [2005] 303 (ph.): Κωμαῖο

630-633. Thessalonike. Epitaphs. Roman Imperial period. Four epitaphs found in the area of the east cemetery during the construction of the Museum of Byzantine Civilization. Ed.pr. D.Nalpanis, *Ανασκαφή στο οικόπεδο του Μουσείου Βυζαντινού πολιτισμού στη Θεσσαλονίκη. Ταφές και εγρήματα* (Athens 2003) 110-113 nos. 1-4 (ph.).

630: 110/111 no. 1. Epitaph of Elpis and Thrason, 2nd/3rd cent. A.D. Marble stele with engraved pediment and akroteria: 'Ελπίς Θράσωνι | τῷ ἰδίῳ ἀνδρὶ | μνείας χάριν | κτ' ἐαυτῇ ζῶσα

[Ed.pr. does not record the ligatures] || 4. και, ed.pr. (κτ' on the ph. - Sverkos)

631: 111 no. 2; M.Sève, *An.Ép.* (2003) [2005] no. 1589. Epitaph of Krispos, 2nd/3rd cent. A.D. Marble stele: Λεοντίσκος | Κρίσπῳ τῷ | θρεπτῷ | μνείας || χάριν

632: 111-113 no. 3. Epitaphs of Diodora and the husband of Zosime, 3rd cent. A.D. Marble stele used and inscribed twice, on the front in the early 3rd cent. A.D. (A) and on the back later in the 3rd cent. A.D. (B).

A:	Διονύσις καὶ Κοπρία Διοδό- ρα τῇ θυγατρὶ 4 μνείας χάριν	4	ρὶ μνείας χάριν vacat ἐκ τῶν εἰδι- ων κόπω-
B:	Ζωσίμη τῷ εἰδίῳ ἀνδ-		vvv v vvv

633: 113/114 and 143/144 (ph.); M.Sève, *An.Ép.* (2003) [2005] no. 1590. Epitaph, 3rd cent. A.D. Four joining fragments of the lower part of a marble stele with a representation of a rider (left) and a standing male figure (servant?, right) in relief.

|----- ἐκ τῶν ἰδίων |
καμάτων, ὃν ἡγόρασεν
δηγερίων χειλίων
πεντακοσίων

4 ὅς ἂν δι' βωληθῇ ἀνῶξε ἢ ἕτερον πῶμα κατα<θ>έσει, τοῦτον αὐτόν
μὲν σταυ-
ροῦ ὑποκίστε κινδύνου, νν τὰ δ' ἐκίνοῦ τῷ ταμείῳ

LI. 1-3 are written in the relief panel, left of the rider's head, LI. 4/5 under the relief [ed.pr. does not record the ligatures; the beginning of the text (for the restoration cf. *IG X 2 1 500*) was written on the lost part of the monument. Chaniotis] || 4. κατα<θ>έσει. ed.pr. καταθίσει = καταθέσας. Sève [KATAEEF on the ph., Chaniotis] || 4-5 the grave was bought for 1,500 denarii; the violator is

threatened with the death penalty (crucifixion) and confiscation of his property. ed.pr. || ἐκίνοῦ, ed.pr. [ἐκίνοῦ on the ph., Chaniotis].

633 bis. Thessalonike. Epitaph of Archetimos, 5th/6th cent. A.D. SEG LII 640. Republished by D.Feissel, *An.Ép.* (2003) [2005] no. 1594, with comment on the function of ἐπαρχικός.

634-636. Varvara (Chalkidike). Christian inscriptions, 5th/6th cent. A.D. Edd.pr. I.Tav lakis - D.Bitzikopoulos - V.Maladakis, *AEMΘ* 17 (2003) [2005] 395 and 398 (ph.; dr.), report the discovery of three Christian inscriptions in Early Christian basilicas excavated at Γιάζο-Τζώρτζη near Βαρβάρα in northeast Chalkidike. Cf. M.B.Hatzopoulos, *BE* (2005) no. 356.

634: 395. Roof tile inscribed with an invocation, 5th cent. A.D. Clay roof tile with an engraved text [before firing?]; found in Basilica I: Κ(ύρι)ε βοήθη

635: 395 (ph.; dr.: text in majuscules). Christian invocation, 5th/6th cent. A.D. Marble capital inscribed on second use, found in the central aisle of Basilica I.

Χρη<σ>τὲ βο<ή>θη τοῦ δούλου | Μαρτυρίου vacat | καὶ ΜΝΗ†ΗΜΗ

1. XPHTE BOΘH, Iapis || 2. the name Martyrios is attested in Macedonia (Feissel, *Recueil* no. 17 and 150; *I.Beroia* 425, edd.pr. [for the confusion between the genitive and the dative cf., e.g., *SEG* LII 596, 1457 bis, 1458, 1458 bis, 1530, 1662. Chaniotis] || 3. ΜΝΗ†ΗΜΗ, edd.pr., H. [but ΜΝΗ†ΗΜΗ on the dr.; perhaps καὶ μνή†(Η)μη; in that case this line was added after Martyrios' death, Chaniotis].

636: 398 (ph.). Inscribed tile, 5th cent. A.D. Fragment of a [clay?] tile with an engraved inscription [before firing?]; found in Basilica III: Ζωτῆκος Κηλήτης

1-2 ΚΗΛΗΤΗC, [edd.pr.: Κηλήτης, a nickname ('le Hermieux'), attested for the Patriarch of Alexandria Athanasios, D.Feissel, *BE* (2006) no. 539

637. Vergina. Starting with this volume, we present the epigraphic finds from Vergina under Aigai.

638. Unknown provenance (Macedonia?), Dedication to Asklepios, ca. 350-330 B.C. Right part of a relief-plaque of Pentelic marble with a representation of Asklepios and Hygieia; unknown provenance; previously in the collection of G.Papailiakis, which primarily consisted

of finds from Macedonia; now in the Archaeological Museum in Thessalonike. F.M. Petsas, *AD* 24 B2 (1969) 292 (ph.); id., *Μακεδονικά* 14 (1974) 304 no. 39.1. E. Voutiras, in G. Despinis at al., *Κατάλογος* -- II (cf. our lemma no. 585) 15-17 no. 152 (ph.), republishes the inscription with detailed analysis of the work, which he attributes to an Attic workshop: {name} Ἀσκληπιδίῳ

639. Unknown provenance. Epitaphs, 1st cent. B.C./A.D. SEG LII 651/652. [These two epitaphs, known only from photographs of J. Frel, have exactly the same text. At least one of them may be a modern forgery. Chaniotis.]

640. Unknown provenance. Inscriptions on a lead miniature amphora, 5th-8th cent. A.D. Lead miniature amphora bought in Macedonia and typical of a category found in the Balkans; inscriptions sinistrorsum, badly effaced, in a broad central fascia around the body (A) and a narrow fascia around the base (B); now in the collection of C. Schmidt in Munich; readings (by C. Schmidt apud R.) are tentative. Ed. pr. L.Y. Rahmani, *art. cit.* (cf. our lemma no. 2145) 49 no. 23 (ph.): 1) ΕΟΤΟ[...]; 2) ΕΥΓΟΡΕΙ.

THRACE

641. Thrace. Christian inscriptions. The corpus of the Christian inscriptions of Thrace compiled by C. Asdracha and presented in a series of articles in *AD* (cf. *SEG* XLVI 834 and XLVIII 887; L 657) has now been published as a book: *Inscriptions chrétiennes et proto-byzantines de la Thrace et de l'île d'Imbros (III-XV siècles). Présentation et commentaire historique* (Athens 2003). The book retains the original page numbers, but contains an index. Cf. our lemmata nos. 653 and 673.

641 bis. Thrace. History. P. Delev, *Thracia* 15 (2003) 107-120, surveys the history of Thrace between 281 and 167 B.C. with brief discussion of the following texts: *IG* XII.8.156, *IGBulg* I² 307, 388/389; III 1731, *Syll.*³ 438.

642. Thrace. Religion: The cult of Ares and Souregethes. Z. Gočeva, in *Studia -- Beshevliev* (cf. our lemma no. 726) 88-95, studies the dedications to Ἄρης and Σουρεγεθής in Thrace and Moesia. The cult of Ares is primarily attested in the region of Philippopolis, probably under Greek influence. Σουρεγεθής was an epithet of the Thracian Rider. Non vidimus; see *An Ep.* (2003) [2006] no. 1556 and our lemma no. 724

643. Anchialos (area of: Burgas). Dedications to Apollo Karsenos. P. Kijaškina, in I. Karajotov (ed.), *Studia in memoriam Ivani Galabov* (*Izvestija na Narodnija Muzej Burgas* 3; Burgas 2000) 106-116 (in Bulgarian; English summary), attributes a sanctuary on the Shiloto peak (near Burgas), never properly excavated, to the cult of Ἀπόλλων Καρσηνός (cf. *IGBulg* I² 378; ph.). K. mentions two new texts:

1) Dedicatory relief with a representation of the Thracian Rider (p. 110) [cf. M. Oppermann, *Der Thracische Reiter des Ostbalkanraumes im Spannungsfeld von Graecitas, Romanitas und lokalen Traditionen* (Langenweißbach 2006) 242/243 and 354 no. 1015, with discussion of the iconography; the ph. on p. 87 seems to show that on L 1 (above the relief) nothing stood before Καρσηνῶ, Avram] [Ἀπόλλωνι?] Καρσηνῶ ἱ Γαϊανὸς εὐχαριστήριον.

2) Statue of Apollo Kitharodos; no text (108/109; ph.: 1st cent. B.C.). [K. erroneously refers to this statue as dedicated by Apollonios from Apollonia, son of Eptakenthos; M. Oppermann, *op. cit.* 242, rightly identifies the dedicant with Ἀπολλώνιος ἑπτακένθου, a strategos under the reign of Rhoimetalkes II; cf. id., *Die westpontischen Poleis und ihr indigenes Umfeld in vorrömischer Zeit* (Langenweißbach 2004) 259. For Ἀπολλώνιος ἑπτακένθου Βιθυνός, στρατηγὸς Ἀνχιάλου καὶ Σελλητικῆς καὶ Πουτικῆς, see also R.M. Dawkins - F.W. Hasluck, *ABSA* 12 (1905-1906) 175-177 no. 1; *IGBulg* I² 378 (again, a dedication to Apollo Karsenos); *IGBulg* II 743 Ἀκύλας ἑπτακένθου, ο [στρατηγὸς Ἀ]ρχιτέλῃου (ΚΧΙΑΓΟΥ, lapis) (B. Borisov, *Archeologia* (Sofia) (1988) 3 [ph.]; Roman Imperial period) may be a relative, Avram].

644. Apollonia Pontica. Decree of Mesambria, after ca. 253 B.C. IGBulg I² 388. A. Avram, *CRAI* (2003) 1190-1193 and 1196, presents the text of this decree as reconstructed by the late J.G. Vinogradov (unpublished manuscript), who regarded this text as a decree of Kallatis (Mesambria, *IGBulg*) [we do not reproduce Vinogradov's restorations here as they are speculative and possibly too long]. A. endorses the identification of the city issuing the decree with Mesambria; the stele was to be erected in a sanctuary of Apollo, whereas in Kallatis one would expect the Samothrakion; the expression ἐπὶ τὰς ἐχφορὰς (L 12) is known from decrees of Mesambria (*IGBulg* I² 308 bis, 341). This document should be associated with the war in the Black Sea between Kallatis and its allies and Byzantion (ca. 255-253 B.C.) in which Antiochos II was involved; Mesambria was one of the king's allies and also an ally of Kallatis (cf. *IGBulg* I² 316: [Καλλὰ?]τιανῶν σωτηρία). Cf. our lemma no. 645. A. suggests two restorations. L 3-5: Perhaps τεταγμέ[ν]ος στρατηγὸς ὑπὸ βασιλέως Ἀντιόχου ἐπ' Ἀσιατικῆς (cf. *IGBulg* I² 43: καθεστάνεμος ὑπὸ βασιλέως Θρακῶν Σαδάλου στρατηγὸς ἐπὶ τῆς προσχώρου. *Pol.*, *Geogr.* 3.11.67: Ἀσιατικῆ στρατηγία). LL 10/11: [Τε]λεσειάν Ε[...]; or [Τε]λεσειά Νε[...]; (ἐπὶ τῇ προαιρέσει ἂν ἔλχων διατελεῖ ποτὶ τὸν δῶμον κτλ.). *IGBulg*, hence the estimated length of the lines on which Vinogradov's restorations are based); A. admits, however, that the form Τελεσειας is not attested.

645. Apollonia Pontica. Honorary decree for Aisias of Kallatis, 3rd cent. B.C. (ca. 250-200 B.C.?). IGBulg I² 391; *SEG* LII 661. A. Avram, *art. cit.* (cf. our lemma no. 2209) 1198/1199, reprints the text of his edition (see *SEG* LII 661), pointing out that this document

confirms good relations between Kallatis and Apollonia. Its connection with the war of Kallatis and its allies against Byzantium (ca. 255-253 B.C.; cf. our lemma no. 644) is not certain.

645 bis. **Apollonia Pontica. List of the members of a Dionysiac association, 2nd cent. A.D.** *IGBulg* I² 401. I. Shopova, *Thracia* 15 (2003) 651-656, discusses the designations of cult functions (ἀλκυφόρος, κισσαφόρος, κρατηρίαρχος, βουκόλος, ἀρχιβασσάρα) and their relation to Dionysiac rituals.

646. **Augusta Traiana (area of: Sliven). Dedication to Apollo Syidenos, 2nd cent. A.D.** Fragment of a marble plaque: found at Sliven, the ancient ἐμπόριον Θουιδαι/Σουιδαι. Ed. pr. I. Stereva, *Razkopki i Proudivannia* 28 (2001) 23, 116 (ph.); non vidimus. Read by N. Sharankov, *An.Ép.* (2003) [2006] no. 1567, from the ph.

Ἀπόλλωνι Σιδηρινῷ Λούκις βενεφικιάριος εὐχὴν

The epithet Σιδηρινός derives from the place name Σουιδαι, attested only in the form Θουιδαι (*IGBulg* V 5634), ed. pr.

647. **Augusta Traiana. Honorary inscription for the emperor Constantine I, ca. 324-337 A.D.** *SEG* LII 695. D. Feissel, *BE* (2004) no. 533, suggests restoring ἀν[αδ]ησάμενον in L. 6 (ἀν[αιρ]ησάμενον. I. Tantillo in *SEG*).

648. **Augusta Traiana (area of: Carasura). Christian epitaph of Theodoros, 30 January 541 A.D.** *SEG* XLII 632. Five joining fragments of a marble plaque that join *SEG* XLII 632 were found in a grave near the Christian basilica where the rest of the inscription was found. Edd. pr. C. Buyukliev - N. Sharankov, *Thracia* 15 (2003) 335-344 (ph.; dr.), with detailed commentary. Cf. N. Sharankov, *An.Ép.* (2003) [2006] no. 1566.

† Ενθάδε κατὰ-
κείται Θεόδωρος

ὁ τῆς μακαρίας μνήμης

4 γενόμενος ἀπὸ Ε[...]

Φιλίππου(λέως)· Σ[ελευ]-

τῶ δε μηνί Ἰανουαρίῳ λ'. ἡμέ[ρ]α ζ'.

8 ἡδὲ (ικτῆνος) γ'. Φιλ(αβίου) βασιλείου τοῦ

λα[μ]προτάτου ἑτίονος κε'

The letters on the new fragments are underlined || 2 the scribe originally wrote ΘΕΟΔΩΡΩΝΟ and corrected || later || 4, perhaps ἀπὸ ἐ[κδίκων]. ed. pr. || 6 μηνή = μηνί; in fine or ἡμέ[ρ]α [Σαβ(βάτῳ)]. ed. pr. || 7 F). Basilus was consul in 541 A.D., ed. pr.

648 bis. **Augusta Traian (area of: Carasura). List of συμποσιασταί of Asklepios.** *IGBulg* III 1626. Republished by D. Boyadzhiev, *Thracia* 15 (2003) 233-237 (ph.), who observes that several patronymics are abbreviated and should therefore not be regarded as the genitive form of complete names: Μουκα. (L. 5 and 13), Επτη. (L. 7), Αὐλου. (L. 11), and Διο. (L. 14) [in fact, this is the community opinion and none of these names has been included in *LGP IV*, Chaniotis]. As a parallel, he mentions an unpublished inscription from Augusta Traiana with a list of names (LL. 10-12: Περγάμις Ὀλυνπ., Ἰβάλης Ὀλυνπιωδάρου, Ἰ Πολέμις Ὀλυνπ.).

649. **Constantinople. The office of the ὀρφανοτρόφος.** J.W. Nesbitt, *SBS* 8 (2003) 53-62, discusses the office of the ὀρφανοτρόφος in Constantinople, primarily in the light of Byzantine seals. Most of them postdate the chronological limits of *SEG*; on 54 he presents the seal of Stephanos, known from two specimens at Dumbarton Oaks (St. Paul and St. Peter on the obverse, an inscription on the reverse): Κίτρυε βοήθη | Σεφάνω | κουβικουλ[σ]ί[ρ]ω (καί) ὀρφανοτρό[φ]ω (ph.; 7th cent. A.D.; the sign S for και).

650. **Constantinople. Latin (building?) inscription mentioning Theodosius (I?) and two epigrams, late 4th cent. A.D. and early 5th cent. A.D.** Fragment of a marble base inscribed on its front and left side; found in 1930 west of the mosque Lâleli. A.M. Schneider, *AA* (1940) 590-592 (ph.; dr.). Ed. pr. D. Feissel, *CRAI* (2003) 495-523 (ph.; French translation), who recognizes the text on side B as consisting of an epigram of Mouselios known through the literary tradition (AP 9.800 = B LL. 1-4; AP 9.801 = B LL. 5-7); it consists of three distichs. A second epigram, also consisting of three distichs and commemorating the Mouseion (AP 9.799), was probably inscribed on the same base (now lost). Mouselios, praepositus sacri cubiculi under Theodosius II (*PLRE* II p. 768, Musellius 1), was responsible for the reorganization of the Μουσείον (B L. 5), the university of Constantinople (before 425 A.D.; cf. *Cod.Theod.* 14.9.3 and 15.1.53). According to AP 9.799, Mouselios' epigrams were written on a pillar of porphyry near the Φιλαδέλφειον; they were written on this base which supported a porphyry obelisk. F. discusses in great detail the consequences this identification has for the topography of Constantinople, suggesting that the Mouseion was located in a building complex known as the Capitolium.

A: [Theodosi]-----

[...positus qu]-----

[...opus est]-----

4 [...is prae]-----

[Αὐτ]άρ ἐμοὶ το[-----]

[...] ἀγομεν[-----]

[...] οἰηται[-----]

8 [...] εὐγους α[-----]

[...] φιν ἐπη[-----]

[...] τὸ πρὶν ῥ[-----]

12 [...]λα μιν ἀψ[-----]
[...] ἀφνετα[-----]

[...NEKA]-----
[...NEPEΣ]-----

B. [Ταῦτα λόγοις ἀν]έθηκεν
[ἐκὼν Μουσήλιος] ἔργα.
[πιστεύων καθ]αρώς
4 [ὡς Θεὸς ἐστι Λ]όγος.
[Μουσείου τὰ μὲν αὐτὸς] ἐτεύξα[το].
[πολλὰ δὲ σώσα]ς
[ἐστῶτα σφαλερώς ὄδ]ρυσεν ἀσφαλ[έως].
8 [-----] Μουσήλι[ος]
[-----]
[-----]·[θου μεγ]. .]

A. 1-4. Written with larger letters || 1 probably Theodosius I, ed.pr. || 2. or [-] [positusque], ed.pr. || 3-4 cf. *CHL* III 738. [prae]fectus novit quod Tzitanus opus, ed.pr. || 8. [ς]εύγους or [ρ]εύγουσα. Chaniotus || B. written with larger letters than A.LL. 5-14 || 5. (αὐτὸς) ἐτεύξα[το], ed.pr. [initio, the sigma is visible on the ph., Chaniotus]

651. Constantinople. Building inscription, late 4th cent. A.D. Marble lintel above the entrance of the so-called Fourth Minor Gate. Ed.pr. N.Asutay, *BZ* 96 (2003) 1-4 (ph.), who observes that this text shows that the Romanos Gate, named after a church of St Romanos, should be located here and not at the Topkapi Gate. Cf. D.Feissel, *BE* (2004) no. 528, who dates the text to the reign of Theodosius I.

† Πόρτα μέση εἰσφέρουσα † ἐπὶ τὸν Ἅγιον Ῥωμανόν † ☩

652. Constantinople. Stamped tiles, 4th-6th cent. A.D. J.Bardill, *Brickstamps of Constantinople* (Oxford 2003), presents a catalogue of 1749 stamped tiles from Constantinople (4th-6th cent. A.D.; 157-403; ph.), and discusses in detail the geographical distribution of the finds, the location of brickyards, the general features of brickstamps, brick production, the status and functions of the persons named in the stamps, the functions of the stamps in the context of public and private supply of construction material, the possible meanings of the abbreviation BAPE, the stamping, storage and supply of bricks, building programs in Constantinople (primarily in the 4th-6th cent. A.D.), and the chronology of the stamps; the majority of the material can be dated to the 5th and 6th cents. A.D. On 83-99 lists of the names of individuals recorded on stamped tiles from dated and undated complexes.

653. Hebdomon. Christian inscriptions, *SEG* L 657. D.Feissel, *BE* (2004) no. 525, suggests a series of corrections to inscriptions published by A.Avrames (cf. *SEG* L 657 and our lemma no. 641). 232 F. reads ἔχων τὴν εἰσπρετιαν κάμπτορ δεσποτικός ('ayant la fonction

de campitor⁹ impérial; ἔχω τὴν ἐκσπρετιαν, κάμπτορ δεσποτικός, 'suivant l'expédition (comme) campitor impérial.' A.); the date reads ἡ(μέρη) ζ' ἐν(τί)κ(τιών)ι (β' (the year 6062 since the creation of the world = 554 A.D. A.). 233 A/B. These boundary stones are not in Hebdomon. The expression τῶν ἐμφορευθέντων αὐτῷ (sc. Αἰθέρῳ) τόπων in 233 A designates land leased to or by Aetherios. 233 B, the text of which was not reproduced by A., was published by G.Mendel, *BCH* 33 (1909) 432: ὅροι χωρίζοντες τὰ δίκαια τοῦ ὀρφανοτροφίου καὶ Αἰθέρῳ τοῦ ἐνδοξ(ιστάτου) κουράτορος

653 bis. Kabyle. Cohors I Athoitorum. L.Getov, *Thracia* 15 (2003) 121-123, summarizes the information provided by the Greek and Latin inscriptions of Kabyle (*SEG* XXVIII 578; *XLII* 646, 649/650; *IGBulg* III 1774) for the Roman military camp at Kabyle and the service of the *cohors I Athoitorum* (σπεῖρη Ἀθοειτῶν Ἀντωνινιανή) and its officers (ἀκτάριος/ἀκτοάριος, πρίνκιπ, χιλίαρχος).

654. Kralevo. Thasian amphora stamp, ca. 266-255 B.C. Thasian amphora with stamped handle found in a grave in Tumulus III at Kralevo. Mentioned by M.Damyanov, *Archaeologia Bulgarica* 7.1 (2003) 32: Ἀπολλόδωρος Θασίων

655/656. Laskarevo. Epitaphs. Two epitaphs from the village of Laskarevo (45 km east of Sandanski). Ed.pr. D.G.Angelov, *ZPE* 143 (2003) 142 nos. V/V1.

655: no. V. Cf. N.Sharankov, *ZPE* 148 (2004) 199. Epitaph of the parents of Aur. Pyroulas, undated [3rd cent. A.D.]. Plaque with four portrait busts in relief in two rows (two in each row); an inscription above the heads.

Αὐρή(λιος) Πυρούλας τοῖς γοῖνισι μνήμης χάριν

1-2. The dative γοῖνισι was created by analogy to γονεῖς. S

656: no. VI (ph.). Epitaph of Diseisos and Baskelias, undated [3rd cent. A.D.]. Plaque with parts of three busts in relief (the parents above, a boy below); an inscription to the left (LL. 1-3) and right (LL. 4-6) of the lower bust. Republished by N.Sharankov, *ZPE* 148 (2004) 200, who gives an accurate description of the monument. We reproduce his text.

Πυρούλας Σεῖτα, Ἰ Δισεῖσω ἡ γυναικὶ ἢ καὶ Βασκεύλα τῷ υἱ(ῷ)

Πυροῦλας Σείτα [. . .] ΑΙΣΕΙ Ω τῇ γυναικί καὶ βακεῖρα τῷ [. . .], ed.pr. || the position of Πυροῦλας may have been painted or scratched. S. || 1-6. the names Πυροῦλας Σείτας and βακεῖρα are attested; Αἰσιτίας is attested for the first time (cf. Ζεῖσιτας). S

657. Vacat.

658. Maroneia. Treaty of alliance between Maroneia, Ainos, and Rome, ca. 167 B.C. SEG XXXV 823; XLVII 1067*. K. Clinton, *art. cit.* (our lemma no. 659) 408-410, 417 (ph.), republishes this document based on autopsy and on the information provided by the text in our lemma no. 659 A L. 8, which shows that the treaty should be dated to 167 B.C. or shortly after. Republished in *I. Thrac. Aeg.* E168.

[.]
[ἱερέω]]
πρεσβευσάντων name and patronymic]
Ἐπιγόνου τοῦ τοῦ]
4 Μητροφάνου, τοῦ τοῦ]
τοῦ Ἀθήναι, Ἀγαθο[μένους? τοῦ],
Πυθίωνος τοῦ Ἡρακλίου· πρὸς τὸν δῆμον τὸν
Ῥωμαίων καὶ τὸν δῆμον τὸν Μα[ριωνιτῶν καὶ τὸν]
8 Αἰνιῶν τοὺς κεκριμένους ὑπὸ Λευκίου Αἰμιλίου]
ἐλευθέρους καὶ πολιτευομένους μεθ' αὐτῶν]
τὸν φίλι καὶ συμμαχία καλῇ ἔστω κτλ.

4 in line. T or L. C. || 5. Ἀγαθο[μένους?]. C. Ἀγαθοκλέους. SEG (rather Ἀγαθοκλέους) (cf. L. 4, Chaniotis)
8 in line. restored by C. B. Ainos must have been connected by sympolity with Maroneia and had concluded a similar treaty of alliance with Rome. C.

659. Maroneia. Decree of Maroneia and oaths concerning embassies to the emperor, ca. 41-54 A.D. Two non-joining fragments of the upper part of a stele of Thasian marble with moulding and three akroteria, found as pierres errantes in Samothrake (originally thought by ed.pr. to be fragments of two stelae inscribed by the same mason). A: Fragment of the upper part of the stele with moulding and three akroteria; found in 1988 in a Byzantine context on the Western Hill. B: Fragment broken above and below; found in 1986 on the Western Hill, reused in a Byzantine building. Ed.pr. K. Clinton, *Chiron* 33 (2003) 379-417 (ph.; translation), with detailed commentary, cf. id., *Chiron* 34 (2004) 145-148, with the observation that the two fragments belong to the same stele, and that the text on fragment B is the αἰώνιον ψήφισμα mentioned in A L. 26. The text is structured as follows: Decree A: Proposal to the council (A L. 1-3); reference to an embassy to emperor Claudius (A L. 3-5), whom the envoys reminded of the old friendship and alliance between Maroneia and Rome (A L. 8-9), the

destructions the city had suffered as a faithful ally of the Romans (A L. 5-8, 9-12), and the award and confirmation of privileges (alliance, freedom; A L. 12-15); reference to the confirmation of these privileges by the emperor (A L. 15-22); reference to the need to be prepared for similar embassies in the future (A L. 22-29) and to a 'blank document' to be used in the future, whenever embassies to Rome became necessary (cf. A L. 26 αἰώνιον ψήφισμα); the text of the decree concerning the appointment of envoys to the emperor in the future (A L. 29-54). Decree B: This decree is the αἰώνιον ψήφισμα 'blank decree' referred to above (Clinton [2004], correcting the views expressed in the ed.pr.). The fragment contains instructions concerning how the embassy is to behave in the emperor's presence (B L. 1-21); the oath of envoys to Rome (B L. 21-31); and a citizen oath (B L. 31-41).

In his commentary ed.pr. points out that the new text shows that the treaty between Maroneia and Rome (cf. our lemma no. 658) was concluded upon the introduction of the imperium Romanum in this region, i.e., in 167 B.C. or shortly after (A L. 8), and that the city suffered complete destruction during the Mithridatic War (88-87 B.C.; cf. *RGDE* 20 = *SEG* XVIII 349; *XLI* 718; 385-389). Ed.pr. also discusses the procedure for the swift appointment of envoys: in a critical situation any citizen could apply for the position of envoy by means of a χρηματισμός to the synedria of the archons (A L. 28-35; cf. B L. 21-23); during this application the volunteers had to swear an oath (A L. 35/36; cf. B L. 21-31); the names of the successful applicants were registered in the decree (A L. 36/37), probably in the 'blank document'; the appointed envoys received a copy of the decree with their names inscribed on it and sealed with the seal of Dionysos that they desired (A L. 37-40).

M. Worle, *Chiron* 34 (2004) 149-167, reprints the text (German translation), suggests various restorations and discusses the following subjects: the influence of Roman residents in Maroneia (A L. 1/2; cf. *I. Assos* 26); the unusual procedure for the appointment of envoys (cf. *I. Sardis* 8); the function of the 'blank document'; and the two oaths. For the significance of the new document for the history of polis institutions see also id. in P. Frohlich - C. Müller (edd.), *Citoyenneté et participation à la basse époque hellénistique. Actes de la table ronde des 22 et 23 mai 2004*, Paris (Geneva 2005) 145-161. Cf. P. Gauthier, *BE* (2005) no. 382. Republished in *I. Thrac. Aeg.* E180. Cf. M. Sève, *An. Ép.* (2003) [2006] no. 1559 (French translation).

- A Γνώμη βουλευτῶν καὶ ἱερέων καὶ ἀρχόντων καὶ Ῥωμαίων τῶν
[τὴν πόλιν κατοικοῦντων καὶ τῶν λοιπῶν πολιτῶν ἀπάντων]
[ἐ]δόξεν τῇ βουλῇ· ἐπεὶ ὁ ἐπιφανέστατος θεὸς τοῦ κόσμου καὶ
4 [κ]τίστης νέων ἀγαθῶν ἅπασιν ἀνθρώποις, Τιβερίος Κλαύδιος Καῖσαρ Σεβα-
στός Γερμανικός, πρεσβευσάντων ἡμῶν ἐπ' αὐτὸν καὶ δηλωσάντων τὴν
τῆς πόλεως πρὸς τὸν δῆμον τὸν Ῥωμαίων ὑπόστασιν καὶ τὰς τύχας [τὰς πρό]-
[τε]ρον ἅς ὑπέμενεν ὁ Μαρωνιτικὸς δῆμος διὰ τὴν πρὸς Ῥωμαίους φιλι-
8 αν, εὐθέως ἅμα τῇ τῆς ἡγεμονίας αὐτῶν συνοστάσει φίλος καὶ σύμμαχος γε-
γόμενος καὶ μετὰ ταῦτα ὑπομείνας ἐπιδεῖν κατασκαφὴν καὶ τῆς ἑξήκον-
τασταδίου τὸ περίμετρον πόλεως, τέκνων δὲ ἀπολλῆας καὶ λεηλασίαν
[καὶ] αἰχμαλωσίαν καὶ τὰς ἄλλας τὰς κατὰ μέρος συμφοράς ἵνα μὴ δύνανται τὸν πρὸς
12 Ῥωμαίους θάνατον δικαίων, ἀνθ' ὧν σύμμαχος μὲν καὶ φίλος ὑπὸ [τῆς συνλή]-

του διὰ τῶν δογμάτων καὶ ἐνσύνθηκος καὶ ἐνσπονδος ἐκρίθη. ἐλευθερίαν δὲ καὶ νό-

- μους μετὰ τῶν ἄλλων φιλανθρώπων ἔλαβε, ἃ δεδήλωται ὑπὸ τῆς συνκλή-
του διὰ δογμάτων καὶ ὑπὸ τῶν αὐτοκρατόρων διὰ τῶν ἀποκριμάτων, ἀπεκρίνα-
16 το ὡς τὴν τοιαύτην πόλιν ἁξιὸν ἔστι αἰώνιω χάριτι κεκοσμηθῆναι μὴδενὸς
τῶν δεδομένων αὐτῇ φιλανθρώπων ἐλασσουμένου, δι' ἃ δὴ ἀποκατέστησεν
αὐτὴν εἰς τὸ πρᾶγιον δίκαιον ἐπιβεβαιώσας τὴν τε ἐλ[ευθερί]-
αν καὶ τὰ φιλάνθρωπα πάντα, υποσχόμενος [ΧΟΜΕΝΟΣ] [διδά]
20 ἀποκριμάτων πρέπουσαν καὶ δυνατὴν τηλικούτῃ θεῷ ὑπό-
σχασιν καὶ εἰς τὸ λοιπὸν ἀνεπηρέαστους ἡμᾶς διαφυλά-
σῃναι· ἀνανικαίωτον δὲ ἔστιν καὶ ἡμᾶς πᾶσαν εἰσενέγκασ-
θαι φροντίδα ὑπὲρ τοῦ μήτε νῦν μήτε ἀλλοτὲ ποτε, λαθόντων
24 τῶν τῆς πόλεως δικαίων, συνβῆναι κατὰ μὴδὲνα τρόπον ἐλασσω-
θῆναι ἡμῶν τὴν ἐλευθερίαν καὶ τὰ φιλάνθρωπα· ἔσται τοῦτ' ἐάν χά-
ριν τούτων καὶ διὰ ψηφίσμα<τ>ος αἰωνίου νομο<θετ>ηθέντος ἢ ἐπὶ τοὺς Σεβα-
στὸς πρεσβῆα κατὰ [ΤΑ] πάντα καιρὸν ἐτοιμῇ ὑπάρχει, μηδενὸς ἐνοχ-
28 λῆσαι τρόπον δυναμένου τοῖς βουλομένοις ἀναλαβεῖν τὸν ὑπὲρ τῆς πατ<ρι>-
δος ἀγῶνα· δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ γεγράφθαι καὶ κεκυρώσθαι ψη-
φισμα ὑπὲρ τῆς τοιαύτης πρεσβείας τὸ ἐπὶ τέλει τοῦ ψηφίσματος
[γ]εγραμμένον καὶ εἶναι προησφαλισμένον εἰς τὸν ἅπαντα χρόνον, ἵνα
32 ἐάν τις καταλάβῃ καὶ <ρ>ὸς χρεῖας τῆς τοιαύτης πρεσβείας, θραυόμενος [υ]
τινὸς τῶν τῆς ἐλευθερίας ἡμῶν ἢ τῶν λοιπῶν φιλανθρώπων κα[θ'] ὄν-
τινᾶσιν τρόπον, ἔχωσιν ἐξουσίαν πάντες οἱ βουλόμενοι διὰ χρηματ[ισ]-
μοῦ ἐπιγράψαι ἑαυτοὺς τῷ ψηφίσματι πρεσβευτὰς, ὁμοσάντες τὸν [ύ]-
36 πογεγραμμένον τῷδε τῷ ψηφίσματι ὅρκον, ἐπιγράψαι

- 40 (έ)χρῴση πρόσωπον Διονύσου, ὃ ἂν αὐτοὶ βουλευθῶσιν, οἱ κατεσταμένοι φ[δ]ε[ι]
[πρ]εσβευταὶ κατὰ τὸ ψηφίσμα ἐπὶ τὸν προεστῶτα τῆς ἡγεμονίας
αὐτοκράτορα θεὸν Σεβαστὸν Καίσαρα, μηδενὸς ἔχοντος ἐξουσίαν
τίς τούτων ὑπεναντίου μήτε γράψαι μὴδὲν μήτε εἰπεῖν μήτε [προ]-
[βα]λέσθαι πρεσβευτὴν ἄλλον ἢ πρεσβεῖναι τινὰ ἐπὶ προσκαιρῶ[ι]
44 [τι]νὶ ὑπεναντί<α> τοῖς προησφαλισμένοις περιέχοντι ψηφίσματι
[μήτε ἐ]μποδίσαι τὴν πρεσβῆαν ἢ ποιῆσαι τὴν μαχόμενον τῷ [υ]ομο]-
[θετ]ηθέντι ψηφίσματι κατὰ μὴδὲνα τρόπον· πρεσβεύ<ε>ιν δὲ πα[.]
[.....] τοὺς ἐπαγγελισμένους ἐνγραφῶς περὶ τούτων [!..]
48 [ματι] -- es 11 -- [του μήτε περιαιρούντας μήτε προσγ[ρά]-
φοντας ἄλλο τι ἢ τὸ νόμιμα τοῦ προκ[ε]σταύτος τῆς ἡγεμονίας Σε[ε]-
βαστοῦ Καίσαρος καὶ ἐπιγρ[ά]φοντας ἐπὶ τέλει τὰ τῶν πρεσβευ-
52 [τῶν ὀνόματα] -- es 11 -- [τοῖς δὲ ἐξ ἐπαγγελίας μ[.]
[.....] κατωρθώσαι[.]
[.....] λος τὰς ε[.]

[.....] [NO[.]
[.....]

lacuna of ca. 76 lines

- B [.....] [ΙΝΙΚΕΙΝΙΟΙ]
[.....] [ΑΙΣ μὲν αὐτοῖς, ἀξίας δὲ
[.....] μ]αρτυρίας ἡξιώθη φίλος καὶ συμ-
4 [μαχος γενέσθαι καὶ λαβεῖν τὴν διὰ τῶν τῆς] συνκλήτου δογματῶν κριθεῖς-
[αν ἐλευθερίαν κ]αὶ τοὺς νόμους μετὰ τῆς πόλεως καὶ χώρας καὶ
[πάντων τῶν] φιλανθρώπων, ἃ διὰ τῶν δογμάτων καὶ ἀποκριμάτων
[τῶν] αὐτοκρατόρων δηλοῦται<ι>· ἀνανικαίωτον δὲ ἔστιν μὴδὲνα και-
8 ρὸν παραλείπειν ὑπομνήσκοντας καθ' ἕκαστα περὶ τῶν ἡμετέρων
δικαίων, ὅπως ἄθραυστα καὶ σῶα πανθ' ἡμεῖν φυλάσσεται ὑπὸ τῶν τῆς
ἡγεμονίας προεστῶτων· δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ἡρῆσθαι πρεσ-
βῆαν ἥτις ἀφικομένη πρὸς τὸν αὐτοκράτορα θεὸν Σεβαστὸν Καίσαρα
12 ἀσπάζεται τε αὐτὸν παρὰ τῆς πόλεως καὶ συνθεθεῖσα ἐπὶ τῷ ἑρῳάσθαι αὐ-
τὸν πανοικίον καὶ τὰ πράγματα αὐτῷ τε καὶ τῷ δήμῳ τῷ Ῥωμαίων κατὰ
τὸ κράτιστον χωρεῖν, παραθεμένη τὰ τῆς πόλεως δίκαια πάντα αὐτῷ τε καὶ
τῇ ἱερᾷ συνκλήτῃ δεθήσεται μετὰ πάσης ἐντεύξεως καὶ ἰκεσίας τὴν τε ἐλε[υ]-
16 θερίαν ἡμεῖν καὶ τοὺς νόμους καὶ τὴν πόλιν καὶ τὴν χώραν καὶ τὰλλα φιλάνθρω-
πα πάντα, ἃ οἱ τε πρόγονοι ἡμῶν καὶ ἡμεῖς λαβόντες παρ' αὐτῶν ἔσχομεν,
ταυθ' ἡμεῖν φυλάξαι, ἵν' οἱ πάντοτε καὶ ἀδιαλείπτως τὴν πρὸς Ῥωμαίους εὔ-
νοϊαν καὶ πίστιν φυλάξαντες πάντοτε τῆς ἐξ αὐτῶν διὰ ταῦτα χάριτος ἀπο-
20 λάωμεν· ἡιρέθησαν πρεσβευταὶ γνησιώτατα προθυμηθέντες ὑπὲρ τῆς πα-
τρίδος· ὁ πρεσβευτικὸς διὰ τοῦ χρηματισμοῦ ἐσόμενος ὅρκος· vacat

vacat

- ὁ δὲ ἰνα τοῦ δεινὸς ἐχρημάτισεν ἐπὶ τῶν κατὰ τὴν συνεδρῆαν ἀρχόντων ἐπαν-
γελλόμενος πρεσβεῖν ἐπὶ τὸν Σεβαστὸν καὶ τὴν σύνκλητον ὑπὲρ τε τῆς ἐλε[υ]-
24 θερίας τῆς πόλεως τῆς Μαρωνειτῶν καὶ τῶν φιλανθρώπων αὐτῆς ἀπάντων κ[αθὸς]
τὰ γραφέντα περὶ τούτων ψηφίσματα ἐν τοῖς τρισὶ στήλαις περιέχει, ἀγωνιζόμε-
νος παντὶ σθέν<ε> καὶ μήτε παραπρεσβεῦσαι μὴδὲν μήτε καθυφεῖν[ε]νός μήτε δω-
ροδοκούμενος ὑπὸ μηδενὸς τρόφῃ μὴδενί, καὶ ἐπόμενι τὸν θεὸν [Σεβαστὸν]
28 Καίσαρα καὶ Τιβέριον Καίσαρα θεὸν Σεβαστὸν καὶ Τιβέριον Κλαύδιον Καί[σα]ρα
Σεβασί-
τὸν Γε[ρ]μανικὸν καὶ τὴν ἱερὰν σύνκλητον καὶ τοὺς ἄλλους θεοὺς ἅ[παντας] συν-
τηρήσειν τὰ προγεγραμμένα πάντα, εὐορκονῦντι μὲν μοι εὐ[.] [εἴη, ἐπιορκοῦντι
δὲ τὰ ἑνὴν]-
τία· ὅρκος ὁμοσθησόμενος ὑπὸ πάντων· vacat
32 ὁμνῶν τοὺς θεοὺς πάντας καὶ πάσι[α]ς καὶ τὸν θεὸν Σεβ[αστὸν] Καίσαρα καὶ
Τιβέριον Καίσα[ρ]-
ρα θεὸν Σεβαστὸν καὶ Τιβέριον Κλαυδ[ι]ον Καίσαρα [Σεβαστὸν] Γερμανικὸν καὶ
τὴν ἱερὰν σύνκλητον πάντα προηγήσμεν[.....] παντὶ σ[θ]ένει ἀγωνιζόμενος --- es 10 ---

ὁπὲρ τῆς ἐλευθερίας τῆς πα[Τ]ιν ντρίδος ννν καὶ νν ἀ[πάντων -- ca. 10 -- τῶν
φιλανθρώπων]
36 ἃ παρὰ τῆς συνκλήτου καὶ τοῦ δῆμου [τοῦ Ῥωμαίων καὶ τῶν αὐτοκρατόρων -- ca.
6 -- ἐλάβο]-
μεν καὶ μήτε πρεσβεῖαν ἐπὶ τῶν τοῦτοις ποι[ήσιν] ----- ca. 36 ----- μήτε γράψαι
ὕπεναντι τῶν]
κοινῶν μηδὲν τρόπον μηδὲν μήτε εἰπεῖν μήτε ποιῆσαι μηδὲν ----- ca. 31 ----- ἐπὶ]
40 καταλύσεως ἢ ἀνατρέψεως ἢ ἀκυρώσεως ----- εὐορκοῦνται μὲν μοι εὐ εἴη, ἐπὶ]-
ορκοῦνται δὲ ἐξώλεια καὶ παν[ώλεια μέχρι πάσης διαδοχῆς]

vacat

A. 1. This rhetorical expression is meant to show the support given by all major sectors of the citizenry; γνῶμη here means 'decree', ed.pr. II 3-4, cf. *Syll.*³ 798 L.L. 3-6 and 799 L. 9; *RDGE* 65 D.L.L. 34/35; *TAM* II 506, ed.pr. II 5, in fine [τήν], M.Worrie apud ed.pr. II 6-7. [πρότερον, N.Dimitrova apud ed.pr. II 7-8. [εὐνοίαν, ed.pr.; [φιλέτω, Worrie apud ed.pr. II 8. TQ lapis; τῆς], Worrie apud ed.pr. II 9-10. the current estimate of the length of the walls is ca. 57 stadia (ca. 10,400 m), ed.pr. II 16. in fine, Worrie apud ed.pr. II 17. δὲ ἢ δὴ, Worrie apud ed.pr. II 17-19. the status of civitas foederata was maintained at least until 131 A.D., as an unpublished document [now published in *I.Thrac.Aeg.* E.185] shows II 20. for τηλικούτω θεῷ cf. *Syll.*³ 798 L.L. 5 and 9; *F.Delphes* III 4 304 L.L. 40-45. ed.pr. II 24. ἐλασσωθῆναι, ed.pr. II 26. ΨΗΦΙΣΜΑΤΟΣ and ΝΟΜΟΘΕΝΤΟΣ, lapis; for the formulation cf. *IGR* IV 661 + *SEG* XIII 542, Worrie (2004) II 30. τὸ ἐπὶ τέλει, Worrie apud ed.pr. II 32. ΚΑΙΟΣ lapis II 36. initio ἡγεγερμένον and in fine ἐπὶ γράψαι, Worrie apud ed.pr. II 36-37. the slightly different size and style of the letters suggests that this space was left unincised and the text was added later, ed.pr. II 37. initio Worrie apud ed.pr., initio: obviously a dittography of ΕΑ; ΣΦΑΓΓΕΑΜΕΝΟΙΤΟΨΗΣΦΑΓΓΕΙΔΙ lapis II 43. initio ΥΠΕΝΑΝΤΙΩ lapis; ὕπεναντι(α), Worrie apud ed.pr. II [44-45. or γ[ενολι]οθημένωι as in L. 47. Chaniotis II 45. ΠΡΕΣΒΕΥΙΝ, lapis II 49-50. Worrie (2004) II 48-51. μήτε προσγράψοντα -- ca. 10 --]Η τοῦ προε[]σταῖο-
τος τῆς ἡγεμονίας [Ε.] -- ca. 18 -- [η.]ογτος ἐπὶ τέλει τῶν πρεσβευ[-- ca. 18 --], ed.pr. II 50. ἐπὶ τέλει, Worrie apud ed.pr. II 52. Worrie apud ed.pr. II B. II 30-39. the vacant space indicates the position of holes avoided by the cutter: this suggests that the text was added after the stele had been erected, ed.pr. II 37. Worrie (2004); EI I ΤΟΥΤΟΙΣ ΠΟ[.], ed.pr.

660. Maroneia. Epitaph of Hersis, 3rd cent. B.C. Marble pedimental stele found by C. Karadima in the area of the Hellenistic cemetery. Ed.pr. D.Triantaphyllos, *AD* 52 B3 (1997) [2003] 880 (ph.). Republished in *I.Thrac.Aeg.* E233 (with a date in the 3rd cent. B.C.; 4th cent. B.C., ed.pr.): Ἡραΐς Ἰ[Α]ρμοδίου ἱ γυνή

661. Melnitsa. Byzantine seal, 8th cent. A.D.? Lead seal with inscription on the reverse; found near Melnitsa (district of Elkhovo). Ed.pr. I.Jordanov, *SBS* 7 (2002) 31 no. 13: [Κ]ύριε [β]οηθεῖ τῷ σῷ δούλῳ Γρηγο[ρ]ῷ. βασιλικῷ σ[π]α[θ]α[ρ]ίῳ (καὶ) σ[τ]ρί[α]τ[ι]γ[ι]ῳ Θράκης

661 bis. Mesambria (Pontica). Institutions and society. H.Preshlenov, *Thracia* 15 (2003) 523-529, summarizes the information provided by the inscriptions of Mesambria for the institutions of the polis (ἄρχοντες, ἐκλογισταί, ἐναδείς, ἱερομνάμονες, ἰκαδεῖς, νομοφύλακες, ταμίας, ταξίαρχοι), the cults (Διόνυσος Ἐλευθερέως, Ἡρώς Σωστίπολις), and the content of decrees (e.g., honors, public funeral), education, the presence of foreigners, and the public activity of women.

662. Mesambria (Pontica). Contract between Mesambria and Sadalas, ca. 250 B.C. *IGBulg* I² 307; *SEG* XLV 869. C.Veligianni-Terzi, *art.cit.* (cf. our lemma no. 2181 bis), 29-36, discusses the content of this contract and plausibly rejects the interpretation of this document as evidence for a subordinate position of Mesambria. The annual crowning of Sadalas was not a form of a tribute, but an honor that is attested in Hellenistic decrees of this region (see our lemma no. 2181 bis).

662 bis. Mesambria. For a decree of Mesambria found in Apollonia Pontica see our lemma no. 644.

663/664. Neine. Epitaphs, 2nd cent. A.D. Two epitaphs found at Pushovetz (15 km north of Sandanski), ancient Νεῖνη (cf. *IGBulg* IV 2240-2260; V.Gerassimova-Tomova, *Klio* 62 [1980] 19-26). Ed.pr. D.G.Angelov, *ZPE* 143 (2003) 139-141 nos. I/II (ph.). Republished by N.Sharankov, *ZPE* 148 (2004) 198/199; cf. M.Sève, *An.Ép.* (2003) [2006] nos. 1598/1599. Νεῖνη may have been one of the camps of the Roman army mentioned in *IGBulg* IV 2236 L.L. 24/25 (= *IGR* I 674; *Syll.*³ 888; *CIL* III Suppl. 12336; ed.pr.).

663: 139/140 no. I (translation). Epitaph of a family of soldiers, 131 A.D. Marble plaque with relief decoration of rosettes and a garland attached to two bucrania and held in the middle by a boy. We reproduce the text of Sharankov.

Γ(ά)ιος Οὐαλέριος Πούδης παλαιστράτι(ώ)-
της εἰντῶ ζῶων καὶ Οὐαλερίῳ Μαξίμ(ω)
καὶ Π(ο)πλίῳ Αἰλίῳ Πούδεντι στρατιώτῃ υἱοῖς ζω-
4 ὤσιν ἢ καὶ Γ(αῖ)ῳ Οὐεργίνῳ Πούδεντι παλαιστρα-
τιώτῃ πατρὶ καὶ Μοκασοκῷ τῇ μητρὶ καὶ
Σεβήρῃ τῇ συμβίῳ καὶ Ἰουλίῳ Μαξίμῳ τῷ
υἱῷ καὶ Ζαῖκαιδενθῇ τῇ ἀδελφῇ κατοχῇ-
8 κούσι κατεσκεύασεν μνήμης ἕνεκα
ἔτους βέρ' Σ(ε)βαστοῦ

1-6. Note the different nomina gentilia of the male members of the family who served in the army (Verginius, Valerius, Aelius); the cognomen Pudens was hereditary in the family for those who

served in the army, as Maximus (LL 2 and 6) was for the sons of C. Valerius Pudens who did not serve, ed.pr. (the living members of the family are mentioned in LL 1-4, the deceased ones in LL 4-8 Chaniotis) || 1-2 παλαιστρα[τ]ισ[τ]ης, ed.pr. || 3-4. ζῶσιν, ed.pr.; ζώωσιν, S. 1 rather ζῶσιν, Chaniotis || 5. for Μουκασσκον cf. Μουκασσκον (IGBulg III.1 1016), *An.Ép.* || 7-8 κατοχηκόσι, ed.pr. (H written with smaller letters); κατοχηκόσι from κατοχίσσμαι (but in the neuter voice), *An.Ép.* || 9, the 162th year of the Aetian era, ed.pr.

- 664: 140/141 no. II. Epitaph of M. Munatius Silvanus, undated (2nd cent. A.D.). Pedimental stele with an inscription in the pediments and relief decoration in two panels; the Thracian rider with an acolyte, a snake, and a tree in the upper panel; a togatus between two seated women in the lower panel; two slaves behind the women (S.'s description). We reproduce the text of Sharankov.

Μά(ρκω)
Μουνατίω Σιλ-
βανῶι, ἥρωι, ἱππείῃ σπείρης
4 Μακεδονικῆς, Γ(άιος) Ἀσεύλιος Καπ[ί]των, ἱππ[εὺς]
σπείρης Μακεδονικῆς κατὰ διαθήκην ἐ[κ]ποιήσεν⁹

I Μά[ρκω], ed.pr., Μά(ρκω), Sève || 4-5. εἰλιος καὶ I Μακεδόν. ΚΑΤΑΔΙΔΩΗ II. (Γά(ιος) Σεύλιος?), ed.pr.

665. Perinthos. Epitaph of T. Fl. Mikkalos and his wife, late 1st cent. A.D. SEG XLIV 606; I. Perinthos 72. C. Berns, *op.cit.* (our lemma no. 1284) 247/248 no. 34 A 1, reprints the inscription after SEG XXXV 828, without taking into account the changes in the text suggested in SEG XLIV 606 (quoted by B.) and I. Perinthos 72 (not quoted).

666. Philippopolis. Building inscription (?), Roman Imperial period (?). SEG LII 710. Republished by V. Gerassimova, *art.cit.* (cf. our lemma no. 668) 123/124 no. 5 (ph.). who dates it to the late 5th cent. A.D. D. Feissel, *An.Ép.* (2003) [2006] no. 1574, points out that the use of a praenomen (Τιβερίω) Ουφ[...]) is incompatible with such a late date.

667. Philippopolis. Christian building inscription, late 5th cent. A.D. SEG LII 709. Republished by V. Gerassimova, *art.cit.* (cf. our lemma no. 668) 118-123 no. 4 (ph.). D. Feissel, *An.Ép.* (2003) [2006] no. 1573, observes that Βικτωρ and Πατρικίος in LL 2/3 are personal names, not titles, and rejects G.'s interpretation (likewise SEG LII 709 app.crit.).

668. Philippopolis. Mosaic inscriptions, late 4th and mid-5th cent. A.D. Mosaics found in a large residential building. Ed.pr. M. Bospatieva, *Archaeologia Bulgarica* 7.2 (2003) 90-92

(dr.). Republished by V. Gerassimova, in *Studia -- Beshevliev* (cf. our lemma no. 726) 117 no. 1, non vidimus. See D. Feissel - S. Follet, *An.Ép.* (2003) [2006] no. 1572.

1) Δησιδέρσιος -- I ἐμοῦ[σ]ω[σα/σεν]

2) Εἰρήνη (label ob a bust of Eirene)

3) καλῶς ἤλθετ' ἐντυχῶς

The inscriptions were found in the entrance room 1 (1) and in room 3 (2 and 3); nos. 2 was made in the second half of the 4th cent. A.D., no. 3 is somewhat later, no. 3 dates to the mid-5th cent. A.D., ed.pr. || 1. we present the text of F.-F. || 1 the Latin name Desiderius, F.-F. || 2. EMOIC, B, G.; also possible [σὺν] ἐμοῖς ut [οἱ] ἐμοῖ [συνεργοί], F.-F. || 2. a Christian rather than a pagan personification, ed.pr.

669. Philippopolis. Obscene graffito on a tile, 3rd cent. A.D. Clay tile inscribed before firing, found in the Roman forum. Ed.pr. N. Dimitrova - N. Sharankov, *ZPE* 143 (2003) 201-204 (ph.); Εὐφίλητε, κυσθεγλείχων

'Euphiletos, you pussy-licker': the obscene word κυσθεγλείχων (κύσθος and ἐκλείχω, *cunnilingus*) was hitherto unattested; cf. the personal name Κυσθόλειχος (IKo Ko. 23) and Aristophanes, *Knights* 1284/1285; *cunnilingus* is used as an insult in inscriptions from Pompeii (CIL IV 1331 + add. 2400, 4264, 4304, 5178); this is the first attestation of voicing of kappa before lamda (ἐγλείχω for ἐκλείχω) in inscriptions in Bulgaria, ed.pr.; (cf. M. Slavova, *The Phonology of the Greek Inscriptions in Bulgaria* (Stuttgart 2004) 115, Avram); M. Sève, *BE* (2004) no. 58, remarks that this may be a joke among the workers in a pottery workshop

670. Pistiros. Graffiti on pottery. SEG LII 711. L. Dubois, *BE* (2005) no. 370, comments on some of the graffiti presented in SEG LII 711 I. The author of the graffiti (Ἀθηνάγορος I ἡμέρης μυθόν) is of Ionian origin; the nature of the text is unclear ('pourrait-on supposer qu'il s'agisse d'une "étiquette" destinée à être apposée sur un tas de pièces représentant le salaire journalier d'Athénagorès?'). IV (= SEG XLVI 874.v): The abbreviation δηλ. is more likely a Greek personal name (without excluding the possibility of the Thracian Δηλόπταχος). XXVI. Εὐκτη or Εὐκτῆ(μιον). XLI (= SEG XLIX 912.10): Κόρα is the Dorian form of the theonym Κόρη. XLV (= SEG XLIX 912.11): Μάρων is a Thracian theonym (a theonym would have been in the genitive or the dative; in XLI possibly and abbreviated personal name in the genitive, Chaniotis; in XLV Maron is a personal name to be added to LGPN IV, s.v., Avram). LXV: The author of the graffiti (Ἐκαταῖος) is of Ionian origin.

671. Sandanski (Parthicopolis?). Epitaph of a family, 166/7 A.D. Marble fragment. Ed.pr. D.G. Angelov, *ZPE* 143 (2003) 141/142 no. III (ph.). Republished by N. Sharankov, *ZPE* 148 (2004) 199; cf. S. Follet, *An.Ép.* (2003) [2006] no. 1600: Η[Ο]Ι-----ΙΤΩΤΕ καὶ Ζω[ύ]λ[ω] I τῷ ἀδελφῷ καὶ Ἀρ[τε]μιδῶρα Κασίου || τῇ ἡμερῇ: Θ I ἡμερῇ τοῦ καὶ I διτ'

1. Not read by ed.pr. #2. τῷ τε κέ Ζω[...] (ἐκτὸς τε in ligature?), ed.pr.: the end of the official Roman name of Zoilos followed by τῷ τε κέ (= καὶ). S.: [...]τῷ τε κέ, the end of the name of Zoilos' brother. F. # 6-7 H-φ-P and ΔΙ Τ. Iapis, the 197th year of the Aktian or 314th year of the provincial era.

672. Sandanski (Parthopolis?). Epitaph of Epinike, undated (2nd cent. A.D.). Plaque with relief representation of a wreath and an inscription below. Ed.pr. D.G. Angelov, *ZPE* 143 (2003) 142 no. IV. Republished by N. Sharankov, *ZPE* 148 (2004) 199 (ph.): Ἐπινίκη ἰ Πύρρου, οἱ ἀδελφοί.

1. Πύρρη, ed.pr.: Ἐπινίκη for Ἐπινίκη. S. #2: the mason first wrote ΠΡΡΟΥ and added the Y later. S.

672 bis. Sboryanovo. Amphora stamp, ca. 300-250 B.C. Stamped amphora handle of the 'Partheniskos group' found at Sboryanovo (near Ispirih). Mentioned by T. Stoyanov, *ari.cit.* (cf. our lemma no. 2147) 35 (dr.), who attributes it to a production center in Mesambria Pontica: Ματροβίου.

673. Selymbria. Epitaph of the soldier M. Cincius Nigrinus, early 2nd cent. A.D. IGR 1 779; I. Byzantion S31 [cf. SEG L 671]. C. Vendries, in *Les pierres de l'offrande* II 51-60, comments on the representation of Nigrinus' equipment, which includes a lyre and a plectrum. V. suspects that Nigrinus performed as *scaenicus* either in his cohort or after the end of his service; V. collects further evidence for *ludi* in the Roman army. G. Petzl, in S. Follet (ed.), *L'hellénisme d'époque romaine* -- (cf. our lemma no. 596) 288 (ph.), refers to this text alongside other evidence for soldiers with an interest in music.

674. Selymbria. Christian inscriptions. SEG L 657. D. Feissel, BE (2004) no. 523, suggests a series of corrections in inscriptions published by A. Avramea (cf. SEG L 657 and our lemma no. 641). 196: A.'s date (3rd/4th cent. A.D.) is too early for a document that uses the indictio. A text published by G. Seure, *BCH* 36 (1912) 640 no. 1, is part of the same epitaph. The complete text reads (the letters in Seure's fragment are underlined): *προεβύτηρος χριστιανός ἡ χορίου Νήτου Μεγάλης ὑπὸ Νακολλίαν*. 201: Since Nakoleia was in Phrygia Salutaris and not Paktiane, F. restores: *ἀπὸ χορίου --* | *Μεγαλ- ἐπαρχίας Φρυγίας Πακαλίτι(ν)ος* | *(ἀπὸ χορίου Νήτου) | Μεγάλης ἐπὶ Νακολλί(ν)ας Φρυγίας[ς]*. A.: 203: Ὅροι δαμαστροίων refers to a place name (δαμάστροι) rather than to a family (δαμάστροιες). 219: H. Grégoire apud A. Wilhelm, *Byzantion* 6 (1931) 466/467, had given the correct reading: *Θυμὸ κατὰ Μυάβρωτον* (= *Μυάβρωτον*; *Θωμά κα(ὶ) Ἀμνῶ βρωτῶν*, A.); here, *κατὰ* indicates a surname.

675. Stryme. Epitaphs, ca. 450-350 B.C. D. Terzopoulou, *AD* 55 A (2000) [2004] 143-182 (ph.), collects the funerary monuments found in Stryme, discusses their typology and decoration, and presents a catalogue of stelae (158-180; on 147 the inscribed funerary altar SEG XXIV 639). In addition to numerous inedita (see our lemmata nos. 676-703), T. improves or completes the reading and provides the date of several texts presented in SEG on the basis of preliminary reports [we add references to *I. Thrac. Aeg.*, Avram].

SEG XLVI 859 = 171/172 no. 29 (ph.; ca. 400-375 B.C.) = *I. Thrac. Aeg.* E138: Attribution to Stryme, date.

SEG XLVII 1103 L. 1 = 161 no. 7 (ph.; ca. 450-400 B.C.) = *I. Thrac. Aeg.* E112: [B]ιτίων (cf. LGPN IV, s.v.: [---]ιτίων, SEG).

SEG XLVII 1104 L. 2 = 165/166 no. 17 (ph.; ca. 375-350 B.C.) = *I. Thrac. Aeg.* E153 (ca. 350 B.C.): Δημήτριος | Δάδου vacat (*I. Thrac. Aeg.*; Δάδου | O.E. | [ca. 2-3] vacat. T.); only L. 2: ΔΑΔΥΟ..., SEG). The patronymic seems to have been inscribed in a rasura (T.).

SEG XLVII 1105 = 178/179 no. 44 (ph.; ca. 400-375 B.C.) = *I. Thrac. Aeg.* E117 (ca. 450-400 B.C.): Date.

SEG XLVII 1106 = 171 no. 30 (ph.; ca. 450-400 B.C.) = *I. Thrac. Aeg.* E137 (ca. 400-375 B.C.): [ca. 2] OI [ca. 2] | [ca. 2] κος Σι[ι]β[ι]ο[ι] (remains of letters, SEG).

SEG XLIX 986 = 172/173 no. 31 (ph.; ca. 375-350 B.C.) = *I. Thrac. Aeg.* E154 (ca. 350 B.C.): Date; remains of letters of a second line.

SEG XLIX 987 = 162/163 no. 9 (ph.; ca. 450-400 B.C.) = *I. Thrac. Aeg.* E114: Μητροφάντη Νέστιος (Μητρο[φ]άντη? N.I. [---] TIOE. SEG) Metrophante was unattested (cf. Καλλιφάντη, Ξενοφάντη), Nestis is associated with the river Nestos (T.).

SEG XLIX 988 = 174 no. 33 (ph.; ca. 375-350 B.C.) = *I. Thrac. Aeg.* E132 (5th/4th cent. B.C.): [ca. 3] ανδρος | [ca. 5] ολου (remains of letters, SEG).

SEG XLIX 989 = 161/162 no. 8 (ph.; ca. 450-400 B.C.): Α[θ]ενόδοστος | Όριος (remains of letters, SEG). Athenodostos is unattested (cf. Πολύδοστος in Abdera), Horios is rare (T.). *I. Thrac. Aeg.* E107 reads: Αθεν[ά]ς | Δ(ι)ός | Όριος.

SEG XLIX 990 L. 2 = 179/180 no. 48 (ph.; ca. 375-350 B.C.) = *I. Thrac. Aeg.* E123 (ca. 425-400 B.C.): Νυμέω, genitive of the unattested Νυμής (T.; Νύμω?, SEG); the hypocoristic form Νυμής = Νουμής, the hypocoristic form of Νουμήνιος (*I. Thrac. Aeg.*) [cf. our lemma no. 700 on Νυμίνιος, Avram].

SEG XLIX 991 173 no. 32 (ph.; ca. 400-375 B.C.) = *I. Thrac. Aeg.* E135: Date [the reference to SEG XLIX 981 should be corrected to XLIX 991].

We present a comparison numerorum.

SEG XXIV	Terzop.	SEG XXXIV	Terzop.	SEG XLVI	Terzop.
655	1	708	41	859	29
SEG XXVII		SEG XXXV		SEG XLVII	
336	25	765	42	1103	7
337	16	SEG XXXVIII		1104	17
SEG XXXIII		674	5	1105	44
564	4	722	43	1106	30

SEG XLIX	Terzop.	SEG XLIX	Terzop.	CEG	Terzop.
986	31	989	8	156	1
987	9	990	48		
988	33	991	32		

676-703. Stryme. Epitaphs ca. 450-350 B.C. 28 funerary stelae from Stryme and vicinity (especially from the cemetery at Mitriko). Ed.pr. D.Terzopoulou, *art.cit.* (cf. our lemma no. 675) 159-179 (ph.), with detailed discussion of the names [which have been included in *LGN IV*, Avram]. Some of these stelae have been mentioned in preliminary reports but have not been included in *SEG*. These texts are now republished in *I.Thrac.Aeg.* (we adopt the dates given there). The inscription on 169 no. 24 is illegible.

676: 159 no. 2 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E127. Epitaph of Herainna, ca. 400 B.C. Upper part of a marble stele from Mitriko. Cf. G.Bakalakis, *Προανασκαφικὴς ἐρευνῆς στὴ Θράκη* (Thessalonike 1958) 81 (ph.): Ἡραίννα Ἀρτέμιωνος

677: 159/160 no. 3 (ph.) = *I.Thrac.Aeg.* E136. Epitaph of Echedemos, ca. 400-375 B.C. Poros stele from Stryme. Cf. J. and L.Robert, *BE* (1961) no. 390: Ἐχέδημος Ἀπελλέω

678: 161 no. 6 (ph.) = *I.Thrac.Aeg.* E165. Epitaph of Kikos from Aigina, ca. 450-425 B.C. Poros stele from Mitriko: Κίκος κατὰ Φρασιδήμω Αἰγινήτης

679: 163 no. 10 (ph.) = *I.Thrac.Aeg.* E119. Epitaph of Aristas, ca. 425-400 B.C. Poros stele found at Mitriko. Cf. D.Terzopoulou, *AD 52 B2* (1997) 879/880: Ἀριστᾶς Ἰεροβόλο

[I. Aristas in *LGN IV*, Avram].

680: 163/164 no. 11 (ph.) = *I.Thrac.Aeg.* E110. Epitaph of [--]ostratos and Par[--]ites?, ca. 450 B.C. Marble stele from Mitriko. Cf. D.Terzopoulou, *AD 52 B2* (1997) 880: [ca 2]όστρατος ἰ Παρ[ca 2]ίτης ←

I. initio, the second letter may be N, ed.pr.: Νύόστρατος?, *I.Thrac.Aeg.* II 2. Παρ[oi]ίτης?, ed.pr.: Παρ[oi]ίτης, *I.Thrac.Aeg.* [for an ethnic, Chaniotis].

681: 164 no. 12 (ph.) = *I.Thrac.Aeg.* E116. Epitaph of Nikarete, ca. 450-400 B.C. Upper part of poros stele from Mitriko: Νικαρέτη ἰ [Σ]ίμο

682: 164 no. 13 (ph.) = *I.Thrac.Aeg.* E145. Epitaph of Protis, ca. 375-350 B.C. Upper part of marble stele with moulding; found between Mitriko and Pagouria. Cf.

Bakalakis, *op.cit.* 80 (ph.); J. and L.Robert, *BE* (1956) no. 158: Πρωτίς ἰ Ἡρονέστω

1 Πρωτίς, ed.pr.: Πρωτίς, *I.Thrac.Aeg.* II 2 a rare name referring to Hera and the river Nestos (cf. our lemma no. 699), ed.pr.

683: 164 no. 14 (ph.) = *I.Thrac.Aeg.* E144. Epitaph of Metrophon, ca. 375-350 B.C. Marble stele with moulding; from Mitriko: Μητροφῶν ἰ Ἡροφίλου

684: 165 no. 15 (ph.) = *I.Thrac.Aeg.* E140. Epitaph of Aspo, ca. 375-350 B.C. Marble stele with moulding; from Mitriko: Ἀσπίω ἰ Μητρολόδοτος

685: 166/167 no. 18 (ph.) = *I.Thrac.Aeg.* E130. Epitaph of Protosphaos, ca. 400-375 B.C. Upper part of a marble pedimental stele with akroteria; found in Mitriko: Πρωτόσφαος κατὰ Ἡρεσσράτω

1. Πρωτόσφαος is a rare name, cf. Πρωτοφῶνης (*LGN II*, s.v.); Ἡρεσσράτω is a variant of the common Ἡρόστρατος or a miswritten Ἡγέστρατος, ed.pr. [cf. *LGN IV*, s.v. Ἡγέστρατος, Avram].

686: 166 no. 19 (ph.) = *I.Thrac.Aeg.* E129. Epitaph of Dioskorides, late 5th cent. B.C. Upper left part of a marble pedimental stele from the peninsula of Molivoti: Διοσκορίδ[ης -----]

687: 167/168 no. 20 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E128. Epitaph of Metrodotos, ca. 400 B.C. Upper part of a marble pedimental stele, the pediment is missing; found between Mitriko and Pagouria. Cf. Bakalakis, *op.cit.* 80 (ph.); J. and L.Robert, *BE* (1956) no. 158: Μητρόδοτος ἰ Ἡράνδρω

688: 168 no. 21 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E150. Epitaph of Antiochos, ca. 350 B.C. Upper part of a marble pedimental stele; found between Mitriko and Pagouria. Cf. Bakalakis, *op.cit.* 81 (ph.); J. and L.Robert, *BE* (1956) no. 158: Ἀντίοχος ἰ Ἀριγνώτω

689: 168 no. 22 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E131. Epitaph of Diogeiton, 5th/4th cent. B.C. Marble pedimental stele: [Δ]ιογεῖτων ἰ [Ε]κ[α]ταίο

690: 168 no. 23 (ph.; ca. 425-400 B.C.) = *I.Thrac.Aeg.* E125. Epitaph, ca. 400 B.C. Upper part of a marble pedimental stele decorated with relief akroteria: [ca 3]Α[.]ΙΟΣΑ ἰ [-----]

1 [ca 3]ΑΓΟΣΑ = *I.Thrac.Aeg.*

- 691: 169/170 no. 25 (ph.) = *I.Thrac.Aeg.* E124. Epitaph of Dionys(i)othemis, ca. 425-400 B.C. Marble pedimental stele; an earlier text was erased when the preserved inscription was written; the pediment is missing; found at Mitriko: Διονυσ(ι)όθεμις<ς>
- ΔΙΟΝΥΣΙΟΝ ΘΕΜΙ lapis
- 692: 170/171 no. 27 (ph.) = *I.Thrac.Aeg.* E134. Epitaph of Aristas, ca. 400-375 B.C. Marble pedimental stele from Mitriko: Ἀριστᾶς Ἰ Κωμαιο
- 693: 171 no. 28 (ph.; ca. 475-450 B.C.) = *I.Thrac.Aeg.* E160. Epitaph of Metrodotos, ca. 400-375 B.C. Upper part of a marble pedimental stele; the pediment is missing; found in Mitriko: Μητροδότος Ἀρτέμιωνος ἰ τοῦ Μάνδρωνος
- 694: 174 no. 34 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E156. Epitaph of [--]arche, ca. 350 B.C. Right part of a marble pedimental stele: [--]ἀρχη ἰ [--]νέω
- 695: 174/175 no. 35 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E161. Epitaph of Glaukos and Kriton, ca. 350 B.C. Marble pedimental stele: Γλαῦκος, Κρίτων ἰ Αντιπαρίδου
- 696: 175 no. 36 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E151. Epitaph of Artemo, ca. 350 B.C. Upper part of a marble pedimental stele; the pediment is missing: Ἀρτεμῶ ἰ Ἡγησιπρίδου
- 697: 175 no. 37 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E149. Epitaph of Antagoras, ca. 350 B.C. Middle part of a marble pedimental stele: Ἀνταγόρας ἰ Ἄστου
- 698: 176 no. 38 (ph.) = *I.Thrac.Aeg.* E166. Epitaph of Timo and Sopolis from Amphipolis, ca. 375-350 B.C. Upper part of a marble stele: Τιμῶ, ἰ Σόπολις ἰ Ἀμφιπολῖται
- 699: 176 no. 39 (ph.) = *I.Thrac.Aeg.* E118. Epitaph of Heronestos, ca. 450-425 B.C. Middle part of a marble stele: [H]ρόνεστος ἰ [I]πποκρίτο
- 700: 176/177 no. 40 (ph.) = *I.Thrac.Aeg.* E120. Epitaph of Aristoboulos, ca. 425-400 B.C. Lower part of a marble stele from Mitriko. Cf. Bakalakis, *art.crit.* 81 (ph.): Ἀριστοβούλος ἰ Νυμνίο

NYMNIΟ lapis. Νεοσυμνίου; ed.pr. [cf. our lemma no. 675 on Νυμνῆς. Avrami]

- 701: 179 no. 45 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E159. Epitaph, 4th cent. B.C. Small fragment of a marble stele from Mitriko. Cf. D.Triantaphyllos, *AD* 46 B1 (1991) 343/344: [...] ἰ [--]λοῦ
- 702: 179 no. 46 (ph.; ca. 400-375 B.C.) = *I.Thrac.Aeg.* E148. Epitaph of [--]okrates, ca. 400-350 B.C. Middle part of a marble stele from Mitriko: [ca. 5]οκράτης ἰ [-----]ο
- 703: 179 no. 47 (ph.; ca. 375-350 B.C.) = *I.Thrac.Aeg.* E160. Epitaph, 4th cent. B.C. Lower part of a marble stele from Mitriko: [-----] ἰ [-----]σίου

704. Traianopolis. Dedication to Asklepios and Hygieia, late 2nd/early 3rd cent. A.D. Marble altar, damaged on left and bottom; found in 1997 near a modern chapel at the top of the hill of Agios Georgios (ancient Traianopolis). Mentioned by D.Triantaphyllos, *AD* 53 B2 (1998) [2004] 745/746. Ed.pr. A.Zournatzi, *Ancient East and West* 2.2 (2003) 328-332 (ph.), who collects the evidence for goldsmiths (χρυσοχόοι, αὐράριοι) in Thrace and in the Roman East (331 note 20), for the cult of Asklepios and Hygieia in Traianopolis (332/333), and for the significance of thermal springs at this site for the cult of healing deities (333-339). A tumulus in Traianopolis may be the grave of a person connected with the local healing cult (339-342). Other epigraphic finds at this site include a boundary stone of sacred land (Dumont-Homolle, *Mélanges* 440 no. 108 [now *I.Thrac.Aeg.* E434]: ὅρος ἐπὶ τῆς χώρας) and an honorary inscription for Marcus Aurelius (*SEG* XLV 882) [now *I.Thrac.Aeg.* E437]. The boundary stone had been associated with mainland holdings of the sanctuary of the Great Gods of Samothrake (cf. *IG* XII.8 pp. 39/40), but it may refer to the sacred land of the sanctuary on the hill of Agios Georgios [but then one would expect ἐπὶ γῆ, not ἐπὶ χώρα, Chaniotis]. Now republished in *I.Thrac.Aeg.* E435.

[Ἀγ]αθῆι τυχ[η].
[Θ]εῶ Ἀσκλη-
πιῶ καὶ Ὑγεί-

4 α Αὐρ(ήλιος) Κάρπος[ς]
χρυσοχόος εἰ[θ]-
[χ]αριστήριον[ι]

1. [Ἀγ]αθῆι τυχ[η]: the iota (1. 1) is smaller; [Ἀγ]αθῆι τυχ[η]. *I.Thrac.Aeg.* [with a sign between the two words, Avrami] 6. the tau is smaller than the other letters, ed.pr.

705. Vetren. Byzantine seals, 6th/7th cent. A.D. Two lead seals. Ed.pr. I.Jordanov - G.Atanasov, *Srednovekovnijat Vetren na Dunav* (Shumen 1994) 32-40 nos. 111/112 (ph.); non vidimus; see the review of published seals in *SBS* 11 (1999) 95: 1) (Virgin and Child; obv.) Πρίσκου (monogram; rev.) (111); 2) (Virgin and Child; obv.) Θεοδώρου (monogram; rev.) (112).

706. Unknown provenance. Phiale of Kotys, ca. 383-360 B.C. Silver omphalos phiale inscribed on the rim. Offered for sale in Gorny & Mosch, Giessen; cf. catalogue *Auktion* 119.

Kunstwerke der Antike, 16. Oktober 2002, 102 no. 3520 (ph.; text in majuscules): Κόττος ἐξ Ἡγρίσκης

Cf. a vase with a similar inscription in the Rogozen treasure [SEG XXXVII 618(5)]. Auktion: Ion Hrytsch see Z.H. Archibald, *The Odrysian Kingdom of Thrace* (Oxford 1998) 225 with note 68, Avram].

MOESIA

707. Moesia. Epigraphic research. C.C.Petolescu, *SCIVA* 47 (1996) [1998] 401-419 nos. 631-691; 48 (1997) 383-390 nos. 689-720; 49 (1998) [2000] 277-289 nos. 721-758; 50 (1999) [2000] 189-201 nos. 759-201; and 52/53 (2001/02) [2004] 267-300 nos. 819-910 (in Romanian), presents further issues (XIV-XX) of his bibliography of epigraphic studies relating to Romania (Dacia and Moesia Inferior) as well as indices for issues VI-XX. The relevant studies primarily concern Latin epigraphy. He reprints the following texts: *SEG* XXXIX 672 A (746); XLVI 910/911 (717/718); XLVII 1117 (747), 1159 (751), 1161 (752), 1196 (758); XLVIII 979 (816); L 685 (883b); *I.Kallatis* 183 (817). Cf. our lemmata nos. 736 and 751.

708. Vacat.

709. Moesia. Villages. A.Suceveanu, *SCIVA* 52/53 (2001/2002) [2004] 151-172 (in Romanian; French summary), reviews the literary and epigraphic evidence concerning the administration, economy, and social structure of village communities in the Dobroudža, distinguishing various categories according to the origin and legal status of the population. Greek inscriptions are added in connection with κῶμαι in the territories of Histria (*I.Histriae* 363), Kallatis (*I.Kallatis* 51), Tomis (*SEG* XLVI 911), and the municipium Tropaeum Traiani (*IGR* I 596), and with πόλεις in Histria (*I.Histriae* 378) and Kallatis (*I.Kallatis* 54). The territory of Tomis may have been divided into a χόρα and a regio Tomitana.

710. Albești. Graffiti, ca. 300-250 B.C. Fragment of a bowl; a graffiti on the bottom. Edd.pr. I.Buzianu - M.Bărbulescu, *Pontica* 35/36 (2002/03) 62 (ph., dr.; in Romanian; English summary); edd.pr. discuss the pottery imported from Albești to the territory of Kallatis (61-77): ΣΚΥ[-]

Presumably Σκυ[λῆς] or Σκυ[θῶ], edd.pr.

711. Axiopolis. Epitaph of Euphrasí(o)s (or dedication to three martyrs), late 3rd/early 4th cent. A.D. *SEG* XXVII 358; XLVII 1117*. N.Zugravu - M.Alexianu, in *Istorie și conștiință. Profesorului Ion Agrișoaraei la m 65-a aniversare* (Iasi 2001) 19-27 (in Romanian), reprint this text (Κυρίλλῳ, ἰ Κυνδαίῳ, ἰ Τασιῳ παρατίθεται Εὐφράσιν), interpreting Εὐφράσιν as a personal name; the name Εὐφράσι(ο)s is attested in Late Antiquity (contra I.Barnea: εὐφρασιν, i.e. 'alms'; see *SEG* XLVII 1117). Εὐφράσι(ο)s was buried ad martyres. Z.-A. do not, however, exclude the interpretation 'I bring praise (εὐφρασιν)' to the martyrs (I.Barnea, *Studii teologice* 63/4 [1954] 219-228). [The interpretation as a personal name seems far more plausible. Avram.]

712. Capidava. Owner's inscription on a ring, 6th cent. A.D. Silver ring with a monogram. Ed.pr. Z.Covacef, *Pontica* 35/36 (2002/03) 325-327 no. 1 (ph.; in Romanian; French summary): Ἰωάννου

712 bis. Dionysopolis (area of: Balchik). Thasian amphora handles, early 3rd cent. B.C., stamped amphora handles found on the embankment of a tumulus containing two Hellenistic graves excavated at Balchik (near Dionysopolis). Mentioned by M.Damyanov, *Archaeologia Bulgarica* 7.2 (2003) 33/34 (dr.): 1) Θασίων | sword | Αἰσχρίων; 2) Θασίων | alabastron | Ἀρχήν[αξ]; 3) Θασίων | sickle | Μ[ενέ]δημος; 4) Θασίων | right hand | Μενέδημος; 5) [Θα]σί[ων] | sword? | ΠΙΠΑΣ.

Amphora stamps with these three Thasian eponyms (ca. 294-287 B.C.) are found in the Greek colonies on the west shore of the Black Sea, D. II 5. [-]Σ[-] | [-]ΠΙΠΑΣ, D. II [Θα]σί[ων] | sword? | ΠΙΠΑΣ, Chaniotis: possibly [Δειν]άπας, Avram].

713. Halmyris. Graffiti concerning transactions of soldiers (?), 2nd/3rd cent. A.D. Three joining fragments of a tile; on the obverse an inscription engraved before firing, on the reverse an inscription engraved after firing; found at Murighiol (Halmyris), outside the east gate. Edd.pr. A.Suceveanu - M.Zahariade in A.Suceveanu et alii (edd.), *Halmyris* 1 (Cluj-Napoca 2003) 125/126 no. 21 (in Romanian); see C.Petolescu, *An.Ép.* (2003) [2006] no. 1552. Cf. A.Avram, *BE* (2006) no. 289.

A:	Βαλέριος [Βαλερ]- ἴνος Κόνσ[τανς] φράτερ ΟΠ[----] 4 Σεκούνιδον[Ερμῆ] [-----]ΑΠΡΕΚΟ [-----]ΥΣΔΕΚΕ		[-----]ΑΤΩ 8 Ο[] πλουριμνος [] ΙΟΥΣΕΝΤΕΡΝ[...] [...JAMOYSEN[...] [-----]NON[----] 12 [-----]
B:	[Βαλέρ']ιος [Βαλε']- [ρίνο]ς λεγιώνης(ς)		

719. Kallatis. Honorary decree of Kallatis for Stratonax and the Apolloniatai, ca. 253 B.C. *I. Kallatis* 7; *SGDI* 3089; *SEG* LI 944. A. Avram, *art. cit.* (cf. our lemma no. 2209) 1193. 1197 and 1208, reports that the stone is in the Archaeological Museum in Sofia. He reprints the text (as in *I. Kallatis*), rejecting the restorations proposed by M. Manov (*SEG* LI 944), since they are based on the false assumption that the decree dates to the 2nd cent. B.C. This decree is connected with the war of Kallatis and its allies against Byzantion (255-253 B.C.); that Apollonia was an ally of Kallatis is confirmed by *I. Histria* 112. After collecting the evidence for the involvement of Ptolemy II in this war, A. suggests restoring τοῦ τε βασιλέως Πτολεμαίου ὁξυ(ω)θέντος ὑπὸ ἄ<μ>α Βιθ[υνῶν καὶ ---]ίων ὅπως λύσῃ τὸν ποτ' Ἰσ[τριανούς] ἥδη ἐνεστακότα πόλεμον in LL. 9-12 (1208; contra J.G. Vinogradov, who identified the king as Antigonus Gonatas).

720. Kallatis. Honorary decree for a strategos, 3rd cent. B.C. (ca. 250 B.C.?). *I. Kallatis* 106. A. Avram, *art. cit.* (cf. our lemma no. 2209) 1199/1200, reprints this text, arguing that it refers to the liberation of Histrian captives during the war of Kallatis and its allies against Byzantion (255-253 B.C.); the honorand had paid the ransom (LL. 5/6). On 1199 note 45 he presents a restoration suggested to him by J.G. Vinogradov for LL. 4-6: καὶ τοὺς ἀφισταμένους τῶν πολιτῶν συγκατά[γ]ων ἀπεδίδον τοῖς Ἰσ[τριανῶν] ἀρχουσι λύτρων ἀναλίσκουσας καθ' ἕκαστον ---] [this restoration is impossible since it leaves [ἀναλίσκουσας] without any syntactic connection with the rest of the text, Chaniotis]. Cf. also our lemma no. 715.

720 bis. Kallatis. Cult regulation concerning the cult of Dionysos Dasyllos, 2nd cent. B.C. *I. Kallatis* 47 (*LSCG* 90). N. Robertson, in M.B. Cospomoulos (ed.), *Greek Mystery Cults: The Archaeology of Ritual in Ancient Greek Secret Cults* (London 2003) p. 219 and 233 note 8, observes that the title of the Dionysiac initiate was βάκχος, a higher title than that of μύστης, and suggests restoring (οὔτε βάκχος οὔ)τε νεόβακχος in LL. 8/9 (οὔτε μύστης], *LSCG*, *I. Kallatis*) [his reference to *LSCG* Suppl. 90 should be corrected to *LSCG* 90, Chaniotis].

721. Kallatis. Funerary epigram, 4th cent. B.C. *I. Kallatis* 130 (*SEG* XXV 751; *CEG* 731). S. Follet, *BE* (2003) no. 32, tentatively suggests restoring [κουριδί]ας ἀλόχου in L. 1 ([σερνιτά]ας, Peek; [κεδνιτά]ας, J. Bousquet apud *I. Kallatis*).

722. Lomeč. Epitaph, 2nd/3rd cent. A.D. Stele found at Lomeč, district of Lovech. Ed. pr. I. Christov in *Pānista i pāni sānāzhenia v Hemus V* (Târnovo 2002) 130; non vidimus. See S. Follet, *An. Ep.* (2003) [2005] no. 1571.

Θεοῦς) καταχθονίους·
Βαλερία Φιρμίν[α]
ΑΒ[---]ΥΔΑΝ[---]ΥΡ

4 [---]ΤΩΡΙΑΝΙΜ[---]
[---]ΜΕΣΕΙΗ[---]Ε

4 HK. ed. pr., Θεοῦς) καταχθονίους, F. II 2 στ Βαλερία Φιρμίν[α], ed. pr. II [3. Αβ[ο]υ(ν)δάν/τιν/τιγ', Avram] II 4. perhaps the remains of a form of πραστριανός, F. for [Βικ]τωρ, [Βικ]τωρι, [Βικ]τωρία, [Βικ]τωριανή, Chaniotis; if so, [Α]υρ. in L. 3 in fine, Avram]

723. Vacat.

724/725. Nikopolis ad Istrum (area of: Veliko Târnovo). Dedications to Heros Souregethes, early 3rd cent. A.D. Two relief representing the Thracian Rider found in 1994 during the construction of a road between Veliko Târnovo and Debeleč (site Dulga Luka) Ed. pr. I. Tsarov, *Annuaire du musée historique de Veliko Târnovo* 14 (1999) 78-82 (ph.; dr.).

724: 80/81; cf. Z. Gočeva, *art. cit.* (our lemma no. 642) 93/94; non vidimus. N. Sharankov, *An. Ep.* (2003) [2006] 1565; M. Oppermann, *Der Thracische Reiter* (Langenweilbach 2006) 336 Kat. 439 (ph.). Dedication to Heros Souregethes by Cl. Rufus. Stele with rounded top; an inscription on the frame above and under the relief panel: Κλ(αύδιος) Ροῦφος Ι' Ἡρωί Σουρεγεθ<α>

2. Σουρεγεθι, T., lapid, an error of the μακρη (for Σουρεγεθι), O, Σουρεγεθι, G.; cf. *IGBulg* III.1 1293; Σουρεγεθις, *IGBulg* V 5329 Σουρεγεθις, S.

725: 83-85; cf. M. Oppermann, *op. cit.* 139 and 353 Kat. 968. Dedication by the village of Theolopara. Lower part of a relief plaque with part of the Thracian rider in front of an altar: Κώμη Θεωλοπάρων εὐχαριστήρεον ΗΡΩΝΗC ἀνέτιθει

1. Θεωλοπάρων, ed. pr., Θεωλοπάρων, O. Θεωλοπάρων, dr. and in the English summary Chaniotis; the ending -πάρων is common in Thracian village names, Avram II 2-3, one expects "Ἡρωι ἀνέστησε/ἀνέθηκε; but ΗΡΩΝΗC can be read on the ph., the rest is illegible on the ph., Chaniotis].

726. Nikopolis ad Istrum (area of: Butovo). Dedication of a column by a priest, early 3rd cent. A.D. Limestone column from Butovo (territory of Nikopolis); now in the museum at Târnovo. Ed. pr. P. Lungarova in *Studia protobulgarica et mediaevalia Europensia. A Festschrift in Honour of Prof. Veselin Beshevliev* (Sofia 2003) 135-139 (ph.); non vidimus. See *An. Ep.* (2003) [2006] 1563.

Παντολας Κορ-
νοῦτου, ἱε-
ρεὺς Βαχχι-
ου Ἀσιανῶν,

τὸν χιοναν
ἐκ τῶν ὀδῶ-
ν ἀνέστησε-
ν

4

8

1 The Thracian name *Pautalos* (cf. the place name Παντοαλία and the female form Πανταλίσ) is attested here for the first time. ed.pr. II 3-4: the βαρχίων (Βαρχείων) Ἀσιανῶν was a Dionysiac association of immigrants from Asia Minor, as opposed to the Dionysiac association of the local population (ILBulg 438: bacchium vernaculum), ed.pr. II 5: κίονα[N], ed.pr. I κίοντι under the influence of nouns of the first declension. Chaniotis]

727. *Novae*. Dedication to Asklepios, 3rd cent. A.D. SEG XXXV 844; IGBulg V 5259; IGLN 176. Republished by J.Kolendo, *Archeologia (Warszawa)* 49 (1998) 64, who suspects that the dedicant (Αὐρ. Διόδορος) was a doctor (cf. IGLN).

728. *Odessos*. Dedication to Apollo Delphinios, 3rd cent. B.C. A.Minchev, in G.V.Grammenos - E.K.Petroopoulos (edd.), *Ancient Greek Colonies in the Black Sea* (Thessalonike 2003) 254, mentions an unpublished dedication to Ἀπόλλων Δελφίνιος (small ph. on 275). A.Avrar, BE (2006) no. 275, corrects the date (3rd cent. B.C.; 5th cent. B.C., M.).

729. *Oescus*. Dedication to Genius Herculi, late 2nd/early 3rd cent. A.D. Marble base and dedicatory relief; the relief represents Herakles and Diomedes (?); between Herakles' legs, a bull and a boar; inscription on the base, found at Krošovene (near Gigen, ancient Oescus). Ed.pr. T.Kovačeva, *Izvestija na Muzete v Severozapadna Bălgarija* 26 (1998) 63/64 no. 8 (ph.); non vidimus; see N.Sharankov, *An.Ép.* (2003) [2006] no. 1537, who observes that Γενίω Ἡρκούλει is a transliteration of Genio Herculi.

Λύρηλιος Μάξιμος Γενίω Ἡρκούλει

730. *Ratiaria*. Christian tile, early 4th cent. A.D. Right part of a mould-made tile with a representation of the Resurrection of Lazarus; found at Arčar (ancient Ratiaria), perhaps in a grave; now in a private collection. Ed.pr. N.Markov, *Arkheologija (Sofia)* 44.3 (2003) 30-33 (in Bulgarian, English summary; ph.); [... Σ]ωτήρης

[Ο Σ]ωτήρης, ed.pr. II [... Σ]ωτήρης, Chaniotis]

731. *Tomis*. Inscribed lead weight, Roman Imperial period. Quadrangular lead weight, on the front (A) representation of a ship, on the back (B) representation of a ceramic vessel. Presented in *Auktionskatalog Gorny und Mosch, Giessener Münzhaltung, München*, 122 (2003) no. 2423 and mentioned by P.Weiss, *Chiron* 35 (2005) 414 (ph.).

A: τετράλε[ιτρο]ν

B: δίκαιον
Ἱταλικό

Weight: 1223 gr. W. refers to various other weights from Tomis with τετρούνκιον, τριώνκιον and διούνκιον (Ἱταλικόν, οὐνκία (δικαίον), ἡμίλιτρον, λείτρα Ἱταλική, λείτρα δίκαιον (with representations of vases and ships); he also mentions and gives a photograph of a similar weight from Tomis, presented in *Auktionskatalog Gorny --- 108* (2001) no. 2184: λείτρα (ship) Ἱταλική (vase) (299 gr.).

732. *Tomis*. Byzantine seals, 4th-7th cent. 20 lead seals. Ed.pr. I Barnea, *Pontica* 25 (1992) 281-296 nos. 1-5, 8, 10-23 (ph.): 1) Εὐτυ[χί]ον (1; bust; 5th/6th cent. A.D.); 2) Φθ[ε]ρο[πο]λι[ο]ύ (2; 5th/6th cent. A.D.); 3) Μελα[νί]τε[ρ] (3; 5th/6th cent. A.D.); 4) Τηρ[ί]ει[η] (4; 5th/6th cent. A.D.); 5) Παύλου (5; monogram on the obverse, 6th cent. A.D.); 6) Θε[ο]τόκε (6; 6th/7th cent. A.D.); 7) Α. [Θε]ο[δ]ω[σί]ου (7) [Thelo]dol[sio] B: Il(lu)s(tri) (10; 6th cent. A.D.); 8) Α. Ανδρέου B: πατρικίου (11; 6th/7th cent. A.D.); 9) Α. Παύλου B: χαρτουλαρίου (12; 6th/7th cent. A.D.); 10) Ἀρτάβου (13; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 11) Βάβλου (14; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 12) Βάρβα (15; monogram on the obverse, illegible monogram on the reverse; 6th/7th cent. A.D.); 13) Διακόνου (16; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 14) Θεοδώρου (17; St. Theodor on obverse, monogram on reverse; 6th/7th cent. A.D.); 15) Θεοδούλου (18; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 16) Ἰωάννου (19; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 17) Ἰωάννου (20; Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 18) Λεοντίου (21; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 19) Ματιθαίου (22; Mary and Christ on obverse, monogram on reverse; 6th/7th cent. A.D.); 20) Θεοτόκε βοήθ[η] Πάβλου· Θεοτόκε βοήθ[η] Π(αύ)λ(ω) (23; Mary and Christ on obverse, monogram on reverse, 6th/7th cent. A.D.).

2. A nick-name of a merchant or a reference to the perishable material [in the latter case it would be φθαρτό; probably φθερότο = Πτεροτοῦ, Chaniotis] 13 a form of Ματαδροπούλις, ed.pr. II 4 a city in Mysia, ed.pr. II 7 B. Illustris is abbreviated as ILSL instead of ILLS. ed.pr.

733. *Unknown provenance*. Christian amulet, 4th cent. A.D. Lead amulet with a representation of Jesus' adventus in Jerusalem (obverse) and an inscription (reverse); found in northern Bulgaria; now in a private collection. Ed.pr. N.Markov, *Arkheologija (Sofia)* 44.4 (2003) 51-53 (ph.; dr.; in Bulgarian; English summary), who points out that this may be the earliest representation of Jesus' adventus φυλακτὸν ἀγίαθόν

734. *Unknown provenance*. Owner's inscription on ring, 5th/6th cent. A.D. Bronze ring with monogram. Ed.pr. I Jordanov in D.Ovcharov (ed.), *Popovo v minaloto* (Varna 1994) 22-27; non vidimus; see the review of published seals in SBS 6 (1999) 93; Θεοδώρου

735. *Dacia. Corpus*. L. Ruseu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003) (ph. 1) [CIGD], presents a corpus of 152 Greek and Greek-Latin bilingual inscriptions from Roman Dacia (2nd-4th cent. A.D.; 13-83); she discusses the diffusion of inscriptions within the province, the divinities and the personal names which occur in them, and the language of the texts (87-122). The inscriptions [their nos. in parentheses] were found in Acidava (1/2), Aiton (our lemma no. 738), Alburnus Maior (3-10), Apulum (11-36; cf. our lemmata nos. 740-742), Arutela (37/38), Buciumi (39; our lemma no. 746), Buridava (40), Călanu Mic (41), Copăceni (42), Corabia (43), Dierna (44/45), Drobeta (46-53), Gornea (54), Ilişua (55/56), Jidava (57), Micia (58), Moldova Nouă (59), Orlea (60/61), Pojejena de Sus (62), Porolissum (63-66), Potişsa (67-73), Răcari (74), Rîşnov (75/76), Romula (77-103), Ulpia Traiana/Sarmizegetusa (104-118), Slăveni (119), Sucidava (120-129), and Tibiscum (130); 22 texts are of unknown provenance (131-152). There are only a few inedita (24/25, 53, and 70).

The texts fall into the following categories: wax tablets with contracts (9/10); dedications (3, 5, 7/8, 12-23, 24/25, 55, 63, 67/68, 104-107, 109-111, 120/121) and an altar (73); epitaphs (64, 77, 108, 131/2); a mosaic inscription with label (113: Πρίαμος, Αὐτομέδων, Ἀχιλλεύς); an invocation of Sarapis (6); a defixio (45); artists' signatures (sculptor's signature: 132; signature on a strigil: 39 = our lemma no. 746; on a terra sigillata vase: 30; on a glass vase: 38; on the base of a matrix for glass vases: 27; on a tile: 49; on lamps: 29; Iustionis, 48: Ρουανίσις [sic]; 62: ΧΓΟΤ; 87: Ακτίς; 114: Πρεῖπου); a gold ring (122), an amulet (44), gems (26, 58, 60, 65, 78/79, 82-84, 135-137, 140-151), ring stones (26, 71, 80, 103, 134, 138/139; Christian: 71), and a cameo (81); a bronze standard (69); a lead weight (59) and a lead mirror (123) [for a similar inscribed mirror cf. SEG LI 719, Chaniotis]; clay tiles inscribed before firing (28, 37, 41, 46/47, 49, 57, 85/86, 124/125); stamped tiles (41, 74n-d), stamped mortaria (115; 126: [Μ]αρτεῖνος), and stamped amphora handles (Αφ. Φουα(κ.) [rather Ἀφουα = Ἀφουα, as suggested by A. Avram in SEG XLVI 914, Chaniotis]; 117: Διο.; 53: Διονυσσογόνους; 36: Ἑρμῆππου; 93/94, Ἐφ[ί]βου; 128: Ἐρακλῆ; 35, 50, 72, 95; Κουα.; 118: Μαντείου; 97: Μάρκου; 96 [cf. SEG L 675]; Περύλου; 34, 51, 98 [cf. SEG I 675]; Πρωτ.; 33: Στρατονείκου; 52, 101, 129, 152 [cf. SEG I 675]; Σουέτου; 1, 54; Σώζων; 31, 99, 127; Τατιανοῦ; 32, 102]; graffiti on tiles (2, 37, 46, 49, 57, 85, 124/125) and on vases (40, 42, 66, 75/76, 88-92, 116, 130; an owner's inscription: 56); dipinti on vases (43, 100, 119) [add the stamped amphoras, dipinti, and graffiti from Barboşi in SEG XLVI 913 and in our lemma no. 744, Chaniotis]; fragments (11, 112) [my own reading of no. 112 is list of names?, an epitaph?] from the ph. differs slightly from that in CIGD; [...] πότου) vacat! [...] τοῦ καὶ Νου[...], [...] [...] ΕΡΟΠΟΥ [...] ΥΚΑΙΝΟΥ [...] [ΥΓ], Chaniotis]; and an incertum (70; see our lemma no. 749) [the graffiti no. 66 from Porolissum is not a writing exercise (CIGD), but probably an owner's inscription, Rupiolo, Chaniotis].

Some of the inscriptions engraved before or after firing on clay tiles are interpreted as writing exercises (2, 37, 46, 57, 124/125; cf. the metrical text no. 85: τοῦ Τρωϊκοῦ πολέμου καὶ Ὀμή[ρον] μέθυσε τάς[ιν]; cf. 116 and 130 on vases) [46 is a Latin abecedarium, no. 86 also seems to be a writing exercise; see SEG XLVI 914, Chaniotis].

We note a Latin text written with Greek letters (9) and several texts written with both Greek and Latin letters (29, 42, 47/48, 120) [the graffiti no. 42 seems to be an abecedarium: ΑΒΓΔΕΖ (ΑΒΓΔΕΖ, CIGD), Chaniotis]. There are also several Greek-Latin bilingual inscriptions (15, 20, 23, 28, 45/46, 67).

Most of the important texts have already been presented in corpora (*IDR*) or in *SEG*. Among the texts that have hitherto been published in rather obscure places we draw attention to a statuette of Apis from Potaissa (V Wollmann, *Potaissa* 1 [1978] 42 no. 3 = 68: Ἀπις); a gem from Porolissum (É. Lakó - N. Gudea, *Acta Musei Porolissensis* 3 [1979] 449/450, N. Vlassa, *Marisia* 10 [1980] 65-68; S. Nemeti, *Revista Bistriței* 16 [2002] 106-115 = 65: Εἰς Ἀβραάμ(ε) or Εἰς Ἀισκλαπιδί(ε) [S. Nemeti, *Latomus* 64 [2005] 398 (with no reference to CIGD), regards Εἰς Ἀισκλαπιδί(ε) as more probable, Chaniotis]; a bronze standard used in processions in honor of the Egyptian gods from Potaissa (N. Vlassa, *Potaissa* 2 [1980] 133-153; Nemeti, *art. cit.* 107 V 11 = 69: Ἰαω, Ἰαω, Τίθι, Ἰε, Ἀρμα); a Christian ring stone (N. Gudea - I. Ghiurco, *Din istoria creştinismului la români. Mărturiile arheologice* [Oradea 1988] 169/170 no. 1 = 71: ΙΧΘΥC); the name Γαδάτης inscribed on a vase after firing in Romula (D. Tudor, *Apulum* 9 [1971] 662 = 88); a gem (M. Gramatopol, *Dacia antiqua* [Bucharest 1982] 260 no. 58; Gudea - Ghiurco, *op. cit.* 163 no. 5; Nemeti, *art. cit.* 107 IV 8; CIGD 133 = Ἀβραάμ); a magical gem (148 = M. Gramatopol, *Les pierres gravées du Cabinet numismatique de l'Académie Roumaine* (Brussels 1974) 70 no. 398) [S. Nemeti, *Latomus* 64 (2005) 401/402 (ph.), corrects the reading to Ορσ(ρ)εχουθ (ΟΡΟΠΟΥΘ, Gramatopol)]. See also our lemmata nos. 738, 739-741, 746-750, and 752/753.

We present a comparative numerorum with corpora, *SEG*, and M. Gramatopol, *Les pierres gravées du Cabinet numismatique de l'Académie Roumaine* (Brussels 1974) [adding a few references to *SEG* and correcting others, no. 14 is *SEG* XXXIII 588 (not XXXV); no. 50 is *SEG* XXVII 418 (not 419); no. 83 seems to be *SEG* XXVII 419; no. 86 is *SEG* XLVI 914 (not XLVII); no. 109 is *SEG* XXXIII 589 (not XXXV), Chaniotis].

SEG XXIV	CIGD	SEG XXVII	CIGD	SEG XXXIII	CIGD
1156	67	416	44	589	109
SEG XXV		418	60	SEG XXXIV	
815	77	419	83	747	72
819	105	422	107	SEG XXXV	
820	106	SEG XXIX		855	118
823	108	697	121	856	121
825	8	SEG XXX		SEG XXXVI	
828	4	859	18	692	103
829	3	860	73	SEG XL	
830	5	864	86	608	123
831	7	SEG XXXII		SEG XLIV	
833	64	718	64	647 bis	23
835	132	719	76	649	114
SEG XXVII		720	75	SEG XLVI	
414	6	SEG XXXIII		914	86
415	45	588	14	915	117

SEG XLVII	CIGD	IDR II	CIGD	IDR III.2	CIGD
1162	22	319	43	292	111
SEG XLVIII		358	77	400	108
984	12	390	85	583	115
984 bis	73	391	86		
985	110	403	89	IDR III.3	
SEG XLIX		406	90	13	41
1023	111	407	91	398	3
SEG LII		408	92	399	4
728	22	432	100	400	5
		435	87	401	6
		457	93	409	7
CIG		460	96	432	8
6813 b	21	461	97		
6814	6	462	98	IDR III.6	
6815	13	463	99	312	28
		464	101	325	36
I.Apulum		465	102	326	35
15	13	484	78	328	34
51	14	485	79	329	33
56	15	486	84	331	31
229	16	487	80	332	32
256	17	488	81	355	30
262	18	489	82	391	29
267	19	492	83	425	27
352	20	567	40	426	26
355	21	580	37		
370	22	583	38	Gramatopol	
433	11	661	103	133	140
706	12			148	141
				176	142
IDR I		IDR III.1		350	143
TabCer IV	10	28	59	356	144
TabCer VIII	9	42	44	371	145
		43	45	373	134
IDR II				388	146
114	46	IDR III.2		389	137
126	48	62	113	398	148
129	50	67	112	400	135
130	51	68	110	401	136
131	52	157	104	640	149
168	74	222	105	641	150
311	61	223	106	643	151
317	60	224	107		

Grammatopol	CIGD	IGR I	CIGD	CIL III	CIGD
644	138	544	19	7781	21
645	139	545	16	7782	19
		546	104	7928	111
IGR I				7995	110
537	55	CIL III		8059	131
538	6	1107	20	p. 933 IV	10
540	18	7740 a	13	p. 959 XXV	9
541	13	7762	16		
542	20	7766	17	ILS	
543	17	7766 a	18	3849a	104

736. Dacia. Epigraphic research. In his reviews of epigraphic publications concerning Moesia and Dacia (cf. our lemma no. 707), C.C.Petolescu reprints SEG XLVIII 985 (782), and SEG LII 727 = I.Apulum 706 (797).

737. Dacia. Prosopography and onomastics. For Dacian names in Egypt see D.Dana, ZPE 143 (2003) 166-186.

738. Aiton (area of Cluj). Inscribed tile, Roman Imperial period. Fragment of a clay tile inscribed after firing; found in a Roman settlement. N.Gudea, Acta Musei Porolissensis 11 (1987) 102 no. 36a; non vidimus. Republished in CIGD 2, where it is suggested that it is a writing exercise; KHΠΣ

739. Apulum. Greek inscriptions. SEG LII 727/728. In our summary of I.Apulum we missed two Greek texts: I.Apulum 56 = An.Ép. (1965) no. 32: Val(erius) Primus I Ianuarius I Διάνη; I.Apulum 256 = IGR I 543. We also note that I.Apulum 51 = SEG XXXIII 588; I.Apulum 706 = SEG XLVIII 984. I.Apulum did not include SEG XLIV 647 bis = CIGD 23. I.Apulum 370 (SEG LII 728) is mentioned in SEG XLVII 1162. See also our lemmata nos. 740-743.

740. Apulum (area of: Alba Iulia). Dedication, Roman Imperial period. Limestone altar found at Alba Iulia; now in a private collection. Ed.pr. in CIGD 25 (ph.): Ἀγαθ[ὸς] ἱ Τύχη ἱ Αἰὶπ... ἱ HN[---] ἱ Y.Θ[---] ἱ N. ἱ [ἀνέ]θη[κεν?]

741. Apulum (area of: Alba Iulia). Incertum, 2nd cent. A.D. Limestone altar or base found at Ciugud (3 km east of Apulum, Alba Iulia). Ed.pr. I.Piso, Acta Musei Napocensis

39-40 (2002/2003) 213-215 no. 14 (ph.). Cf. *Ant. Ép.* 2003 [2006] no. 1476. Included in *CIGD* 24 as ineditum (ph.). Ed.pr. regards it as a dedication. *CIGD* as a dedication or an epitaph.

KAY I Aónovs A...

Read by P., who suspects that the abbreviated name in I. 1 may be the name of an unknown deity of Asia Minor cf. Cludrus, the name of a river in Phrygia; Plin., *NH* 5.108). ed.pr. [but then the name would not have been abbreviated. Chaniotis]: Kλ(α)ύδιος. *CIGD* II 3. Aon[...], ed.pr. no text. *CIGD*

742. Apulum. Instrumentum domesticum, Roman Imperial period. The corpus of the inscribed instrumentum domesticum from Apulum by C.L. Băluță, *Inscriptiile Daciei Romane III. Dacia Superior 6. Apulum. Instrumentum domesticum* (Bucharest 1999) [abbreviated *IDR* III.6], includes several Greek texts, most of them published in journals which are not widely accessible. These texts are republished in *CIGD* (for a comparatio numerorum see our lemma no. 735): a clay tile inscribed before firing (312 = I.I. Russu, *Studii și comunicări, Muzeul Brukenthal Sibiu* 12 [1965] 62/63 no. 21; N. Gudea, *Acta Musei Porolissensis* 11 [1987] 103 no. 43; col. I: Marcus, I. Marcianus, I. FOINAS I. FOINAS; col. II: Μαρκιανός, I. Πουθινίαν, I. Μάρκος, I. Μάξιμος); amphora stamp (325 = V. Moga, *Apulum* 26 [1989] 201/202: Διονυσιογενούς, *CIGD*: Διόνυσος(ς) Γένους, *IDR* [which is surely wrong, Avram]); amphora stamp (326 = V. Moga, *art.cit.* 201/202 no. 2: Ἡρακλᾶς); amphora stamp (328; ineditum: [Πα]ύλου); amphora stamp (329 = A. Popa, *Apulum* 19 [1981] 74 no. 4: Πρωτ[...]); amphora stamp (331 = I.I. Russu, *art.cit.* 63 no. 22a; A. Popa, *art.cit.* 74 no. 5: Σάζων); amphora stamp (332; ineditum: Τυτιανού); base of a terra sigillata vase inscribed before firing (355; ineditum: ΕΥΠΑ[...], perhaps Εὐπά[...]); an owner's inscription on a lamp (391 = *CIL* III 8077.16); the base of a stone matrix for glass vases (425 = I.I. Russu, *art.cit.* 63 no. 22; C.L. Băluță, *SCIVA* 34.2 [1983] 167-171: BEBI M. Αὐ(ρή)λος Ἰούστος; BEBI may be the name of a second potter, e.g., Baebius or Bebius, *CIGD*); a Christian (?) gem (426 = *CIL* III 8078.1; cf. N. Vlăssă, *Acta Musei Napocensis* 13 [1976] 218-230). With regard to the amphora stamps (nos. 325/326, 328, 331/332), *CIGD* provides parallels from Drobeta (326, 328), Histria (325), Potaissa (326), Romula (326, 328, 331/332), and Sucidava (331).

743. Apulum. Amphora stamps, Roman Imperial period. Three stamped amphora handles found at Apulum. Ed.pr. C.L. Băluță, *Apulum* 40 (2003) 243-246 nos. 1-3 (dr.). For parallels see our lemma no. 735: 1) Ἐρμῆ[...]; 2) Στρατ[...]; 3) Παύλου.

744. Barboși-Galați. Potter's stamp on mortarium, Roman Imperial period. Fragment of a mortarium with stamp, found at Barboși-Galați. Ed.pr. S. Sanie, *SCIVA* 50 (1999) [2000] 177-179 (dr.; in Romanian, English summary): Zorlucou

745. Bechet. Rhodian amphora stamps, 2nd-1st cent. B.C. Three stamped handles of Rhodian amphoras; found in Bechet (Dolj county). Ed.pr. D. Bondoc, *SCIVA* 50 (1999) [2000] 155-161 (ph.; in Romanian, English summary): 1) Ἐπὶ Εὐφρ[...]; 2) Ἐπὶ Ἀγ[...]; 3) Μῆδ[...].

I. [Εὐφρ]άτεος, ed.pr. [Μενεκράτεος], that the potter Menekrates and the pnter Euphranor were contemporaries was suspected by V. Grace, cf. G. Jöhrens, *Amphorenstempel* (cf. *SEG* XI.1X 327) 46 nos. 112/113. Euphranor is now dated to ca. 209 B.C. by G. Finkielsztejn (cf. *SEG* LI.11013), cf. stamps with the same names and month in E.M. Fridrik, *Inventarnyj katalog klepi na amfornykh ruskakh i gorbychakh i na berepirakh Ermitaznogo sobraniya* (Petrograd 1917) 9 no. 169 and G. Jöhrens, *op.cit.* 24 no. 38 II 2. Agomina is dated by G. Finkielsztejn to ca. 108 B.C. (cf. our lemma no. 815 A), Avram].

746. Buciumi. Smith's signature on a bronze strigil, undated. Bronze strigil, an inscription on the handle; found in the castellum at Buciumi (district of Sălaj). E. Chirilă et alii, *Das Römerlager von Buciumi* (Cluj 1972) 82/83 no. 1 (ph.). Republished in *CIGD* 39 (ph.). Θεόδωρος Ταρσεὺς ἐποίησεν

747. Dierna. Phylactery and defixio, late 2nd/early 3rd cent. A.D. *SEG* XXV.11 415; *IDR* III.1.43. Gold tablet; an inscription on three panels; found in a workshop. Republished in *CIGD* 45 (ph.), where it is interpreted as a defixio [but the material (gold) and the invoked gods suggest that the Greek text is a phylactery; the phylactery was later used as a curse tablet. Chaniotis].

A:	ΩΙ.	B:	θεοὶ	C:	Demon in(ε)unditi(a)te agite(t). Acl Firm-
	YYYY		ὕψ(ιστοι)		me Ste(t) supra caput
	IY Aδ(ω)να(ι)		θεός		Juliae Surillae

748. Porolissum. Dedication to Theos Dolichenos, 3rd cent. A.D. Fragment of a dedicatory relief representing Zeus Dolichenos standing on a bull. Edd.pr. N. Gudea - D. Tamba, *Porolissum III. Über ein Iupiter-Dolichenus-Heiligtum im municipium Septimium Porolissensium* (Zalău 2001) 26/27 R13 (ph.). Cf. I. Piso, *Acta Musei Napocensis* 38.1 (2001) 221-238; non vidimus. Republished in *CIGD* 63 (ph.): Ἀπολλωνίης Βάσσου(ι) εὐχὴν I [θε]ός Δολιχένος

I. ΑΤΤΟΝΑΠΙΣ, lapis, ΑΤΤΟΝΑΠΙΣ ΒΑΣΣΟΥ(ι) ΕΥΧΕΙΝ. ed.pr.: Ἀπολλωνίης Βάσσου(ι) εὐχὴν. P.

749. Potaissa. Incertum, Roman Imperial period. Bronze plate. Mentioned by M. Bărbulescu, *Potaissa. Studiu monografic* (Turda 1994) 151; non vidimus. Presented in

CIGD 70, where it is mentioned that it is not certain whether the text is complete [an amulet? cf. our lemma no. 808 bis. Chaniotis]: ψυχ[ή?]

750. Romula. Inscribed gems, Roman Imperial period. Three gems from Romula; nos. 1/2 are now lost: 1) D.Tudor, *Oltenia romană* (Bucharest 1978*) 411; *IDR* II 484; *CIGD* 78: κύρη | καλή or κύρα | καλή; 2) Tudor, *ibid.*; *IDR* II 487; *CIGD* 80: Ἀκάκ(τε) | εὐδὸδ; 3) *SEG XXXVI* 692; *IDR* II 661; *CIGD* 661; S.Nemeti, *Latomus* 64 (2005) 398/399: [With no reference to the edition of this text by S.Sanie (summarized in *SEG XXXVI* 692)] N. points out that the correct reading of the text on the obverse is Ἀβρασαξ [as in *SEG*], wonders whether the reading ΙΑΩΜΑΡΙΑ (reverse) is correct [μαρι (my lord), Sanie], and speculates whether ΧΑΡΕΥ, added to the palindromic text αβλαναθαναλβα (reverse), should be read as χαίρε, χάρις or χάρις, <ζ>(ωή), ὑ(γε)α. [Sanie reads ΧΑΡΕΥ as part of the palindromic text (PAXAB, i.e., lord of the sea, followed by two letters of the tetragram), Chaniotis.]

1. KYNA | KAAH, Tudor; KYNA | KAAE, *IDR*, κύρη | καλή, *CIGD* [κύρη | καλή (or nominative), Chaniotis]
2. εὐδὸδ | καὶ ἐνέτ, Tudor; AKAK | EYOA, *IDR*; Ἀκάκ(τε) | εὐδὸδ, *CIGD* [Ἀκάκ(τε) or Ἀκάκ(ε) εὐδὸδ, Chaniotis].

751. Unknown provenance. Amphora stamp, Roman Imperial period. Stamped amphora handle in the Museum of Oltenia. Ed.pr. D.Bondoc in *Oltenia: Arheologie - Istorie* 12 (2000) 93 no. 5 (dr.); non vidimus; see C.Petolescu, *SCI VA* 52/53 (2001/02) [2004] 270 no. 838b [for this potter see our lemma no. 735]: Στρατον[εἰκου]

752. Unknown provenance. Gem, Roman Imperial period. Opal gem with a sinistrorsum inscription. M.Gramatopol, *op.cit.* (cf. our lemma no. 735) 70/71 no. 400 (ph.); Gudea - Ghiurco, *op.cit.* (cf. our lemma no. 735) 164 no. 8; S.Nemeti, *Revista Bistriței* 16 (2002) 110/111. Republished in *CIGD* 135. S.Nemeti, in G.Németh - I.Piso (edd.), *Epigraphica II. Mensa rotunda epigraphiae Daciae Pannonicaeque* (Debrecen 2004) 43/44 no. 1, and id., *Latomus* 64 (2005) 399/400 [no reference to *CIGD*], interprets the text as a variant of the Στοχβαθλη logos, known from several gems (Στοχβαθλη, Μαλακτισθου, Αβραμαωθ, Αβραμηλ): ΣΘΝΒΑΘΛΗ | ΝΑΑΚΣΘΝ | ΑΑΑΚΑΜΥΟΜΗ | ΑΒΡΑΜΜΑΩ | ΑΒΡΑΜΗΛ | ΖΖΖ

753. Unknown provenance. Gem, Roman Imperial period. Opal gem. M.Gramatopol, *op.cit.* (cf. our lemma no. 735) 70/71 no. 401 (ph.); Gudea - Ghiurco, *op.cit.* (cf. our lemma no. 735) 164 no. 9. Republished in *CIGD* 136 and by S.Nemeti in Németh - Piso (edd.), *op.cit.* (cf. our lemma no. 752) 43-46 no. 2: A: Σφραγίς Σουλομών(ος) κύριος Νασηθ B: ΑΒΑΚΜΑΜΟ | ΖΑΡΡΑΧΙΣΑΜΑΝΣΑ | ΟΝΟΒΑΒΙΑΖΑΖΑΔ | ΚΑΜΙΑΟΥΩΓΙΟΝ II ΘΙΕΡΜΑΤΕΛΕΒΑΙΔ | ΔΩΔΜΔΔΟΚΜΟΥΘ | ΒΕΒΑΛΛΑΩΘΙΒΑ | ΑΒΑΑΒΑΤΒΔΑΑ | ΑΒΕ

A. Inscribed along the periphery of the gem; reading by N.: ΣΑΔΟΛΙΟΝΙ ΚΥΡΙΟΣΝΑΘΣΦΑΤΕΙ. G., ΣΑΔΟΛΙΟΝΚΥΡΙΟΣΝΑΘΣΦΑΤΕΙ. G.-G. || B. inscribed in the center of the gem.

NORTH SHORE OF THE BLACK SEA

754. North Shore of the Black Sea. Epigraphic research in the 18th and early 19th cent. In a study dedicated to the development of ancient studies and archaeological research in South Russia in the 18th and early 19th cent., I.V.Tunkina, in *The Cauldron of Ariantas* 303-364 (dr.), refers to the discovery and study of inscriptions (esp. 345-349) and presents drawings of the following texts: *IOSPE* I² 281 (344), 418 (343), and 670/671 (325); Olbian amphora stamps (328); a terracotta figurine of Demeter from Olbia (331; inscription Διονυσίου on the back [*LCPN* IV, s.v. no. 389]); bronze figurine of Dionysos with later Christian graffiti (359); V.Latyšev, *Sbornik grečeskikh nadpisej khristianskikh vremen iz Južnoj Russii* [St. Petersburg 1896] 121/122 no. 116.

755. North Shore of the Black Sea. Honors in honorific inscriptions. M.V.Skržinskaja, *VDI* 247 (2003.4) 89-101 (in Russian; English summary), presents an overview of the honors awarded to citizens and foreigners (στέφανος, ἀναγόρευσις, ἀνδρία, προξενία, προεδρία) in the cities of the North Shore of the Black Sea (especially in Olbia, Chersonesos Taurica, and Tyras).

756. North Shore of the Black Sea: Sarmatian migrations. In a study of the Sarmatian migrations, J.A.Vinogradov, in *The Cauldron of Ariantas* 217-226, argues that a specific group of tribes, the Sarmatians proper, was responsible for a first wave of migrations in the 3rd cent. B.C. (*IOSPE* I² 32: Σαῖοι; cf. 343 L. 14: βαρβάρων), but later this name was transferred to other groups. The Σαταρχοι (*IOSPE* I² 672) were part of a second wave after the mid-2nd cent. B.C. The presence of Sarmatians in the Tauris in the 2nd cent. B.C. (cf. *IOSPE* I² 352) is discussed by V.M.Zubar, *Arkheologija (Kiev)* (2003.1) 27-35. Id., *Arheologija (Kiev)* (2003.2) 25-41, discusses the Sarmatian raids in the 1st cent. A.D. (cf. *IOSPE* I² 369 and 421/422).

757. North Shore of the Black Sea. Byzantine seals, late 8th cent. A.D. From the review of published seals in *SBS* 6 (1999) 71-73, we present the lead seals that fall within the chronological limits of *SEG* and were found in or concern the area of the North Shore of the Black Sea. The original publications were not accessible to us.

Ed.pr. N.A.Alekseenko, *Materialy po arkheologii, istorii i etnografii Tavrii* 5 (Simferopol 1996) 155-170, presents lead seals in private collections: 1) Θεοτόκε βοηθῆι (monogram) Θεο-δότηρ (συν.) ὑπάτηρ, βασιλικῶ σταυροκαυδιδάτωρ καὶ ἄρχοντι Χερσωνος (συν.) (1; dr.); 2)

Θεοτόκε βοήθει (monogram) τῷ σφ δούλῳ (obv.) + Ζωίλῳ ὑπάτῳ καὶ ἄρχοντι Χερσόνος (sic, rev.) [a typo?] (2; dr.); 3) Θεοτόκε βοήθει (monogram) [τῷ σφ] δούλῳ (obv.) + [Ζωίλῳ ὑπάτῳ καὶ] ἄρχοντι Χερσόνος (rev.) (3; dr.); 4) † Εὐσταθίου βασιλικῆς σπαθαρίῳ καὶ ἄρχοντι [Χερσόνος] (obv.) [Κωνσταντίνῳ βασιλικῆς σπαθαρίῳ] (rev.) (7; dr.); 5) Θεοτόκε βοήθει [Χερσόνος] (obv.) [Κωνσταντίνῳ βασιλικῆς σπαθαρίῳ] (rev.) (8; dr.); 6) Θεοτόκε βοήθει (monogram) [τῷ σφ δούλῳ] (obv.) [Λέοντι ὑπάτῳ] (καὶ) κυρῷ Χερσόνος (rev.) (9; dr.); 7) Θεοτόκε βοήθει (monogram) τῷ δούλῳ σου (obv.) Ζαχαρίῳ ἐπισκόπῳ Χερσόνος (rev.) (10; dr.)

Ed.pr. V.S.Sandrovskaja, *12 kollekcij akademika N.P.Likhačev: Katalog vystavki* (St. Petersburg 1993), publishes the lead seals in the collection of N.P.Likhačev; non vidimus; see the review in *SBS* 6 (1999) 99-104: 8) (eagle with monogram; obv.) Στρατηγῶν χαρτουλαρίῳ (rev.) the review in *SBS* 6 (1999) 99-104: 8) (eagle with monogram; obv.) Στρατηγῶν χαρτουλαρίῳ (rev.) (70; 7th cent. A.D.); 9) (invocative monogram; obv.) Ζαχαρίῳ (rev.) (71; 7th cent. A.D.); 10) (invocative monogram with stars; obv.) Χριστοφόρῳ (rev.) (72; 7th/8th cent. A.D.); 11) (Virgin and Child, invocative monogram with stars; obv.) Θεοδώρῳ ἐπισκόπῳ (obv.) Τραπεζούντων (rev.) (77; ca. 650-700 cent. A.D.); 13) Χριστὸς ἐβοήθη τῷ σφ δούλῳ (obv.) [Κωνσταντίνῳ] κομμενικαρίῳ (rev.) (79; 8th/9th cent. A.D.); 14) Θεοτόκε βοήθει τῷ σφ δούλῳ (monogram; obv.) Σισινῶν πατρικίῳ καὶ στρατηγῶν (rev.) (81; late 8th cent. A.D.); 15) (bust of St. Nicholas and invocative monograms; obv.) Θεοπέμπτου (monogram) μητροπολίτου (rev.) (82; 8th cent. A.D.).

Ead. in ead. (ed.), *Vizantijska i Bliznij Vostok: Pamjati A.V.Bank* (St. Petersburg 1994) 70-89.

16) (military saint; obv.) Ἐπιφάνιος (rev.) (1; ca. 550-650 cent. A.D.).

Ead. in ead. (ed.), *Kollekcija muzeja RAIK v Ermitaže: Katalog vystavki* (St. Petersburg 1994) no. 270: 17) (military saint; obv.) Στέφανος (monogram; rev.) (7th/8th cent. A.D.).

758. Apatouron (area off). Dedication to Aphrodite Ourania, 2nd/3rd cent. A.D. Fragment of an epistyle found in a tumulus near Taman, now in the Museum of Taman. Ed.pr. S.R.Tokhtas'ev, *Tamanskaja starina* 4 (2002) 85-89 no. 3 (in Russian); non vidimus. See A.Avrām, *IE* (2006) no. 305(3).

[Ἀφροδίτῃ Οὐρανίῃ Ἀπαυρῶνι μεθε[οῖση]
[ἐπὶ βασιλείᾳ Σαυρο[μάτου υἱὸ] μεγάλου]
[Βασιλείου] -----]

Sauromates I (91-124 A.D.) or II (173-211 A.D.). T [but the dative υἱῷ (L. 2) makes no sense in a dating formula and suggests a second recipient of the dedication, could it be [καὶ] βασιλεῖ?]. Ρησοκουμπιδί, Σαυρομάτου υἱῷ, μεγάλῳ βασιλεῖ?]. Rheskoumbris III (211-227 AD) was the son of Sauromates II, Champsus.]

759. Belozerskoe. Stamps and a dipinto on amphoras, 4th cent. B.C. In a report on the excavations at the settlements at Belozerskoe, at the mouth of the Dnieper (district of Kheison, southern Ukraine), V.P.Bylkova, *Museion* 3 (2003) [2004] 117-146 (in Russian), mentions the discovery of an undetermined number of amphora stamps, giving details about some of

them: 1) stamp of Herakleia recording the potter's name Ἀμφικράτης (130); 2) Heraklean stamp with the text Κρον[?] (134; ca. 350-325 B.C.) [Κρόνος], cf. *Heraklea Pontica* p. 147, Avram]; 3) Heraklean stamp mentioning the magistrate Σκύθος and the potter Ἡρακλείδης (139, ca. 360-355 B.C.); 4) unstamped Heraklean amphora with the dipinto ΠΑ on the neck (131, ca. 350-325 B.C.); 5) Thasian stamp with the name of the magistrate Νεύσαν (131, ca. 335-325 B.C. rather than 316-311 B.C.); 6) Thasian stamp mentioning the magistrate Ἀμφανδρος and the potter Σκύμνος (139; ca. 342-330 B.C.); 7) Thasian stamp mentioning the potter Βίων (139; ca. 342-330 B.C.); 8) Sinopean stamp with the text Ἐπιέλπον | ἄστυνό(μου) | Δημήτρι(ου) club (131; ca. 350-340 B.C. according to N.F.Fedoseev); 9/10) Sinopean stamps mentioning the ἄστυνόμοι Μαντίθεος and Θεόγειος (137).

8. ΕΠΙΕΛΠΟΥ | ΑΣΤΥΝΟ | ΔΕΜΕΤΡΙ, [probably a typo for Δημήτρι, Champsus; Ἐπιέλπον | ἄστυνό(μου) | Δημήτρι(ου); cf. Y.Garlan, *Les timbres sinopéens sur amphores et sur ailes trouvés à Sinope* (Paris 2004) 118 no. 61, Avram II 9-10, both group II (Garlan), very close to Epilpes (ca. 330-320 B.C.), Avram].

760. Belozerskoe. Stamps on tiles, 4th cent. B.C. In a report of the excavations at the settlement of Belozerskoe, V.P.Bylkova, *art.cit.* (cf. our lemma no. 759) 137, mentions the discovery of Sinopean stamped tiles. They record the magistrate Φίλων (or Φιλόνικος) and the potter Ποσειδώνιος with the magistrates Απολλώδωρος and Ἰστιάος (ca. 370-350 B.C.) [rather ca. 350 B.C., since according to Y.Garlan, *op.cit.* (cf. our lemma no. 759) 94/95, the stamps seem to start only around 355 B.C., Avram].

760 bis. Berezan. Graffito on a bone tablet, ca. 525-500 B.C. SEG XXXVI 694; LII 731 bis*; IGDOP 93. E.Penkova, *Thracia* 15 (2003) 605-617, attempts to associate this text with the 'ethnic (oral) Thracian faith defined by Al. Fol' (609). This article defies a summary.

761. Bosphoran Kingdom. Onomastics. S.R.Tokhtas'ev, in *ANAXAPSEI* ~ (cf. our lemma no. 788) 155-168 (in Russian), discusses several names attested in inscriptions from the Bosphoran kingdom, adducing many parallels. *CIRB* 65 Πατιεις (158 no. 4; Θεοφίλου ΠΑΤΙΕΙ, *CIRB*). *CIRB* 147 Καλλιώτερος, Φιλέτερος, and Μυρομένη (sc. Μυρομένη; 158/159 no. 5). *CIRB* 884: Κα[λ]ιστών, i.e., Καλ(λ)ιστόν (160 no. 6; Καλλιστώ, *CIRB*). *CIRB* 1016: Σαουσιανῶν (160/161 no. 7; L.L. 7/8: ἐνέσθε(σαν) Σαουσιανοί: ἐνέσθεσ' Ἀουσιανοί, *CIRB*). *CIRB* 1034: Γαεις (161 no. 8; cf. V.V.Škorpil [cf. *IGPN* IV, no. 145 (1), Avram]; Τάεις, *CIRB*). *CIRB* 1059: Ἀχιλλεῖδης (162 no. 9; cf. *I.Priene* 266 L. 1; in L.L. 4/5 T. reads: τῷ Ἀχιλλεῖδῃ [δew] τῷ Ἀχιλλεῖ [δew]). *CIRB*, sc. an inhabitant of Ἀχιλλεῖος δρόμος, Ἀχιλλεῖον κώμη or Ἀχιλλεῖον πόλις, settlements mentioned by literary sources).

762. Chersonesos in Tauris. History: Relations to Bosphoros. E.A.Molev, in *The Cauldron of Ariantas* 209-215, gives an overview of the political and economic relations

between Chersonesos Taurica and the Bosporan kingdom from the 4th to the 2nd cent. B.C. (cf. *IOSPE* 1² 344). Epitaphs of citizens of Chersonesos, Theodosia, Phanagoria, and Herakleia found in Pantikapaion and Nymphaion (*CIRB* 173, 195, 231, 923) contradict the assumption that these cities were part of an anti-Bosporan alliance in the 4th cent. B.C.

763. Chersonesos in Tauris. Inscriptions. A very good overview of the history and monuments of this city and of the history of research on Chersonesos is provided by various authors in J.C. Carter (ed.), *Crimean Chersonesos: City, Chora, Museum and Environs* (Austin 2003). The volume contains color photographs and/or drawings of many inscriptions monuments: *SEG* XLIX 1031 (ostraka; p. 19); *IOSPE* 1² 401 (the oath of Chersonesos; p. 136, translation; cf. our lemma no. 764); *IOSPE* 1² 471 (epitaph; p. 160); E.I. Solomonik, *VDI* 123 (1973.1) 59 (ph.); O.Y. Neverov, *VDI* 147 (1979.1) 98 no. 2 (Gnostic gem with $\lambda\omega$ on the obverse and $\alpha\beta\sigma\sigma\acute{\alpha}\zeta$ on the reverse; p. 150). On 108 the ph. of Greek and Hebrew graffiti on the wall plaster of the '1935 Basilica'. See also our lemmata nos. 767-769, and 772.

764. Chersonesos in Tauris. Citizen oath, early 3rd cent. B.C. *IOSPE* 1² 401; *Syll.*³ 360; *SEG* LII 733*. A. Dössel, *Die Beilegung* -- (cf. our lemma no. 2202) 179-196, reprints the text (German translation) with commentary. She argues that this oath was sworn during a civil war by the members of the democratic party, who claimed to represent the entire citizen body. For this reason it combines general formulations and formulations connected with the ongoing crisis. The idea of $\delta\mu\acute{o}\nu\omicron\nu\alpha$ (L. 5) refers to concord among the members of this group and not to its reconciliation with its opponents. On 184/185 note 21 D. rejects the attempt of J.G. Vinogradov and A.N. Shteglov to associate *SEG* XXXIV 750 and *IOSPE* 1² 418 with the same events (cf. *SEG* LI 955). Cf. our lemma no. 763.

765. Chersonesos in Tauris. Economy: Wine trade. N. Jefremow, *MBAH* 22.1 (2003) 27-47, presents an overview of trade relations between Chersonesos in Tauris and the cities of the West Shore of the Black Sea during the early Hellenistic period. He primarily exploits the evidence provided by stamped wine amphoras (on 35, a list of the names of astynomenoi attested in amphora stamps found in Histria, Kallatis, and Odessos).

766. Chersonesos in Tauris. Regulation concerning prostitution, 185/6 A.D. or ca. 222-235 A.D. *IOSPE* 1² 404. I. Makarov, *VDI* 247 (2003.4) 123-136 (in Russian; English summary) assumes that the dispute between the soldiers of the Roman garrison and the city did not concern the division of the prostitution tax ($\tau\acute{\epsilon}\lambda\omicron\varsigma$ πορνικόν), which was paid entirely to the fiscus, but the delimitation of the district of the city in which this tax was to be levied. He suggests several restorations.

L. 1: $\eta\mu\epsilon$ ἀρχόνσι, βουλευτῇ, δήμῳ Χερσονησιτῶν χρίπειν ---; this is the beginning of the letter of the governor of Moesia inferior

L. 2: [ἐν καιρῷ] οἷς εὐδα[ίμονες] αὐτοῖς followed by the name of an emperor, Severus Alexander rather than Commodus.

L.L. 18/19: [ἐπὶ τόποις], ἐφ' οἷς ἐκάλουντο ἀδίκως καὶ βιαιῶς τινὰ πράττοντες.

L. 36: manifeste determinatam partem ad ius fisci [attinentem ---]; the *pars* in question was the 'part' of the municipal territory subject to the tax

767. Chersonesos in Tauris. Epitaphs. J.C. Carter (ed.), *Crimean Chersonesos* -- (see our lemma no. 763), presents photographs of several epitaphs published in largely inaccessible publications (2-7) and never included in *SEG*; no. 1 seems to be an ineditum, as we infer from the fact that the names have not been included in *LGPN* IV; nos. 2-7 were published by E.I. Solomonik, *Novye epigraficheskie pamjatniki Khersonesa* (Kiev 1964) 46 (2), 143 (7), 146 (3), 148 (4), 159 (6), and 160 (5). See also our lemma no. 768. 1) Ἡράκλειος | Τιβείου (dr. on p. 68; painted stele decorated with sword in scabbard and sword belt in relief; ca. 300 B.C.); 2) Δουλίῳ | Δελοῦ (p. 85; stele with hatchet in relief; Roman Imperial period); 3) Μεγακλῆ | Σαννίωνος (p. 142; painted moulded stele; same decoration as in no. 1; early 3rd cent. B.C.); 4) Σαννίων | Μεγακλέως (p. 142; painted moulded stele decorated with a painted walking stick; 3rd cent. B.C.); 5) Ἡρώ | Εὐμάριος (p. 143; painted moulded stele with carved and painted sash and alabastron; 3rd cent. B.C.); 6) Ἑρμόδωρος | Ἀλκίμου (p. 143; painted moulded stele with carved and painted strigil and aryballos; 3rd cent. B.C.); 7) Κίνωλις | Πασίχου (p. 144; painted stele with moulding, with a painted pruning knife in low relief; 4th/3rd cent. B.C.); 8) Θέμιστος Στράτωνος, | ζήσας καλῶς ἔτη σ' | Βασιλικῇ, θυγάτηρ | 'Ιουλιανοῦ γυνὴ δὲ | Θεμιστοῦ, ζήσασα | ἔτη ν' | χρίπει (marble sarcophagus with a reclining couple flanked by Erotes; 3rd cent. A.D.; *VDI* 1 [1938] 80 no. 10; p. 159; English translation [with incorrect reading of Straton as Stratonikes, Chaniotis]).

768. Chersonesos in Tauris. Funerary epigram for Leschanoridas, 4th/3rd cent. B.C. Moulded stele with painted representation of two nude males; the figure on right stretches his arms toward the head of the figure on left; under the cornice, medical instruments; found in 1969 near the fortification walls. E.I. Solomonik - I.A. Antonova, *VDI* 127 (1974.1) 94-105 (ph.; dr.; in Russian). Mentioned in J.C. Carter (ed.), *Crimean Chersonesos* -- (see our lemma no. 763) 144 (ph.; translation). We present the text, which has never been included in *SEG*.

[T]ῶιδε τάφῳ κοσμεῖ Λεσχανορίδαν ὁ τεκνῶσας
Εὐκλῆς ἱατρός πατρίδ[ος] ἐκ Τενέδου

An elegiac couplet [the translation 'To his son, the deceased Leschanoridas, his father Eukles, the doctor from Tenedos built this tomb'] is not accurate, 'with this tomb his father, Eukles, a doctor from Tenedos, adorns Leschanoridas,' Chaniotis].

[1] The first letter may be a Θ, Avram[# 2. Σ[ε]βαστό[υ] or Σ[ε]βαστό[ν], ed.pr. [the last letter on the dr. may be the left half of a lunate omega (cf. t. 4): Σ[ε]βαστό[ν]?; perhaps a dedicatory formula of the type ἱνέρις ὑπερὶ κατὰ τὸν κυρίων Σ[ε]βαστό[ν] κατὰ; in that case the emperors may be Septimius Severus and Caracalla or Caracalla and Geta; the letter forms suggest a date in the Severan period. Avram[# 3 Ἀγισθέν., ed.pr. [impossible. Avram; possibly misread (no ph.): Καλισταθέν[ης] or Π[α]λισταθέν[ης]? Chaniotis]

777. Nymphaion. Incertum, 5th/4th cent. B.C. Lead tablet inscribed on both sides. Briefly mentioned by V.P. Alekseev, *VDI* 241 (2002.2) 64 (dr.; in Russian; English summary) [a defixio or a private letter, as the use of lead and the participle of δέομαι in L. 3 suggest, Chaniotis].

A: [---]IANOOZ[---] B: [---]AAT[---]
[---]ΩΙΕΑΟΟΝ[---]
[---]Σ δέομαι[---]
4 [---]JKP[---]

778. Nymphaion. Inscribed rings, 1st/2nd cent. A.D. Two rings found at Nymphaion (catacombs 18 and 20) in 1974; now in the Ermitage. Ed.pr. O.J. Neverov, *Archeologia (Warszawa)* 46 (1995) [1996] 75 nos. 44/45 (ph.): 1) Καλῆ (bronze ring with cornaline plate; inscribed on the plate; 1st/2nd cent. A.D.); 2) Χαρά (silver ring, 1st cent. A.D.).

779. Nymphaion. Graffito on a cup, ca. 450-400 B.C. Attic drinking cup found in 1868 by Franz Briller in a grave in Nymphaion; an inscription engraved after firing on the lower surface of the foot, now in the Ashmolean Museum. Mentioned by M. Vickers, *Scythian Treasures in Oxford* (Oxford 1979) 40 (ph.). Ed.pr. K. Nawotka, *Archeologia (Warszawa)* 51 (2000) [2001] 131 (ph.), who interprets the text as the owner's name in the genitive; Αχούξη is an unattested non-Greek name [a name in the nominative, *LGN* IV, s.v., with reference to *Corpus Vasorum Antiquorum* Oxford 139 no. 2, Chaniotis]; Αχούξη

780. Nymphaion. Graffiti and dipinti on vases, 5th cent. B.C.-2nd cent. A.D. 172 graffiti and 69 dipinti on vases were found at Nymphaion from 1993 to 1997. Ed.pr. K. Nawotka, *Archeologia (Warszawa)* 49 (1998) 85-98 nos. 1-242. For reasons of space we do not reproduce the catalogue. N. interprets the graffiti as dedications (1), numerical notations (2-13; acrophonic), 2-4), funerary texts (14-17) [these texts are not funerary, although the vases were found in the cemetery; three of them consist of the same abbreviated name (14-16=2, an owner's mark?), the fourth is a sympotic greeting (17=3, Chaniotis), and abbreviated names and other unidentified graffiti, usually consisting of one or two letters (19-173); no. 18 is a loom weight (our lemma no. 782). The dipinti usually consist of single letters or abbreviations (174-242). We present a selection of texts: 1) ΑΔ. Δγ. (86 no. 1, ph.; black glazed plate with four holes), 2) Βατ. (87 nos. 14-16; ph.;

the same graffito on the foot of three drinking vases); 3) χαίτε (87 no. 17; ph.; 5th cent. B.C.; jug); 4) Γλυ. (88 no. 32; plate; inscribed before firing); 5) Εἰσι. (88 no. 38; ph.; foot of vase; 4th cent. B.C.); 6) Έστ. (88 no. 41; ph.; foot; after 3rd cent. B.C.); 7) Μ Νεο. (89 no. 55; ph.; foot of bowl; 4th cent. B.C.); 8) Νικ. (89 no. 61; ph.; foot of bowl); 9) ΑΙΑΟΝ (90 no. 90; ph.; rim of bowl); 10) Ἀπ. φίλη (91 no. 94; ph.; amphora; 1st/2nd cent. A.D.); 11) Αττ. (91 no. 95; amphora; 1st cent. A.D.); 12) [ἀνέ]θηκε[---] (91 no. 111; ph.; amphora); 13) Ἰοκλ. Α. (92 no. 116; amphora; the first four letters in a monogram); 14) Μυα. (93 no. 132; ph.; amphora, Hellenistic); 15) [--]ουλον (93 no. 142; ph.; two sherds of a neck; Roman Imperial period); 16) [--] Σαρδ[---] (93 no. 148; ph.; sherd; Hellenistic); 17) Εἰ ἔλασαι. ΥΚΑΙ (96 no. 198; ph.; neck of Chian amphora with dipinto; 4th cent. B.C.); 18) Θρα. (96 no. 206; amphora); 19) Του. (96 no. 208; Mendeian amphora).

Edd.pr. D.E. Čistov - K. Domzalski, *art.cit.* (cf. our lemma no. 781) 124-133 (ph.; dr.), present graffiti and dipinti on vases found in pottery dumps in Sector N (4th cent. B.C.-2nd cent. A.D.). Most graffiti consist of single letters, numerals and abbreviations. Some of them are on amphoras of Chios (192, 231), of Thasos (116), and of unknown provenance (1, 16, 238, 335), and on Pontic terra sigillata (8, 84). Most dipinti are on amphoras of Herakleia Pontica (117, 138, 140, 146, 148/149), Mende (34, 49, 104, 153, 203, 243), Chios (35, 101, 119/120, 150-151, 192-199, 230, 241/242, 249), Thasos (118, 201/202, 236, 250), and the Bosporan area (237) as well as on amphoras of unknown provenance (29, 77, 106, 283, 306, 335). The legible texts usually consist of single letters and abbreviations. We present a selection of texts: 20) Π[ι]ε. ε[λ]υθραίν[ου] (126 no. 111; dipinto on a beaker; dr.; ph.; 2nd/3rd cent. A.D.); 21) Π[ε]--||ΘΔ (128 no. 201; dipinto on a Thasian amphora; dr.; Hellenistic); 22) Α: [--]ΣΟ[---] B: [--]ΕΤΟ (p. 129 no. 243; dipinti under the two handles of a Mendeian amphora; B is sinistrosternum; dr.; 4th cent. B.C.); 23) ΕΞ Π[Ι]Ν[---] (130 no. 269; graffito on a black glass vessel; dr.; Roman Imperial period).

1. Δη(μήτρ) rather than δη(μόσιον), ed.pr., who points out that the plate was intended to be hanged as an ex-voto [or to serve as a label for a dedication, cf. our lemma no. 977 # 5 a theophoric name (Εἰσι- for 'Ισι-)?] is probably Έστιατος or sim., Chaniotis] # 14 Μύα[τρος] or Μύα[της], ed.pr. # 15 perhaps a name ([?]ουλον, [Μέδ]ουλον, [Πού]ουλον), ed.pr. # 16 Σάρδ[ος], ed.pr. # 17 the dipinto indicates the content of the vase (olives), ed.pr. # 20. Π[ι]--[ΥΦΠΑΙΝ]--, ed.pr. [η]ιε, ε[λ]υθραίν[ου]; for the expression cf. SEG XLV 1680; for similar wishes on beakers cf. SEG XLVII 1259, 13 1485, 2231/2232, 2242; our lemmata nos. 1164(1), 1921(2, 4), 2125(12, 32, 34) # 21-23, we read the text from the dr., the first letter in 21 L. 2 may be a Θ, Chaniotis].

781. Nymphaion. Amphora stamps, 4th-3rd cent. B.C. Large quantities of trade amphoras were found in pottery dumps in Sector N at Nymphaion (cf. our lemma no. 780). Edd.pr. D.E. Čistov - K. Domzalski, *Archeologia (Warszawa)* 52 (2001) [2002] 97-138 (ph.; dr.). For reasons of space, we do not reproduce the catalogue, but only give the personal names that appear on stamps (133-136). Herakleia Pontica (35 pieces; 4th cent. B.C.): Ἀκορνός, Ἀρχέλαος, Ἀρχεστράτος, Δαμάτριος, Δεινο., Δέρκετος, Εὐγετίων, Εὐπάμων, Εὐσιπίδας, Θε., Ἡρακλίδας, Ἰακί., Ἡρις, Καλλις, Κύρος, Μολοσσός, Ὀνασος, Πα., Σιλανός, Τιμάσιονδρος, Χίο., Υφελίων. Rhodes (2 pieces, 3rd/2nd cent. B.C.): Δαρτ., Σαραπίων.



Sinope (8 pieces; ca. 260-220 B.C.): ἀστυνομήντος Ἰκεσίου τοῦ Ἀντιπάρχου. Ηφαίστιον (tab. 6.1) [Ἡφαίστιος. Avram], ἀστυνόμ[ου] Μικρίου τοῦ [Ἰ] Αἰσταγόρου. [Ἀγὰθ]ων (tab. 6.2). [ἀστυ]νομήντος [-] νόστου [-] (tab. 6.3). ἀστυνομήντος Μνήσιος τοῦ Φορμίωνος. Ἀγάθων (tab. 6.9). **Thasos** (13 pieces; ca. 390-350 B.C.): Ἀθηνα. Ἀθηνώδωρος. Αἰσταγόρης. Ἀγάθων. Ἡράκλειτος. Ἡροφάν. Θρασωνίδης. Καλλιφάν. Κίρων. Κλεοφών. Λεύκαν. Λεωγ. Διάρις. Ἡράκλειτος. Ἡροφάν. Θρασωνίδης. Καλλιφάν. Κίρων. Κλεοφών. Λεύκαν. Λεωγ. Φείδιππος.

Stamped amphora handles were also found at a rural settlement at Geroevka, 3 km south of Nymphaion. Mentioned by V.N.Zin'ko, *Archeologia* (Warszawa) 47 (1996) 88-89 (dr.). Edd.pr. N.F.Fedoseev - V.N.Zin'ko, *Archeologia* (Warszawa) 48 (1997) 55-60. We list the personal names which appear on the better preserved pieces. **Herakleia Pontica** (36 pieces, 4th cent. B.C.): Ἀλκίτας, Ἀμφίτας, Ἀνδρόνικος, Ἀπολλώνιος, Ἀριστοκλῆς, Ἀρχέλας, Ἄττης, Δαμάτριος, Δαμοφών, Διονύσιος, Εὐκλείων, Ἡρακλείδης, Θεογένης, Ἰαροκλῆς, Καλλίας, Καρακίδης, Κερκίνος, Λύκαν, Λυσίθεος, Μαλάκων, Μερκένας, Μίκκος, Μῦς, Σατυρίσκος, Σάτυρος, Σκύθας, Στύφω, Φίλιος. **Sinope** (13 pieces; ca. 370-270 B.C.): ἀστυνόμοι. Αἰσχίνης, Ἀπολλώδωρος, Ἐνδημος, Θεουκλῆς, Ἰστιάιος, Μνήσιος, Φιλόνοκος, Φόρβας; potters: Ἀρχεπτόλεμος, Ἀτταλος, Ἰάραξ, Καλλισθένης, Νίμαξ, Ποσειδώνιος. **Thasos** (14 pieces; ca. 370-350 B.C.): Ἀμύντωρ, Δαμάστης, Δημάκλῆς, Ἡπιδίης, Νύμφων, Μέλιος, Παυσανίας, Τιμησικλῆς.

781 bis. Nymphaion. Inscribed loom weight, Hellenistic period. Clay loom weight inscribed after firing. Ed.pr. K.Nawotka, *art.cit.* (our lemma no. 780) 87 no. 18 (ph.): Σ

782. Nymphaion. Stamped tiles, 4th cent. B.C. Five stamped tiles found in pottery dumps (cf. our lemma no. 781). Edd.pr. D.E.Čistov - K.Domzalski, *art.cit.* (cf. our lemma no. 781) 124-133 (ph.: dr.); nos. 1-4 are Bosporan, no. 5 is from Sinope: 1) [βα]σιλ[ικ] (124 no. 24); 2) [Α]πο. (124 no. 28); 3) Η[-] (124 no. 45); 4) [---]δου (124 no. 46); 5) [---]πο[---]στου[---] (125 no. 59).

Stamped tiles were also found in a rural settlement at Geroevka, 3 km south of Nymphaion. Mentioned by V.N.Zin'ko, *Archeologia* (Warszawa) 47 (1996) 88-89 (dr.). Edd.pr. N.F.Fedoseev - V.N.Zin'ko, *Archeologia* (Warszawa) 48 (1997) 56 and 58/59; nos. 6-10 are from Sinope, nos. 11-18 are Bosporan (ca. 375-350 B.C.): 6-10) ἐπ' Ἀρίστωνος ἰ ἀστυνόμου eagle, dolphin | Νευρηνίου (58 nos. 40-43); 11-16) Ἀπολ. (59 nos. 55-56); 17) Ἀπ(ολλ.) (59 no. 61); 18) ΜΤ (59 no. 62).

[3. Perhaps [ἀστυ]νομήντος]. Chaniotis.

783. Olbia. Palaeography of the early stone inscriptions. J.G.Vinogradov, in *ANAXAPEIS* -- (cf. our lemma no. 788) 6-12 (in Russian; dr.), discusses the evolution of letter forms on stone inscriptions of Olbia to the end of the 5th cent. B.C. He distinguishes several periods, providing examples for each one of them: I.1 (mid-6th cent. B.C.): *I.Olbiae* 103; I.2

(ca. 525-500 B.C.): *IOSPE* 1² 215 and *I.Olbiae* 63 (A = *IOSPE* 1² 273); II (ca. 515-485 B.C.): *IOSPE* 1² 212/213; *I.Olbiae* 62 and 64; III.1 (ca. 485-475 B.C.): *IOSPE* 1² 270; *I.Olbiae* 1 and 167; III.2 (ca. 475-450 B.C.): *IOSPE* 1² 164 and 172; *I.Olbiae* 111; IV.1 (ca. 450 B.C.): *IOSPE* 1² 208 and 307; *I.Olbiae* 55; IV.2 (ca. 450-425 B.C.): *I.Olbiae* 56+57, 58/59, 104-106, perhaps also 60/61; *IGDOP* 5 = *SEG XXXI* 701; V (late 5th cent. B.C.): *I.Olbiae* 2 A/B. V. argues that the stoichedon style first occurred in Olbia under Milesian influence during the period IV.1, before becoming more frequent during the period IV.2 because of close relations with Athens.

784. Olbia. Religion and calendar. In an overview of the development of the Western Temenos, A.S.Rusjaeva, in *The Cauldron of Ariantas* 93-116, mentions the following texts [we provide the references to corpora. Chaniotis]: *SEG XLII* 709; *IGDOP* 58, 71, 81, and 99; *I.Olbiae* 65, our lemma no. 788(1-8, and 11) [cf. A.S.Rusjaeva, *Religijskij Pontijskijj Ellinov i antichnogo pobliu* (Kiev 2005) 204-261, Avram]. Ead., *VDI* 245 (2003.2) 112-117 (in Russian; English summary), summarizes the state of research concerning the calendar of Olbia. See also our lemma no. 760 bis. In a discussion of the history of the temple of Achilles in Leuke, near Olbia, ead., *ACSS* 9 (2003.1) 1-16, refers to (*IOSPE* 1² 325/326). S.B.Bujskikh, in *ANAXAPEIS* -- (cf. our lemma no. 788) 34-43 (in Russian), presents a panorama of archaeological research at Bejkuš (territory of Olbia) [cf. *SEG* 1.1 969] and briefly comments on graffiti concerning Achilles' cult [cf. id., in J.Hupe (ed.), *Der Achilleus-Kult im nördlichen Schwarzmeerraum vom Beginn der griechischen Kolonisation bis in die römische Kaiserzeit* (Rahden/Westf., 2006), which will be summarized in *SEG* LVI, Avram].

785. Olbia. Award of proxeny to a man from Kalchedon, ca. 350-325 B.C. Fragment of a marble plaque found near the temple of Apollo letros in the Western Temenos. Edd.pr. A.Rusjaeva-A.V.Odrin, *Arkheologija* (Kiev) (2003.3) 41-49 (in Ukrainian; English summary), who restore the text on the basis of many similar texts. Edd.pr. collect the evidence for the relations between Kalchedon and the Black Sea region: the possible participation of Kalchedon in the foundation of Mesambria; a proxeny for two Kalchedonians in the Bosporan Kingdom (*IOSPE* II 2 = *CIRB* 2, where [Καλχ]ηδόνιος, instead of [Χαλχ]ηδόνιος, should be restored; the relations between Histria and the oracle at Kalchedon (see also *SEG* L 682 and 691, Avram); the possible mention of a proxenos from Olbia in *I.Kalchedon* 4 ([Ὀλβιανός? τῶν πρὸς] Ὑπαννί; cf. J.G.Vinogradov, *Pontische Studien* [Mainz 1997] 337: [Ὀλβιοπολίτης πρὸς] Ὑπαννί) (for Ὀλβιανός cf. *FgrHist* 804 (Διονύσιος ὁ Ὀλβιανός), possible also [Βορυσθενίτης πρὸς] Ὑπαννί), Avram].

[Ἀγαθῇ Τύχη]
[Ὀλβιοπολίται ἔδωκαν]
[--- ca. 8-10 ---] [ἰκου Καλχη-
[δονίω] αὐτῶι καὶ ἐγγό-
[νους πρὸς ἐνίαν [καὶ] πο-

4 [λίτει]αν ἀτέλειαν [πά]-
[ν]των χρη[μ]άτων
[ὧν] ἄν [αὐτοὶ εἰσά]-
[γωσιν κτλ.]

6 [ὧν ἄν] αὐ[τοὶ], edd.pr.: [ὧν] ἄν [αὐτοὶ], on the basis of the ph., Avram]

786. Olbia. Dedication to Achilles Pontarches, 2nd cent. A.D. IOSPE 12 134 S.R.Tokhtas'ev, in *ANAXAPELIS* -- (cf. our lemma no. 788) 155-156 no. 1 (in Russian), suggests reading *ἱερατεύοντος Μουκουναίου Κύρου* (*Μουκουναίου Κύρου*, *IOSPE*). Adjoining suggests reading *ἱερατεύοντος Μουκουναίου Κύρου* (67), he suggests an Iranian origin for the names *Μουκουναίος* and *Μουκουναίος* and comments on other Iranian names in Olbia in the Roman Imperial period. (Therefore, *Μουκουναίος* in *LGN IV* is a ghost name, Avram.)

787. Olbia. Epitaph of Oulios from Elea, ca. 450-425 B.C. SEG LI 976. L. Vecchio, *art.cit.* (cf. our lemma no. 1114) 256/257, discusses the epitaph of Οὐλίος, with some reservations about J.G.Vinogradov's view that the honorand was an itinerant physician the name Oulios is no compelling evidence that the bearer was a physician; Eleatic influence in the diffusion of Orphism in this area is highly hypothetical; many 'non-medical' Eleatans are attested abroad, especially on Delos [see also our lemma no. 811], among them an Ἀρίστων (*EAD* XXX 332) [the name played a key-role in Vinogradov's argument: see *SEG LI*].

788. Olbia. Graffiti with dedications to Apollo, ca. 550-400 B.C. Edd.pr. J.G. Vinogradov, A.S.Rusjaeva, in M.I. Zolotarev (ed.), *ANAXAPELIS. Pamjati Jurija Germanoviča Vinogradova (Khersoneskij sbornik 11; Sevastopol 2001) 134-142* (in Russian; ph.; dr.), (re)publish graffiti relating to the cult of Apollo in the Western Temenos of Olbia; nos. 8, 10/11, 13, 16, 18-23 are inedita. [The authors do not give references to *IGDOP* or *SEG*; we have tried to identify the inedita and the published texts based on the ph. and on references to the earlier (almost exclusively Russian) bibliography, for the texts included in *IGDOP* we give the date suggested by the authors; we give only texts that have never been presented in *SEG* or were not included in *IGDOP*; cf. our lemma no. 784, Avram:] 1) 134 no. 1 = *IGDOP* 57 (ca. 525-500 B.C.); 2) [1]ητῶ (134 no. 2 = A.S.Rusjaeva, *VDI* 177 [1986.2] 43; ph.; fr. of a polychrome antefix with gorgoneion; ca. 525-500 B.C.); 3) [1]ητῶ (134 no. 3 = A.S.Rusjaeva, *art.cit.* 43; ph.; fr. of a polychrome akroterion; ca. 550-500 B.C.); 4) 136 no. 4 = *IGDOP* 59 (late 6th/early 5th cent. B.C.); 5) 136 no. 5 = *IGDOP* 56 (ca. 600-550 B.C.); 6) [1]ητῶ (136 no. 6 = A.S.Rusjaeva, *art.cit.* 42; ph.; fr. of a Rhodian-Ionian dish; ca. 580-560 B.C.); 7) [1]ητῶ (136 no. 7 = A.S.Rusjaeva, *art.cit.* 42; ph.; fr. of a Rhodian-Ionian krater; ca. 580-560 B.C.); 8) Ἀναστήτης Ἀναχάρσιος Ἐκ(ο)λύτης Ἀπ(ό)λλωνι Βορήτι μέλι πατριώνων ἀνέθηκεν (136/137 no. 8; fr. of the neck of a Klazomenian amphora; ca. 575-525 B.C.); 9) 137 no. 9 = *IGDOP* 83 (ca. 550-525 B.C.); 10) Ἀπόλλωνι Βορήτι (137 no. 10; fr. of an Athenian black-figure amphora; ca. 525-520 B.C.); 11) Ἀπόλλωνος τῶντινα[ί]ω (137/138 no. 11; two joining frs. of an Attic black-figure cup; ca. 500-450 B.C.); 12) 138 no. 12 = *IGDOP* 99 (ca. 475-450 B.C.); 13) Ἀπόλλωνι (138 no. 13; fr. of an Attic black-figure cup; ca. 525-500 B.C.); 14) Ἀπόλλωνι + epithet + name of dedicant ἀνέθηκεν (138 no. 14 = A.S.Rusjaeva, *Religijski kulturi antonoi Ol'vii* [Kiev 1992] 30 [cf. *SEG XLII 709*], fr. of an Attic black-glazed cup; ca. 500-475 B.C.); 15) Σεῖντο[ι]ς Ἀπόλλωνι [...] (138 no. 15 = A.S.Rusjaeva, *op.cit.* 30; ph.; base of a black-glazed cup; ca. 450 B.C.); 16) [...] ἐθεκε τόπ[ο]λλον (138 no. 16; two joining frs. of an Attic black-figure or black-glazed cup; a graffito on the bottom; ca. 525-500 B.C.); 17) τόπ[ο]λλον (138 no. 17 = A.S.Rusjaeva, *op.cit.* 30; ph.; fr. of a black-glazed cup; 5th

cent. B.C.); 18) [...]ος Ἀπόλλωνι (138/139 no. 18; fr. of a black-glazed cup; 5th cent. B.C.); 19) Ἀπόλλωνι (139 no. 19; fr. of a black-glazed cup; 5th cent. B.C.); 20) ΑΠ (139 no. 20; fr. of a Rhodian-Ionian dish; ca. 580-560 B.C.); 21) Ἀπόλλωνι (139 no. 21; fr. of the neck of a jug; ca. 500-450 B.C.); 22) Ἀπόλλωνι (139 no. 22; fr. of the mouth of a jug; 5th cent. B.C.); 23) Ἀπ[ό]λλωνι (139 no. 23; fr. of an Attic black-glazed cup; ca. 500-450 B.C.).

8 Ἀναχάρσιος, sc. Ἀναχάρσις; the name of the legendary Scythian sage is attested six times as a personal name in Athens, edd.pr [cf. *LGN IV*, Avram]; A.S.Rusjaeva, *art.cit.* (cf. our lemma no. 784) 97 points out that J.G.Vinogradov believed the dedicant, *Anapartes*, to be the son of the sage Anacharsis', *Ἐκ(ο)λύτης* (cf. *Ἐκ(ο)λύτης*; cf. *Ἐκ(ο)λύτης* (*Hdt.* 4.6.2); in fine, or πατριώνων), edd.pr [to the Olbian inscriptions that attest Apollo's epithet (e.g., *IGDOP* 93; *SEG XXXVI* 694 *Νικηφόρος Βορέτις*), *Istriae* 97 may now be added, for an improved reading (*Βορέτις*) and interpretation, see I. Birzescu in M. Alexandrescu et alii, *Istria VII. La Zone Sacrée d'époque grecque* (Bucharest - Paris 2005) 126, Avram] || 11 sc. τῶντινα[ί]ω (or τῶντινα[ί]ω or -τω; cf. *Ἀρτεμης Αἰγινία* (Paus. 3.14.2), edd.pr [read τῶντινα[ί]ω] in the genitive || 12 the edd. should have consulted L. Dubois in *IGDOP* for these texts; the first graffito (AZMΘ) is interpreted as an abbreviated date (cf. *SEG XXX* 977: (ἐν τῇ α' καὶ) ε' μηνὸς Θ(α)ργηλιώνος), although such abbreviations are attested only very late (*IGDOP* || 163); in the second graffito the edd. read Ἀνδοκίδος (rather the genitive of the female name Ἀνδοκίς, *IGDOP* p. 161), Avram] || 14 [ἀνέθηκεν Ἀπόλλωνι], edd. (rather Ἀπόλλωνι + epithet + name of dedicant ἀνέθηκεν (because of the interpunction and the absence of a euphonic -n), Avram] || 15 Σεῖντο[ι]ς, edd. [Σεῖντο[ι]ς (*LGN IV*, s.v., with further bibliography) || 18 rather Ἀπόλλωνι (ph.), Avram] || 20 the abbreviated name of Apollo, edd.pr (no ph.; probably Late Wild Goat Style, Avram).

789. Olbia. Graffito naming Achilles, ca. 500 B.C. Fragment of a black-glazed cup; a warship and a name were incised after firing. Ed.pr V.P.Alekseev, *VDI* 245 (2003 2) 40/41 (ph.; in Russian), who interprets the text as a dedication to Achilles: Ἀχιλλ[ε-]

790. Olbia. Bronze weights, ca. 350-200 B.C. V.V. Krapivina, in *The Cauldron of Arlantas* 117-130 (ph.), presents a catalogue of bronze weights found in Olbia. They have various shapes (rectangular, square, oval, rounded, conical, trapezoid, spheroid). The inscribed specimens give the name of the city [Ὀλβία(πολιτῶν)] and of the ἀγορανομός. Her catalogue includes both published weights and inedita (3-5, 7, 9, 12/13). Their weight corresponds to 4 drachmas (3), 8 drachmas (4), 10 drachmas (5), 1/8 mna (8-12), and 1/4 mna (13/14, 16/17) in the Euboian/Attic system of standards. According to K's relative chronology, the earliest group is represented by nos. 4, 11/12, 14/15 (late 4th cent. B.C.), followed by weights with Apollo Delphinios (nos. 6-8, 13) and, later, with a dolphin (nos. 3, 5, 9/10, 16/17): 1) δέκ(ια) ὀβολοί (6); 2) Ἀριστο. Ὀλβιο. (8. Demeter/dolphin, A.L. Bertier-Delgard, *Popravki obščego kataloga monet P.O. Buračkova* [Moscow 1907] 4); 3) Ὀλβιο. ΟΕΥΚΑΙΟΥΣΚΑΕ[...]ANA[...] (9, dolphin); 4) Ὀλβιο. (11, ph.; eagle on dolphin); 5) Ὀλβιο. Κριτοβενίου (12; dolphin); 6) Ὀλβιο. | Χαρινάου(του) (p. 121; dolphin; P.O. Karyškovskij, *Monetnoe delo i deneznoe obščestvo Ol'vii* (6 v. do n.e.-4 v. n.e.) [Odessa 2003] fig. 4.2); 7) Ὀλβιο. Ιδιον(αίου) (13; dolphin, 1/8 mna); 8) Ὀλβιο. | Απο(λλ.) (obverse) || Τε. (monogram; reverse) (14; ph.; dolphin;

V V Krapivina in V.A. Anokhin et alii [edd.] *Issledovanija po antičnoj Severnogo Pričernomor'ja* [Kiev 1980] 86, 90; 9) Ὀλβιο. i Φιλων(ν.) (15; dr.: dolphin and Demeter?); 10) Ὀλβιο. i Κριτοβού(λου) (obverse) || "Φ" (reverse) (16; dolphin; Bertier-Delgard, *op.cit.* 1); 11) Ὀλβιο. (obverse) || XI (reverse) (17; ph.: Apollo and arrowhead; Krapivina, *art.cit.* 86, 90); 12) Ὀλβιο. (18; probably cast in the same mould as no. 10); 13) Ὀλβιο. i Ἀριστο. (20; ph.: dolphin and the countermark ΠΟ above its tail); 14) Ὀλβιο. (obverse) || ΓΗ (lateral side) (21; ph.: Apollo and arrowhead; Krapivina, *art.cit.* 86, 90); 15) Ὀλβιο. (p. 125; Demeter; Karyškovskij, *op.cit.* pl. CXV); 16) Ὀλβιο. i Κριτοβού(λου) (22; ph.: dolphin; Krapivina, *art.cit.* 86, 90); 17) Ὀλβιο. i Ἀριστο. (obverse) || ΕΥ (reverse) (23; ph.: dolphin; Krapivina, *art.cit.* 86, 89).

[We complete the names in nos. 5-10 and 16 || 5. see LGPN IV, s.v., referring to L.I. Khuzistova, *Arkheologiya i istorija Bospora* (Simferopol' 1966) p. 65 and BE (1990) no. 508 || 6. cf. LGPN IV, s.v. || 9. Φιλων(ν) or Φιλων(δου), Chaniotis || 11. reverse, +I, K. [or XI or IX, Chaniotis] || 13. the countermark may be connected with the agoranomos Ποσειδωνος. K. || 17. reverse, perhaps the agoranomos Εὐ(μενος), K. (Εὐ(μένης), Chaniotis).

791. Olbia. Thasian amphora stamp, ca. 395-380 B.C. Thasian amphora handle allegedly from Olbia; now in the John G. White Collection in the Cleveland Public Library. Ed.pr. P.A. Iversen, *ZPE* 145 (2003) 140 (ph.): Μημη(ας) i Θασιώ(ν) i Θρασω(νίδης)

792. Panskoye. Dedication to Herakles, ca. 300 B.C. Bell-shaped ritual vase made in Chersonesos Taurica with a red dipinto; found in a monumental building in Panskoye near a limestone relief representing Herakles. Ed.pr. V.F. Stolba in *Panskoye* I.1 229 no. H 1 (ph.): Ἡρακλεῖ or Ἡρακλέους

793. Panskoye. Graffiti and dipinti. 80 fragments of vases (H 1-26, 28, 30-79) and astragaloi (H 27, 29) with graffiti (H 2-41, 79) and dipinti (H 1, 42-78), found in a monumental building in Panskoye. Ed.pr. V.F. Stolba in *Panskoye* I.1 229-244 (ph.). In addition to two dedications (H1 = our lemma no. 792 and H2 = SEG XXXVIII 755: ἱερὰ Σαβαζίων ['dedicated to Sabazios', not 'the sacred kalyx of Sabazios', Chaniotis]), the texts consist of abbreviated names ('owners' marks') H 3-33; 'client names' H 42-72; numerical and commercial marks (H 33-41; 39-41 seem to be prices; undetermined: H 73-79). For reasons of space we present only a small selection of texts: 1) Ἀρη. (H 7; Chersonesian transport amphora; ca. 300-270 B.C.); 2) Ἡρακ. (H 21; Chersonesian transport amphora; ca. 320-270 B.C.); 3) [...] i Ἡ' Ἡπο. (H 22; foot of kantharos; ca. 320-270 B.C.); 4) Θροκ. (H 24; foot of kantharos; ca. 320-310 B.C.); 5) Κρο. (H 26; neck of transport amphora; ca. 320-270 B.C.); 6) Πρω. (H 31; fish-plate; ca. 350-325 B.C.); 7) δομίστιον (H 32; plate of kantharos; ca. 300 B.C.); 8) ΒΙC (H 52; Chersonesian transport amphora; ca. 320-270 B.C.); 9) Εὐφ. (H 64; Chersonesian transport amphora; ca. 320-270 B.C.).

1 Perhaps the name Ἀρήμαντος, ed.pr. || 2 cf. Ἡρ. (H19) and Ἡρα (H20), Chaniotis || 4 Θεοκλῆς or Θεοκλῆς, ed.pr. || Βιο (e.g., Βιοθῆς) or rather Β. Ια., ed.pr. (related dipinto: H 46-51, 53-59).

794. Panskoye. Stamped tiles, ca. 360-340 B.C. 9 fragments of stamped Sinopean tiles found in a monumental building at Panskoye. Edd.pr. V.I. Kac et alii in *Panskoye* I.1 102/103 nos. A8-9 (ph.; no letters preserved on A9). They preserve the names of the ἀστυνόμοι Διοφαντος (A1-4), Ἰστιαῖος (A5-7), and Πρ[---] (A8) [perhaps Πρωτογόνος] (cf. J.B. Bratskij in *Otvet* [Moscow-Leningrad 1964] 311 no. 39 (group II, Avram) and of the potters Νευμήνιος (A1, 5-7) and Ποσειδώνιος (A2-4).

795. Panskoye. Amphora stamps, 4th-3rd cent. B.C. 141 fragments of stamped amphoras found in a monumental building at Panskoye. Edd.pr. V.I. Kac et alii in *Panskoye* I.1 111-125 nos. Ae 1-141 (ph.). We record only ethnics and personal names of magistrates and potters. **Chersonesos in Tauris** (Ae 1-99; ca. 325-272 B.C.): Ἀστυνόμοι: Ἀλέξανδρος, Ἀπολλῶν Χορητοῦ, Ἀπολλώνιος, Βάθυλλος, Διοσκουρίδας, Εὐκλείδας, Ἡράκλειος, Ἡρόδοτος Ἀθα., Κοτυρίων Ἀρίστωνος, Κράτων, Σάνθος, Πρύτανις Ἀρίστωνος, Σάκριτος, Σώπολις. Monograms: Εὐα., Ἡρ., Πα. **Sinope** (Ae 100-113; ca. 350-275 B.C.): Ἀστυνόμοι Δ[...], Ἰφαιστῖος, Θεωδορίδης, Θεουπίδης, Ἰστιαῖος, Μικρίας, Μνησικλῆς, Πυθοκλῆς. Potters: Ἀπολλώνιος, Ἀρχεπτόλεμος, Ἄνους (gen. Ἀνοῦς), Δημήτριος, Θῦς (gen. Θυός), Καλλισθένης, Ποσειδώνιος, Πυθέας, Τεύθρας, Φιλοκράτης. **Amastris** (Ae 114/116; ca. 300-275 B.C.): Ethnic Ἀμάστριος. **Herakleia Pontica** (Ae 117-132; ca. 375-350 B.C.): Magistrates: Διονύσιος, Θεόξενος, Κόας. Potters: Εὐρύδαμος, Ἡρακλείδας, Κερ., Σώτηρ. **Thasos** (Ae 133; ca. 300-275 B.C.): Βίων Θασιών. **Indeterminable workshops** (Ae 134-141): Ἀντίοχος, Σάγγαρις. Monograms: Πα., Τιβ., Φρ. or Φορ.

795 bis. Pantikapaion. Cult of Artemis Ephesia. S.R. Tokhtas'ev, in *ANAXAPΣIE* -- (cf. our lemma no. 788) 156-157 no. 2 (in Russian), comments on the dative forms Ἀρτέμι Ἐφεσείη and Ἐφεσῆη used in *CIRB* 6a and in other dedications to Artemis Ephesia in this region.

796-799. Pantikapaion. Grants of citizenship and proxenia, ca. 389-300 B.C. Four stelae. Edd.pr. J.G. Vinogradov, V.P. Tolstikov, F.V. Šelov-Kovedjajev, *VDI* 243 (2002.4) 58-75 (ph.; in Russian), with ample historical commentary and a list of similar grants (71/72). See also our lemmata nos. 799 bis and 801.

796: 58-60 (ph.). Grant of citizenship and proxenia by Pairisades I to Hephaistios of Kromna, ca. 349-311 B.C. Two joining fragments of the upper part of a marble stela.

- [Π]αιρισάδης καὶ καί-
[δ]ες Ἡφαιστίῳ Ἰππο-
[κ]ράτους Κρωμνίτη
4 [π]ροξένιαν ἔδωκαν
- [καί] πολιτείαν καὶ
[ἀ]τέλειαν πάντων
[χ]ρημάτων ἐν [παντί]
[Βοσπόρῳ] -----]

3. Another Κρωμνίτης in Pantikapaion is Κρόνιος Π(ι)σοειδεωνίος (CIRB 199, ca. 400-350 B.C.) [the ethnic is very rare because Kromna was renamed Amastris in 301 B.C.; see IG II² 9094 (Νικηράτος Νικομάχου Κρωμνίτης; ca. 365-340 B.C.); SEG XXII 219 (Ἀγάθων Κρωμνίτης; Corinth; ca. 325-280 B.C.); cf. LGPN III A, s.v.: Kromna in Corinthia or Paphlagonia Kromna?]; P.Hib. 196.12, 29-30 = *Prosop. Ptol.* X, E1112; cf. Robert, *Ét. anat.* 263 note 2 ([Διον]υσόδωρος Κρωμνίτης); Herakleopolites, ca. 260-258 B.C.); the last example shows that the old ethnic was used privately after 301 B.C.; Avram).

- 797: 60-62. Grant of citizenship and proxenia by Eumelos, 389-304 B.C. Right upper part of a marble stele.

- [Εὐμήλος καὶ καί]δες
[--- ca. 9 ---]κράτους
[--- ca. 6 ---]ἔδωκεν πολι-
4 [τείαν καὶ προξέ]νιαν καὶ
[ἀ]τέλειαν πάντων) χ[ρη]-
[μάτων] -----]

1. One cannot restore [Σάτυρος καὶ καί]δες (i.e., Satyros I, early 4th cent. B.C.), because at such an early date one would expect the genitive [---]κράτος (L. 2), edd. pr.

- 798: 62-70. Grant of ateleia by Leukon I to a man from Apollonia, 389-349 B.C. Left part of a marble stele.

- [Λεύκων <ὁ> Σατύρ]ο
[καὶ παῖδε]ς Ἀπολ-
[--- ca. 10 ---]νομέ-
4 [νεος Ἀπολλ]ων[ι]ά-
[τη] ἀτέλειαν [δ]ω-
[καν πάν]των [χ]ρη-
[μάτων <καί>] αὐτ[ῶ]ι
[καί] [δ]εί-
8 [ἐκ]γόνους καὶ συν[έ]μ-
[π]ασιν τοῖς [τούτ]ω[ν]
[ἐν] παντί Βο[σπό]ρ[ω]ι
[καὶ εἶναι] αὐτ[ῶ]ις ἐ[γ]-
12 [γαί]ων ἐγκ[τή]σιν
[καὶ εἰσ]πλοῦν καὶ [ἐ]κ-
[πλοῦν καὶ π]ολλέ-
[μου καὶ εἰρή]νης
16 [ἀ]συλ[ε] καὶ ἀσπον-
[δέ]ι

- 799: 72/73 (ph.). Fragment of a grant, ca. 350-300 B.C. Small fragment of a marble stele: [-----] [αὐτ]ῶ[ι] καὶ [ἐκ]γόνους [π]άσι τοῖς [τούτου] ---]

799 bis. Pantikapaion. Fragment of a grant by a son of Leukon II, late 3rd cent. B.C. Fragment of a marble cult table reused for a public document. Edd. pr. V.P. Tolstikov J.G. Vinogradov in *Evrazijskie drevnosti* (Moscow 1999) 291-293 (in Russian). Republished by

J.G. Vinogradov et al., *art.cit.* (cf. our lemmata nos. 796-799) 70: [-----] Λεύκωνος καὶ καί]δες [τῶ]ι -----] Βοσπορίχου [στ]ριανῶ[ι] [ἔ]δωσαν κτλ.]

800. Pantikapaion. Dedication of a son of Leukon I to Aphrodite Ourania, ca. 389-349 B.C. CIRB 7. S.R. Tokhtas'ev, in *ANAXAPEIE* -- (cf. our lemma no. 788) 157-158 no. 3 (in Russian), suggests the following restoration: [Σπάρτοκος? Λεύκωνος Ἀφροδίτη Οὐρανίη Ἀπατούρου | μεθεούσῃ ἀν]έθηκε ἄρχ[οντος] Λεύκωνος Βοσπόρου καὶ | Θεοδοσίης καὶ | βασι[λεύοντος] Σινδῶν κτλ.] ([ὁ δ]εῖνα Λεύκωνος Ἀφροδίτη | --- ἀν]έθηκε ἄρχ[οντος] Βοσπόρου καὶ Θεοδοσίης καὶ | βασι[λεύοντος] ---, CIRB). The son of Leukon is either Pairisades I or Spartokos II. The cult of Aphrodite Ourania [Ἀπατού]ρου μεθεούσα is attested in Pantikapaion only in the mid-2nd cent. B.C. (CIRB 75), but a graffito (Ἀρροδ[---]) attests her cult as early as ca. 520-510 B.C. (T.).

800 bis. Pantikapaion. Inscribed vases of Xenophantos from Athens, ca. 390-380 B.C. SEG L 710. M.C. Miller, in *Essays William Slater* 19-47, discusses the iconography of the lekythos with hunting scene. On the basis of a thorough iconographic analysis of hunting scenes in Greece and the Near East, M. urges that no matter whether the lekythos was made in Athens or Bosphoros [see SEG L 710], its iconography should be seen in an Athenian context. The scene reflects a trend in late 5th-century Athenian art to replace Persians with Arimasps.

801. Phanagoreia. Grant of ateleia by Leukon I, ca. 389-349 B.C. SEG XXXIV 774; XL 638. Republished by J.G. Vinogradov, V.P. Tolstikov, F.V. Šelov-Kovedjajev, *art.cit.* (cf. our lemmata nos. 796-799) 70/71.

- [Λεύκων ὁ Σατύρου καὶ καί]-
[δ]ες ἔδωκαν τῶι -----]
[τοῦ] ----- ethnic καί
[ἐκ]γόνους ἀτέλειαν πάντων
[χ]ρημάτων ἐν π[αντί] Βοσπόρῳ
[καὶ Θεοδοσί]ῃ καὶ προξένους
4 [καὶ πολί]τας ἐποίησαντο
[αὐτοὺς καὶ ἐ]γκητῆσιν ἔδωσαν
[γῆς καὶ οἰκίας καὶ πολ]έμου
[καὶ εἰρήνης εἰσ]πλοῦν καὶ
[ἐκ]πλοῦν ἀσυλ[ε] καὶ ἀσπον-
8 [δέ]ι

The most significant differences from earlier editions are the restoration of the name of Leukon I (initio) and [καὶ Θεοδοσί]ῃ (L. 2; as in SEG XL 638; [καὶ Σινδικ]ῇ, Vinogradov in SEG XXXIV 774)

802. Porthmeion. Graffito with dedication to Parthenos, ca. 500-475 B.C. SEG XLIII 514. This base fragment of an Attic black-glazed bowl, found in a destruction layer, is mentioned in a report on the Archaic phase of Porthmeion by M.J. Vachina in *The Cauldron of Arrianus* 43-45 (ph.).

802 bis. Sosnovka (Kolovskij district, Volgograd). Dedication to Theos Ares Blekourous, 2nd/3rd cent. A.D. SEG XXXIV 775. The inscriptions on the rim (A) and the body (B) of this bronze cauldron are republished after its restoration by S. Saprykin, *Thracia* 15 (2003) 225-232 (dr.), who corrects the reading. As already assumed by J.G. Vinogradov (SEG XXXIV 775), the cauldron was originally bought with money of a sanctuary of Ares in Thrace or Lower Moesia [for Βληκουρος cf. *IGBulg* III 1834] and was brought to Sosnovka as booty.

A Θεῷ Ἄρει Βληκουρῷ ἐκ τῶν τοῦ θεοῦ vac. Ἐπιμένου Ἀπολιναρίου Πρεῖσκου
B: ΑΤΙΑΙ or ΑΗΑΙ

A. ἀμελουμενόν, V., Ἐπιμένου (τοῦ) Ἀπολ(λ)ιναρίου Πρεῖσκου, S. [for three separate dedicants, Chaniotis] II 8, not in SEG; λι(ἐβης) εἰ(μή) λι' or λι(ἐβης) π' λι(τραν), S.

803. Sougdaia (Sudak). Byzantine seals, 6th-8th cent. A.D. An archive of more than 500 Byzantine seals was found in underwater excavations off the shore, near the port of Sougdaia (modern Sudak, Crimea) in the 1980's-90's. We present the finds that fall within the chronological limits of SEG.

Ed.pr. V.Šandrovskaja, *SBS* 3 (1993) 85-98 (ph.): 1) Ἀναστασίου ὑπάτου βασι(λ)ικοῦ βαλ(ν)ιτορας (obv.; busts of emperors) [(καὶ) κ(ο)μμε(ρ)κ(ι)α(ρ)ίου ἀποθ(ή)κης Ὀνωριάδος, Παφλαγο(ν)ίας, τῆς παρ(ά)λου τοῦ Π(ό)ντου] (rev.) (86-88; ca. 720-741 A.D.); 2) τῶν βασι(λ)ικῶν κ(ο)μμε(ρ)κ(ι)α(ρ)ίων [ων] ἐπαρχ(ι)ῶν [τοῦ] θεοφ(υ)λάκ(τ)ου βασι(λ)ικοῦ Ὀψ(ι)κίου] (ἰνδ(ικ)τιῶν) ιδ' (rev.) (88/89; ca. 720-741 A.D.); 3) Ἰωάννου ὑπάτ(ου) (obv.; busts of emperors) [(καὶ) γενικ(οῦ) κ(ο)μμε(ρ)κ(ι)α(ρ)ίου ἀπ(ο)θ(ή)κης Ὀν(α)ρ(ι)άδος, Παφλαγο(ν)ίας (καὶ)] τῆς παρ(ά)λου τοῦ Π(ό)ντου (rev.) (89/90; 745/746 A.D.).

Ed.pr. V.Šandrovskaja, *SBS* 4 (1995) 153-155 (ph.): 4) ἰνδ(ικ)τιῶν) ι'· ἀπ(ο) ὑπάτων Κυ(ρ)ιακοῦ (obv.; bust of an emperor) [(καὶ) γενικ(οῦ) λογο(θ)έτ(ου) ἀποθ(ή)κης] Κωνσ(α)ντ(ι)νουπό(λ)εως TAN...C] (rev.) (153-155; 696/697 A.D.).

Ed.pr. V.Šandrovskaja, *SBS* 6 (1999) 43-46 (ph.), with comments on the occupation of the χαλκοπράτης, Byzantine metallurgy, and bronze trade: 5) † Θεοτόκε βοήθει τῷ σφ(α) δούλῳ (obv.; monogram) † Θεοφ(υ)ν(ι) χαλκοπράτης (rev.) (ca. 750-800 A.D.).

Ed.pr. E.Štepanova, *SBS* 6 (1999) 47-58 (ph.): 6) Θεοτόκε βοήθει (obv.; monogram) Ἰω(άν)ν(η) τοβ(υ)λαρίῳ (rev.) (50 no. 3, 7th cent. A.D.); 7) Ἀδριανῷ (obv.; monogram) [ἀπ(ο) ὑπάτω]ν (rev.) (50/51 no. 4, 6th/7th cent. A.D.); 8) † Θεοτόκε β(ι)ο(ν)ήθ(η)ι (obv.) [Σ(τ)ρα(τ)η(γ)ίῳ] ὑπάτ(ω)ν (rev.) (51 no. 5, 7th cent. A.D.); 9) † Θεοτόκε βοήθει (obv.; monogram) Πέτρῳ χαρτουλαρίῳ (rev.; monogram) (51 no. 6, 7th cent. A.D.); 10) [Θ]εο(φ)ύλ(α)κ(τ)ου [β]ο(ν)ήθ(η)ι (obv.) Θεο(φ)ύλ(α)κ(τ)ου (rev.) (51 no. 7, 7th cent. A.D.); 11) [Α]ν(δ)ρ(ε)ῶν (obv.) ἀπ(ο) ἰ(ε)ράρχ(ων) (rev.) (51 no. 8, 6th/7th cent. A.D.); 12) Θεοτόκε βοήθει (obv.; monogram) Ἀδριανῷ or Ἀνδρέῳ (rev.; monogram) (52 no. 9, 7th cent. A.D.); 13) Θεοτόκε βοήθει (obv.; monogram) [...] [ω]φ(υ)λάκ(τ)ου (rev.; monogram) (52 no. 10, 7th cent. A.D.).

Ed.pr. E.Štepanova, *SBS* 8 (2003) 123-130 (ph.): 14) obverse (βοήθει) -- (obv.; monogram), reverse [Σ(τ)ρα(τ)η(γ)ίῳ] ἡ(ν)ο(κ)α(τ) (124 no. 3, ca. 650-750 A.D.); 15) obverse Θεω(τ)όκε βο(ν)ήθ(η)ι (obv.; monogram) ΘΩΝΓΒΚΕCΠΩΑΑ (rev.; monogram) (124 no. 4, ca. 650-750 A.D.); 16) obv.

bust of Leon III [τῶν βασιλικῶν κομμε(ρ)κ(ι)α(ρ)ίων --] μέχρ(ι) τοῦ Π(ο)λε(μ)ωνίου (ἰνδ(ικ)τιῶν) δ' (rev.) (126 no. 6; 735/736 A.D.).

1. Anastasios is mentioned in other seals as holder of various offices in ca. 718-725; another seal has the same text with the addition, in fine, μέχρι Τραπεζο(ν)ιστο(ν)ς, ed.pr. II 2 cf. Zacos-Veglery I.1 160, ed.pr. II 4 cf. Zacos-Veglery no. 195 (with a date under Leon(τ)ιος), ed.pr. II 14 Sisinios is known from other seals, ed.pr. II 15. Θεοφ(υ)λάκ(τ)ος, Θεοφάνης, Θεόφιλος et sim., followed by a title, ed.pr. II 16: this official was responsible for a region extending from an unknown city (Kerasous, Sinope or Trapezous) to Polemonion, ed.pr.

804-807. Taman. Epitaphs. Four epitaphs in the Museum of Taman, found in Taman and vicinity. Ed.pr. S.R. Tokhtas'ev, *Tamanskaja starina* 4 (2002) 81-106 (in Russian); non vidimus. See A. Avram, *BE* (2006) no. 305.

804: 81-83 no. 1. Epitaph of Aspasia, late 5th/early 4th cent. B.C. Left part of the pediment of a stele: Ἀσπασίη ἰσχυρίωνος θυγάτηρ, γυνή (δὲ) Ἰπποκρίτωνος

805: 83-85 no. 2. Epitaph of Geron, 4th cent. B.C. Stele: Γέρων ἸΕράτωνος

806: 89-91 no. 4. Epitaph of Nanakes?, late 1st/early 2nd cent. A.D. Stele with pediment in relief: HANAKHNYA HANAKHNE vac. χαίρετε

Perhaps the scribe intended to write Νανάκης καὶ υἱοῦς or υἱὲ Νανάκης, i.e., who refers to Νάννακος in Delos and Kos [for the name cf. Χαννάκης in the Cimmerian Bosporos (*LGPN* IV, s.v.), Chaniotis].

807: 91-96 no. 5. Epitaph of Koitias and Sou[...], 2nd/3rd cent. A.D. Fragment of a stele: [Κ]οῖτια ὑὲ Αἰ[ca. 3-4]νοῦ καὶ ὑὲ Σου[ca. 3], Ἰ Κοῖτιανος χαίρει>{v}

3. ΧΑΙΠΙΕ, lapis [or χαίρει>ε, Chaniotis].

807 bis. Tanais. History. B. Böttger, in *ANAXAPEIE* -- (cf. our lemma no. 788) 44-64, summarizes the history of Tanais in the Hellenistic period in the light of literary and epigraphic sources.

808. Tyras. Graffiti, 5th-3rd cent. B.C. 10 vases with graffiti found in a Hellenistic building by A.I. Furmanskaia in the 1970's. M.V. Stanko, *Arkheologija* (Kiev) (2003.3) 144-149 (in Ukrainian with short Russian and English summaries; ph., dr.): 1) [Ἡ]φοῖστο[υ] (fr. of a black-glazed cup; 5th/4th cent. B.C.); 2) Δι[ι] or Δι[ός] (fr. of a black-glazed cup; 4th/3rd cent. B.C.); 3) Α[-] (fr. of a black-glazed kantharos; ca. 350-300 B.C.); 4) [-]Α (fr. of a black-glazed fish plate, ca. 350-300 B.C.); 5) Α[-] (fr. of an amphora; 4th cent. B.C.); 6) ΕΙ[-] (fr. of an

I.Delos 1713, 1735, 1965, 2595, 2598, 2368; our lemma no. 813 bis). Other Eleatan tradesmen were Ἀποβος, Νικομένης, Σώσις (cf. *I.Delos* 1416/1417, 1442, 1452), and Ἀρίστων (Durrbach, *Choix* no. 142; cf. Ἀνδρῶν Ἀρίστωνος in *EAD* XXX 332). The activities of several other Eleatans known from dedications and epitaphs are not known (*CIG* 6986; *I.Delos* 2415, 2602, 2612, 2631; *EAD* XXX 332).

811 bis. **Delos. Religion: Compitalia.** Continuing her studies on the Italian community in Delos (cf. *SEG* LI 993; *LI* 752), C. Hasenohr, *BCH* 127 (2003) 167-249, collects and studies the evidence (paintings, inscriptions, altars, and other monuments) for the celebration of the Compitalia in Delos in the late 2nd and early 1st cent. B.C. This festival was celebrated in front of the houses and in the neighborhoods of the Italian families and their freedmen, where private sacrifices to the Lares, Mercurius, and Hercules were offered; the custom of erecting altars in front of the houses reflects a Greek tradition. The inscriptions found in the Agora of the Κομπεταλισταί (*I.Delos* 1760-1766, 1768-1771) show that the Compitalia also had an official character, as a festival of the community of the Italici. The Κομπεταλισταί were responsible for the organization of contests (ludi).

H. briefly adduces the few Greek graffiti which served as labels on the wall-paintings with relevant scenes: Παρμ[ε]ν[ί]ων (p. 174; *EAD* IX 156 no. 27 [cf. *LGPNI*, s.v. 16]); Καλαμοδρύας (p. 179; *EAD* IX 72 no. 6), probably a famous wrestler from Kyzikos; χαῖρε Κα[λα]μ[οδρύα], an acclamation (H.'s restoration; p. 179 note 65; *EAD* IX 137 no. 27); αἰὲς Ἑλ[ευ]θερίου (p. 186; *EAD* IX 79/80 no. 9).

812. **Delos. Sculpture: Statues made by Agasias of Ephesos.** F. Queyrel, *Monuments Piot* 82 (2003) 91-97, collects the signatures of the sculptor Ἀγασίας Μηνοφίλου Ἐφέσιος (late 2nd early 1st cent. B.C.), found in Tenos (*IG* XII.5.917) and Delos (14 cases in J. Marcadé, *Recueil des signatures de sculpteurs grecs II* [Paris 1957] 4-7, 9-11; on 92 a list). Most of the marble statues made by Agasias were set up in the Agora of the Italians (nine statues); in six cases, Agasias' signature was carved by a professional mason when the statues were repaired after 88 B.C. Q. attributes to Agasias the fragments of an equestrian statue discovered near the niches 39 and 41 of the Agora of the Italians; this statue represented a Roman legatus (*I.Delos* 1699 = *CIL* III Suppl. 7241).

813. **Delos. Curse tablet, 1st cent. B.C. or later.** Lead tablet inscribed on both sides; found in a house. P. Bruneau, *Recherches sur les cultes de Delos* (Paris 1970) 650-655; cf. H.S. Versnel in C.A. Faraone - D. Obbink (edd.), *Magika hiera. Ancient Greek Magic and Religion* (Oxford 1991) 67. Republished with new readings and detailed commentary by D. Jordan, *RA* (2002) 55-60 (dr.). This 'prayer for vengeance' is addressed to Dea Syria and the gods who live in the otherwise unknown place Συκῶν (a Syrian site?) by the owner of a stolen necklace (δραχόνιον). J. provides many parallels for prayers for justice against thieves. Because of the epithet κόριοι, the letterforms, and the spelling, J. favours a date after the destruction of

the sanctuary of the Syrian gods (89 B.C.; contra B.: before 89 B.C.), perhaps in the 1st or 2nd cent. A.D.

- A: Κύριοι θεοὶ οἱ Συκῶνα οἰκοῦντες, κυρία θεῶν Συρία ἢ Συκῶνα οἰκ[ο]ῦσα, ἐδικήσετε καὶ ἀρετὴν γενήσετε καὶ διοργιάσετε τὸν ἄρναντα, τὸν κλέψαντα τὸ δραχόνιον, τοὺς συνιδόντας, τοὺς μέρος λαβόντες, ἴδε γυνὴ ἱερα- νήρ
- 4
- 8
- B: [Κύριοι] θεοὶ οἱ Συκῶνα κατοικοῦν- [τες, κυρία] θεῶν Συρία ἢ κατοικ[ο]ῦσα[ς] Συκῶνα, [ἐδική]σετε καὶ (ἀ)ρετὴν γενέσετε·
- 4 καταγράφο τὸν ἄρναντα, τὸν κλέψαντα τὸ δραχόνιον· καταγράφο τοὺς συνιδόντας, τοὺς μέρος λαβόντες· καταγράφο αὐτόν, τὸν ἐνέκραλον, τὴν ψυχὴν αὐτοῦ, τὰ νεύρα τοῦ κλέψαντος τὸν δραχόνιον, τὸν συνιδόντον, τὸ μέρος λαβόντον· καταγράφο τοῦ ἄρναντος τὰ οἶδα, τὰ ἀνανκῆ- α αὐτοῦ, τὰς χεῖρας αὐτοῦ τὸν ἄρναντον καὶ κλεψάντον τὸν δραχόνιον, τὰ γόνατα, τοὺς πόδας, ἀπὸ κεφαλῆς μέχρι ἄκραν ὄνυχον τ(ὸν) δακτύλον]
- 8
- 12
- 16 αὐτόν τὸν ἄρναντον τὸν δραχόνιον, τὸν συνιδόντον καὶ (μέ)ρος λαβόντον, ἴδε γυνὴ ἱερεῖα ἀν- ἱήρ

We do not reproduce B.'s readings || A. 3-4 'exprimez votre puissance miraculeuse', J.; 'give expression to your wondrous power', V. || 4. διοργιάσετε, 'sévissez', J. [or a form of διοργίζωμαι? (pursue with great anger), Chanionis] || 5. for αἰρω in the meaning 'to steal', see *SEG* LI 1432 and 2002. Chanionis || B. 11. οἶδα = ἰδεῖν rather than ἴδω. B., followed by J., who points out that τὸ ἀνιχνεύειν designates the genitals (J. Triantaphyllopoulos in *Mélanges helléniques offerts à Georges Duménil* [Paris 1974] 132-133) [ἰνιδίον = 'the shameful parts' or perhaps ἡδῶ = 'the pleasant parts' the genitals], ἀναγκῶνα = 'the necessary parts' (the anusi, Chanionis).

813 bis. **Rhenaia. Epitaph of Sarapion from Elea, ca. 100 B.C.** *CIG* 6986; R. Noll, *Die griechischen und lateinischen Inschriften der Wiener Antikensammlung* (Vienna 1986) no. 97.

1. Vecchio, *art.cit.* (our lemma no. 811) 124/125, plausibly argues that the provenance of this stela is Rhenaia. This epitaph was part of the collection of Tommaso Obizzi, later acquired by the Archaeological Museum in Vienna; many other stelae in this collection are from Rhenaia (EAD XXX 27, 79, 90, 163, 180, 297, and 304). Σαραπίων, son of Ζέφυρος, was grandson of Ἐρμων I, an Eleatan merchant in Delos

RHODES

814. Rhodes. Amphoras. See our lemmata nos. 524, 745, 781, 815, 821 bis, 929, 958, 993, 1027, 1057/1058, 1759, 1789, 1816, 1820, 1843, 1882, 1916, 1949/1950, 1965, 1981 bis, and 2004.

815. Rhodes. Chronology: Eponymous priests of Helios on amphora stamps and in inscriptions, Hellenistic period. C.Habicht, *REA* 105 (2003) 541-578, discusses the eponymous magistrates known from both amphora stamps and inscriptions. He confirms the identification of these individuals as eponymous priests of Helios, since all ten Helios priests known from a group of honorary inscriptions found in the god's sanctuary (*SEG* XXXIX 740-747; ca. 255-130 B.C.) reappear in the amphora stamps; 52 priests of Helios known from inscriptions are also known from amphora stamps (542-546). A survey of these individuals generally confirms the new low chronology of the amphora stamps suggested by G.Finkielsztein (see *SEG* LI 1013) [for a review see N.Canovic, *Dacia* 46/47 (2002/03) 219-224]. The low chronology is also endorsed by N.Badoud, *REA* 105 (2003) 579-588. Because of the great significance of C.Habicht's article for Rhodian prosopography and, more generally, for Hellenistic chronology, we summarize H.'s remarks on the priests of Helios and their consequences for the date of several inscriptions. See also our lemmata nos. 821 bis, 822-824, 1265, 1325, and 1376.

A) Eponyms priests whose dates from the amphora stamps is in agreement with the dates suggested by inscriptions (546-551): Πολυκλῆς (ca. 261-248 B.C.; *IG* XII.1.374; grandfather of Πολυκλῆς Πυθείου in *Tit.Cam.* 44 L. 17); Ἀγλῶκριτος (ca. 225-200 B.C.; *IG* XII.3.30); Ἀριστωνίδης (208/7 B.C.; *I.Magnesia* 55); Ξενοφάνης (ca. 189 B.C.; *Tit.Cam.* 111; cf. *Tit.Cam.* 3); Πρατοφάνης (Ἀριστάνακτος?; ca. 185-181 B.C.; *I.Priene* 37 L. 33; cf. our lemma no. 1325); Φιλόδαμος II (Φιλίσκου; ca. 183 B.C.; *SEG* XXXIX 744); Δαμοκλῆς II (174 B.C.; *Syll.* 644/645); Πυθόδωρος (ca. 152-150 B.C., during the 'Second Cretan War'; *I.Lindos* p. 1009); Βεῦδαμος (ca. 150-148 B.C.; *SEG* XLV 1995); Ἀρχίνος (ca. 120 B.C.; *SEG* III 674); Ἀρατοφάνης II (ca. 109 B.C.; *SEG* III 674); Ἀγοράναξ (ca. 108 B.C.; *SEG* III 674).

B) Eponymous priests for whom the dates suggested by amphora stamps (in parentheses) are compatible with those suggested by inscriptions (551-555): Ἀρισταρχος (ca. 264-247 B.C.,

cf. *SEG* XXXIX 740, signed by the sculptor Φύλης Ἀλικαρνασσεύς whose activity is attested for 246-213 B.C.); Θεόδωρος I (ca. 243-237 B.C.) or Θεόδωρος II (ca. 203-200 B.C.; cf. *SEG* XXXIX 743); Βεῦδαμος (ca. 234 B.C.; cf. *SEG* XXXIX 714); Ἀρχίδαμος (ca. 180-178 B.C.; cf. *I.Stratonikeia* 9); Καλλικράτης II (ca. 177-175 B.C.; cf. *SEG* XXXIX 745 A); Κλεοκράτης I (ca. 174-172 B.C.; cf. *SEG* XXXIX 746, signed by the sculptor Πυθόκριτος Τιμοχάρτος whose career spans from ca. 200 to 160 B.C.); Νικασαγόρας I (ca. 172-170 B.C.; cf. *SEG* XXXIX 737 B); Ἀριστόμ[αχος] (ca. 172-170 B.C.; see our lemma no. 823); Ἀρατοφάνης I (ca. 169-167 B.C.; *SGDI* 3752; cf. our lemma no. 1367); Πεισίστρατος (ca. 160 B.C.; cf. *I.Rhod.Per.* 401 = *I.Pér.rhod.* 44); Τιμόδικος (ca. 145 B.C.; cf. *SEG* XXV 853 L. 6, dated to shortly after 150 B.C. by C.Börker, *ZPE* 28 [1978] 39); Ἀρίστακος I (ca. 137-134 B.C.; cf. *SEG* XXXIX 747; probably not identical with the homonymous priest in *IG* XII.8.186 L. 18, which dates to the early 1st cent. B.C.); Καλλικράτης III (ca. 130 B.C.; cf. *SEG* XXXIX 745 B); Ἀριστογένης (ca. 129 B.C.; cf. Maiuri, *NS* 32; since Agestratos III is firmly dated to 129 B.C., Aristogenes must have served in another year close to 129); Χρυσάωρ (ca. 107-86 B.C.; cf. *SGDI* 4276 = *I.Rhod.Per.* 781 = *HTC* 182-188; the same person in *IG* XII.1.46 L. 454); Καλλιάναξ (ca. 107-86 B.C.; cf. *I.Lindos* 250); Ἀριστόνομος (ca. 107-86 B.C.; cf. *I.Lindos* 283; the same person in *I.Lindos* 1 no. 312); Ἀντίλοχος II (ca. 107-86 B.C.; cf. *IG* XII.1.88 L. 8 and *Suppl.Epigr.Rh.* 1 68 L. 10); Θεογένης (ca. 107-40 B.C.; cf. *IG* XII.1.64; the same man in Maiuri, *NS* 361); Απολλώνιος (ca. 107-40 B.C.; cf. *SEG* LI 1499, dated to ca. 107-80 B.C.); Τεροκλῆς (ca. 85-40 B.C.; *IG* XII.1.88 LL. 3/4; possibly earlier than Anthochos II); Διονύσιος (ca. 85-40 B.C.; cf. A.Maiuri, *ASAA* 2 [1916] 150 no. 26; the same man in *I.Lindos* 1 no. 335 and in our lemma no. 824); Ἀρχέστρατος (ca. 85-40 B.C.; cf. *Syll.* 723); Ἀστυμήδης III (ca. 85-40 B.C.; cf. *I.Lindos* 707; he was priest of Athena Lindia in 46 B.C.; see *I.Lindos* 1 no. 361); Λυσίστρατος Μοιραγένης (ca. 85-40 B.C.; cf. G.Jacopi, *Clara Rhodos* 2 [1932] 201 no. 33; ca. 80-70 B.C.; also attested as priest of Athena Lindia in 82 B.C.; see *I.Lindos* 1 no. 325 and *I.Lindos* 197 d II; also attested in *IG* XII.1.46 L. 353; ca. 68 B.C.).

C) Individuals on amphora stamps and in inscriptions who cannot securely be identified with each other (555-560): Ἀριστείδης I (shortly before 220 B.C.; probably the man in *I.Pér.rhod.* 49); Ἀρχοκράτης (ca. 205 B.C.; priest of Helios in *I.Lindos* 134 and *SEG* XXXIX 742; priest of Athena Lindia in *N.Supp.Epigr.Rh.* 16 LL.6/7 in 211 B.C.; not necessarily the same person as the priest in *I.Dor.Ins.* 2); Θεοφάνης II (ca. 204 B.C.; cf. *Syll.* 1116 and *Tit.Cam.* 110; these texts mention Theuphanes as an eponymous priest during an earthquake, identified by H. as the earthquake of 198 B.C.); Ἀστυμήδης I (ca. 204 B.C.; cf. *IG* XII.3.103, if this text refers to the First Cretan War); Ἀγλούμβροτος (ca. 197 B.C.; cf. A.Laumonier, *BCH* 58 [1934] 351/352; this inscription was found in Hyllarima, which may have come under Rhodian control before 188 B.C.; this attestation of the name, possibly referring to a man from Rhodos, should be added to *LGPN* I); Σώδαμος (ca. 195 B.C.; cf. *I.Lindos* 661 a L. 2, dated to ca. 200 B.C.; cf. our lemma no. 822); Ἀρχοκράτης II (ca. 185 B.C.; perhaps the priest in *I.Dor.Ins.* 2); Δαμαίνετος II (ca. 159/8 B.C.; possibly the same eponymous priest as in *IG* XII.1.155 D L. 1; cf. *SEG* XLIV 686); Ἀυτοκράτης I (ca. 146 B.C.; this eponymous priest should be distinguished from an earlier homonymous eponym, Autokrates 'the Elder', mentioned in *IG* XII.5.824, which should be dated to 190 or 189 B.C.); Ἀστυμήδης II (ca. 144 B.C.; known as

priest of Athena Lindia in 154 B.C.; see *I.Lindos* I no. 253; he served as nauarchos in 153 B.C.; cf. Polyb. 33.15.3; **Θέρσανδρος** (ca. 137/6 B.C.; a priest by this name is attested for ca. 200-150 B.C. in *Recherches -- Thasos* II no. 172 L. 21; cf. *ibid.* nos. 169-171; this date cannot be reconciled with the date of Thersandros on the amphora stamps); **Νικασαγόρας** II (ca. 131 B.C.; the date of the eponym on the amphora stamps is at odds with the probable date of Νικασαγόρας Ἰπποκλέους in *I.Lindos* 246; the latter man was priest of Athena Lindia in 123 B.C.; consequently his service as priest of Helios must be later, his grandfather is mentioned in *Tit.Cam.* 157 LL. 2 and 23 from the early 2nd cent. B.C.); **Φαινίλας** (ca. 107-86 B.C.; cf. Maiuri, *NS* 20 LL. 1-3; Phainilas was placed by Finkielstejn in period VI, although he was the immediate successor of **Ἀγλόχαρτος**, who was placed by F. in period VII a).

D) *Uncertain cases* (560-562): **Ἀγέσιππος** (ca. 232-221 B.C.; cf. a homonymous eponym in an apparently much later text: *SEG XXVIII* 850 = *I.Rhod.Per.* 303 = *I.Pér.rhod.* 59); **Σώστρατος** (ca. 194 B.C.; cf. --στρατος Καλλίου, attested as Rhodian eponymous priest in *I.Stratonikeia* 8; see our lemma no. 1265); **Νικαγόρας**? (see our lemma no. 874); **Πασσιφών** (ca. 107-86 B.C.; cf. *I.Lindos* 243-245; probably the priest of Athena Lindia in 124 B.C.; see *I.Lindos* 245 L. 7 and *NSuppl.Epigr.Rh.* 16 L. 26; also priest of Artemis and Helios in *I.Lindos* 245 L. 10; the latter base is signed by the sculptors Ἀρτεμίδωρος and Μηνόδοτος of Tyros, for whom see *I.Lindos* pp. 54/55 nos. 69 and 82); **Τιμοκλῆς** II (ca. 107-86 B.C.; cf. *I.Lindos* 242, perhaps identical with the priest of Athena Lindia in 125 B.C. in *I.Lindos* I no. 282 and with a donor in Maiuri, *NS* 7 L. 13; see also *IG XII.1.840* L. 4); **Ζηνόδοτος** (ca. 107-40 B.C.; cf. *Ζηνόδοτος* Διοφάντου τοῦ Ζηνοδότου καθ' υἱοθεσίαν Ὀνασάνδρου; priest of Athena Lindia and Zeus Polieus in 64 B.C.; see *I.Lindos* I no. 343; secretary of the council of Lindos in ca. 75-68 B.C.; see *IG XII.1.46* L. 262; secretary of the council of Lindos in *IG XII.1.828* L. 5; prophet in 67 B.C.; and priest of Helios in succession to a priest who had died in office; see *IG XII.1.833*; *I.Lindos* 312; *Suppl.Epigr.Rh.* I 258 no. 5 LL. 35-38; he may have held this priesthood before the priesthood of Athena Lindia, contrary to the normal sequence of priesthoods; honored in *IG XII.1.833* and *I.Lindos* 312 and 315); **Ἐπίχαρμος** II (not known from amphora stamps; known as an eponym from *IG XII.3.1269*; undated; not identical with the earlier eponym Epicharmos I dated by Finkielstejn to ca. 269-247 B.C.); **Σωσικλῆς** II (not known from amphora stamps; known as an eponym from *IG XII.3.1270*; 2nd/1st cent. B.C.; probably not identical with the earlier eponym Sosikles, dated by Finkielstejn to ca. 155 B.C.).

E) *Eponyms attested only from amphora stamps and possibly identical with Rhodians with rare names* (562-565): **Φωκίων** (ca. 268 B.C.; identification with two individuals is possible: Φωκίων Φιλόδαμου, a prytanis; see G.Jacopi, *Clara Rhodos* 2 [1932] 200 no. 32, which can be dated to ca. 290-280 B.C. on account of the signature of the sculptor Τιμαγόρας Ἀριστωνίδου; or Φωκίων, the father of Διόνου Φωκίωνος, proxenos of the Attolians in ca. 262 B.C.; see *IG IX²* 1.17 LL. 33/34); **Ἄγριος** (ca. 265 B.C.; probably identical with the father of Ἡμερος, hieropoios in ca. 258 B.C.; see *Tit.Cam.* 8 L. 7 and 23 L. 13); **Φρασίλας** (ca. 262 B.C.; probably the Rhodian architheoros to Delos in 279 B.C.; see *IG XI.2.161* B L. 69); **Βουλακρίνης** (ca. 261-248 B.C.; possibly the father of Νικασαγόρας in a subscription list

from Phoinix; see *I.Rhod.Per.* 101 L. 3 = *I.Pér.rhod.* 149; ca. 255-226 B.C., according to *I.Pér.rhod.*; Βουλακρίνης Νικασαγόρα in the same list [L. 37] seems to be Nikasagoras' son; he may be the homonymous priest of Athena Polias and Zeus Polieus in Kamiros in ca. 204 B.C.; see *Tit.Cam.* 43 II L. 6); **Ισόδοτος** (ca. 261-248 B.C.; perhaps the priest of Apollo Pythios in Kamiros, Ἰσόδοτος Δαμοκράτου in ca. 255 B.C.; see *Tit.Cam.* 23 LL. 17/18); **Λυκάων** (ca. 246 B.C.; probably Λυκάων Σμινδυγίδα, hieropoios in Kamiros in ca. 225 B.C.; see *Tit.Cam.* 24 L. 5; known also from the subscription list *Tit.Cam.* 158 LL. 10 and 26, in ca. 225 B.C.); **Σθενέλας** (ca. 243-237 B.C.; perhaps Σθενέλας Σθενέλα, priest of Athena in ca. 260 B.C.; see *Tit.Cam.* 5 II L. 14; a homonymous priest of Helios served in ca. 299 B.C.; see *SEG XII* 360 II L. 29); **Βύφρανορίδας** (ca. 243-237 B.C.; his adopted son, Παναιτίος Νικαγόρα, was priest of Poseidon Hippios in ca. 225 and of Athena Lindia in 223 B.C.; see *I.Lindos* pp. 45/46 no. 18; also known as a donor in *Tit.Cam.* 81 a); **Ἀρετακλῆς** (ca. 235 B.C.; the only Rhodian known by this name was a boy winner in a torch race at Loryma; *I.Rhod.Per.* 11 B L. 13 = *I.Pér.rhod.* 179 b L. 14; 3rd/2nd cent. B.C.); **Ξενάρετος** (ca. 225 B.C.; probably Ξενάρετος Δανία, priest of Apollo Pythios in ca. 240 B.C.; see *I.Lindos* 103; cf. *I.Lindos* 85 L. 2); **Θρασύδαμος** (ca. 215 B.C.; the name is rare; the inscriptions attesting it are undated; *SEG XIV* 710; M. and N.Chaviaras, *AE* [1911] no. 72); **Μυτίων** (ca. 208 B.C.; perhaps to be identified with Μυτίων Αἰνιήτορος in G.Konstantinopoulos, *AD* 18 A [1963] 3 no. 3, ca. 245-230 B.C.; a descendant, Αἰνιήτωρ Μυτιώνος, was priest of Athena Lindia in 103 B.C.; see *I.Lindos* I no. 304); **Δορυκλῆς** (ca. 198 B.C.; the only other attestation of this name is in *SEG XXX* 1025; undated); **Θαρσίπολις** (ca. 196 B.C.; probably the father of Σωσίστρατος Θαρσίπολις, who made a dedication in Syme; *IG XII.3.4*; early 2nd cent. B.C.; see also our lemma no. 821 bis); **Θέστωρ** (ca. 192 B.C.; only attested for the Lindians Θέστωρ Πασσιφώνος [ca. 175 B.C.] and his grandfather Δαμοκράτης Θεστωρ; see *I.Lindos* 244); **Δαμόθεμις** (ca. 191 B.C.; the name is attested in the 2nd cent. B.C. for the husband of Ὑγασίς in A.Rutgers van der Loeff, *MDAI(A)* 30 [1905] 148 no. 3, and for Χαρμοκλῆς Δαμοθέμιος and Δαμόθεμις Τιμάρχου in G.Jacopi, *Clara Rhodos* 2 [1932] 195 no. 23); **Τιμασαγόρας** (ca. 184 B.C.; possibly to be identified with a donor by this name in Athens in 183/2 B.C.; *IG II²* 2332 II L. 214); **Κλεώνυμος** II (ca. 182 B.C.; to be identified with the judge Κλεώνυμος Δαμοκράτους in Delphi in 180 B.C.; *Syll.³* 614 L. 25 and 585 LL. 224/225; winner in a chariot race in *I.Lindos* 698; contributor to a subscription in 170 B.C. in *Tit.Cam.* 157 b L. 26; his father was priest of Aphrodite in Kamiros in ca. 204 B.C.; *Tit.Cam.* 43 L. 10; his grandfather is Kleonymos I, priest of Helios in ca. 263 B.C.); **Ἀρχέμβροτος** I (ca. 134/33 B.C.; to be identified with Ἀρχέμβροτος Ὀνασάνδρου in *IG XII.1.66*; ca. 130 B.C.; the later eponymous priest Archembrotos II, ca. 107-86 B.C., belonged to the same family).

F) *Eponyms not attested through stamps, only through inscriptions* (565-567): **Ἀντισθένης** (late 3rd cent. B.C.; *IG XII.1.63*); **Αὐτοκράτης** the elder (ca. 190/89 B.C.; see above on Autokrates I); **Αγαθόδωρος** (2nd cent. B.C.; G.Jacopi, *Clara Rhodos* 2 [1932] 215 no. 55); **Ἀγέσιππος** II (later than Agesippos I in the late 3rd cent. B.C.; *I.Rhod.Per.* 303 = *I.Pér.rhod.* 59); **Ἀγέστρατος** III (129 B.C.; *I.Lindos* 233; *Syll.³* 931 L. 29); **Νουμήνιος** (ca. 107-40 B.C.; *Suppl.Epigr.Rh.* 68 L. 7); **Ἀλεξέμβροτιδας** (after ca. 69 B.C.; G.Jacopi, *Clara Rhodos* 2 [1932] 210 no. 48 LL. 7/8; [ἐν] ἐπείρῳ; in this text must be a reference to the priest

819: 309-311. Dedication by a victorious athlete, 6th cent. B.C. Bronze vase: Εὐαρχὸς μ' ἀνεθ[ε] καὶς Ἀνδροφῆλης τὸ φορυνθίο [ἄ]θελον

The names Εὐαρχος and Ἀνδροφῆλης suggest a Euboian origin; Κορύνθιος is not an ethnic, but the name of Euarchos' grandfather; it derives from Κόρυνθος, an epithet of Apollo (the same applies to Κορύνθιος in IGDS 18 = Arena I 14). ed pr.

820. Lindos. Decree concerning statue bases, 22 A.D. I. Lindos 419; LSCG Suppl. 90; Migeotte, *Souscriptions* no. 41. In a study dedicated to the sale and 'recycling' of statues and statue bases, M. Kajava, *Arctos* 37 (2003) 69-80, reprints LL 30-44 (translation) and discusses this text (72-78) and the procedure it records (auction). He interprets the expression ἀνδριάντες ἄσμοι (LL 30-32) as referring to statues (honorific statues, but perhaps also statues of gods) which were 'obscure' in the sense that it was no longer known whom they represented (cf. Dio Chrys., *Oratio* 31.74). What was bought object at auction was permission to inscribe the bases of these statues. The winning bid was subject to approval by the popular assembly. The term μίσθωσις ('lease') was perhaps used because the statue bases were immovable.

821. Lindos. The Lindian 'anagraphe', 99 B.C. I. Lindos 2; Syll.³ 725; SEG LII 767*. C. Higbie, *The Lindian Chronicle and the Greek Creation of their Past* (Oxford 2003), presents a critical edition (translation; ph.; 19-49) with a very useful and detailed commentary on the mythical and historical traditions invoked in the dedications to Athena and of the miracles performed by the goddess (51-151). In the systematic analysis of the text she discusses its structure and organization (155-203; dialects, donors, dedications, dedicatory inscriptions, nature of the dedications, epiphanies, sources), narrative patterns (204-242), and 'the history behind the Chronicle' (243-288; on 273-288 parallels for the epiphanies; on 275/276 Greek text and translation of IOSPE I² 344). [We note a few inaccuracies in the translation of the decree. A LL 27. [τὸ ἱερόν] τὸς Ἀθήνας τὴς Λίνδου ἀρχαιότατον τε καὶ ἐντιμώτατον ὑπάρχον ('is most old and venerable'; not 'the location of Athena the Lindian, both the most archaic and the most venerable in existence'); L 5. ἐκρηθόντες τοῦδε τοῦ παρῆματος ('after this decree has been confirmed'; not 'with the authorization of this decree'). L 5. τοὶ δὲ ἀρεθόντες κατασκευάζοντες στήλιν ('let the men who have been elected have a stèle constructed'; not 'let these men, once selected, set up a stèle'); L 10. [ἀποδείξαντο τόπον] ('determine a place'; not 'show the place'). In the list of dedications the references to the book number of Gorgon's *Ἱερεῖ Πόθου* (in the A τὸν περὶ Πόθου in B LL 5 and 13, translated as 'in the eleventh book', instead of 'in the 30th book') are wrong. The dedications of Lindos and the Telebins were mentioned in the first book (ἐν τῷ Α τὸν περὶ Πόθου, as in B LL 21, 30, 39, 52, 60, 66, 71, 76, 80, 84, and 98). In B I. 104 ἔθηκε ἄλλω ἐν Αἰγίωλεϊ is not 'established a contest in compensation for the death of Aigialeus', but 'gave it as a prize in the funerary contest for Aigialeus'; καὶ τὰ ἱερῶματα (D I. 7) is not 'the most fortified places', but 'all the fortified places'. Chaniotis. Cf. our lemmata no. 1030 and 2041. In a detailed review A. Bresson, *Topoi* 14 (2006) 527-551, presents a critical edition of the decree concerning the compilation of the ἀναγραφὴ (French translation) and discusses its purpose. A. Chaniotis, *War in the Hellenistic World. A Social and Cultural History* (Oxford 2005) 222/223 and 234/235, treats the epiphanies of

Athena during wars and the concept of 'cultural memory' as expressed in the selection of historical events alluded to in the text.

821 bis. Lindos. Rhodian amphora stamp, ca. 196 B.C. SEG XLII 754. C. Habicht, *art.cit.* (our lemma no. 815) 564, corrects the reading of the stamp: Ἐπὶ Θαρσιπόλ[ι]ος, Βαδρῶμιον (ΕΠΙ ΘΑΡΣΙΠΟΛΙ[Ο]Σ, ΒΑΔΡΩΜΙΟΥ, SEG with doubts).

822. Rhodes. Subscription list of an association, ca. 195 B.C. Marble plaque found reused in a building. G. Konstantinopoulos, *AD* 21 A (1966) 56-61. C. Habicht, *art.cit.* (cf. our lemma no. 815) 557, identifies the eponymous priest Sodamos as the man mentioned in I. Lindos 661 a L 2 and on amphora stamps. We present the text, which has never been included in SEG.

Ἐπὶ ἱερέως Σωδάμου,	τῶν τόπων ἐπ[ηγηγίλ]α[ντο]	
Ἰακινθίου δωδεκάται,	16 δώσανε δωρεάν·	
ἀρχεραμιστοῦτος	vacat	
4 Ζούθου Ἀντιοχέως	Ζούθος Ἀντιοχέως	ΔΔ
καὶ τῶν αἰρεθέντων εἰς τὸν	Διονύσιος Σικυνώσιος	Γ
περ[ι]οικοδομ[αν] τῶν τόπων	Μύραν Ἐφέσιος	ΔΔΔ
Διονυσίου [Σι]κυνίου,	20 Δρόμων Καππάδοξ	Γ
8 Ζω[ί]λου Γαργαρέως, Ματροδώρου	καὶ Θύρας·	
Ἐφεσίου, ἠ ἀνέγραψαν τοὺς	Σόφων Ἰλιεύς	Δ
ἐπαγγελιαμένους καὶ ἀπο-	Ζωῖλος Γαργαρεύς	
δόντας· ἠ τοῖδε [π]ροαιρούμενοι	24 Μηνόφιλος Ἐφέσιος	
12 συγκατασκεύαζεν τὰ δεδο-	Γέτας Ἀγ[ι]οχέως	
γμένα τῷ κοινῷ ἐ[πὶ] τὴν περ[ι]-	ΚΑΙΤΕ[]	
οικοδομῶν καὶ [θ]ύρων		

1. Sodamos was identified by K. as eponymous priest of Rhodes; K. dated the text to the mid-2nd cent. B.C. II 6. περινοικοδομῶ (construction of buildings around a place; here, surrounding a place with a wall) is attested for the first time (cf. LL 13/14); τόποι denotes an enclosure belonging to the association, used for ceremonies, possibly in the cemetery; cf. IG XII 1.155 and 937; SEG III 674; Maiuri, *NS* 40, K. [cf. M.-C. Hellmann, *Recherches sur le vocabulaire de l'architecture grecque, d'après les inscriptions de Délos* (Paris 1992) 332/333, for περινοικοδόμημα, περινοικοδόμησις, περινοικοδομία, Chaniotis] II 14 (for θύρων cf. IG IV 1484 L 38, K.

823. Rhodes. Honorary inscription for the priests Kleukrates and Aristom[achos], ca. 175-150 B.C. SEG XXXIX 746 B. C. Habicht, *art.cit.* (our lemma no. 823) 552, suggests restoring the name of the eponymous priest of Helios as Ἀριστομά[χος]. Aristomachos is known from amphora stamps (period IV, ca. 158 B.C. according to the chronology of G. Finkielstein). The

sculptor Δημήτριος, who signed this base, could be Δημήτριος Δημητρίου, active in ca. 170-160 B.C. (*I.Lindos* 205), or Δημήτριος Διομέδωνος, active in 154 B.C. (*I.Lindos* 214).

824. Rhodes. Honorific inscription for the gymnasiarch Asklepiadas, ca. 75-68 B.C. *IG* XII.1.46. On the basis of another inscription (A.Maiuri, *ASAA* 2 [1916] 150 no. 26), C.Habicht, *art. cit.* (our lemma no. 815) 555, restores LL. 158-160 as follows: Διονύσιος [Διονυσίου] τοῦ Εὐφ[ολέμου], καθ' υἱοθεσίαν δὲ Εὐάννορος.

825. Rhodes. Epitaph, undated [Roman Imperial period]. Round altar found in the western cemetery; on a raised panel, a relief representation of a man holding a papyrus roll. Mentioned by C.Giakoumaki, *AD* 52 B3 (1997) [2003] 1089 (text in majuscules): ΦΑΑ Ι ΠΟΡΑΚΥ

|| Φά[βιος]?, Chaniotis).

826. Rhodes. Epitaph of a family, Roman Imperial period. Porphyry column drum found in the western cemetery. Mentioned by C.Giakoumaki, *AD* 52 B3 (1997) [2003] 1089 (text in majuscules). †

Κύντου Φαννίου ΕΠΙΚΟ

Φίλωνας β' Ἀμίου καὶ

Κύντου Φαννίου Κύντου υἱοῦ

4 Παλατεῖνα Παννύχου ΚΛΑΣΥ καὶ

Κύντου Φαννίου Κύντου υἱοῦ

Παλατεῖνα Θρεπτοῦ καὶ

Φαννίας Πώλλας

† KOYINTOY, G. [but see LL. 3 and 5 II 2. Q Fannius Philon was from Amos, a deme in the Rhodian Peraia; on mobility from Amos to Rhodes see *SEG* XLIX 1064, Chaniotis].

LESBOS

827. Lesbos. The Περαία. See our lemmata nos. 1382 and 2200.

828. Eresos. Decrees concerning the tyranny, 332 and ca. 306-301 B.C. *IG* XII.2 526 (+ *IG* XII Suppl. pp. 65-67; *OGIS* 8; Tod, *GHI* 191); *SEG* XLVI 1053*. A Bencivenni, *op. cit.* (cf. our lemma no. 2203) 55-77, reprints the text (Italian translation) and discusses the historical context of these documents, the references to earlier documents (διαγραφαί, νόμοι, ψηφίσματα), and the measures suggested by Alexander the Great.

829. Mytilene. Decrees concerning the reconciliation, 332 or 324 B.C. 1) *SEG* XXXVI 750; *SEG* XL 674; 2) *IG* XII.2.6 (Tod, *GHI* 201); *SEG* XXXVI 752; XL 673; XLVII 1268*. A. Bencivenni, *op. cit.* (cf. our lemma no. 2203) 39-54, reprints the two texts (Italian translation) and discusses the historical context, the formulation of the decrees, and the measures taken by Alexander for the reconciliation (διάλυσις). The same texts are also reprinted by A. Dössel, *Die Beilegung* -- (cf. our lemma no. 2202) 159-178 (German translation), who favors a date in 324 B.C., suggests a reconstruction of the events, and discusses the measures of reconciliation.

830. Vacat.

831. Mytilene. Epitaph of C. Iulius Flavius, 1st cent. A.D. M. Axiotis, *Περπατώντας τη Λέσβο* (Mytilene 1992) 187 [non vidimus]. The inscription, built into the façade of the chapel of Christ in the village of Kagiani, has been rediscovered by G. Meyer, *EA* 35 (2003) 57/58, who presents a complete reading (ph.): Γάτον 'Ιούλιον Γαίου υἱὸν vac. Φλάυον

Epitaph in the form of an honorary text (hence the accusative); the person is probably also mentioned in *IG* XII.2.88 L. 23: Γ. 'Ιούλιος Γ. υἱὸς Φ[ίλιος]. M. II 2. YION . AYON, ed. pr.; the cognomen *Flavius* is well attested in Spain (cf. I. Kajanto, *The Latin Cognomina* [Helsinki 1965] 227). M.

TENEDOS

831 bis. Tenedos. The Περαία. See our lemma no. 2200.

NESOS

832. Nesos. Honorary decree for Thersippos, ca. 319/8 B.C.? *IG* XII.2.645; *OGIS* 4; *I Adramytteton* 34; *SEG* XXVII 497. E. Poddighe, *AHB* 15 (2001) 95-101, reprints LL. 3-28 (Italian translation). Taking into consideration recent research on the chronology of the years 323-315 B.C., she dates this decree to the winter of 319/8 B.C., during the war of Antigonos Monophthalmos against Πολυπέρχων and his allies Κλεῖτος, the satrap of Lydia, and Ἀρριδαῖος (Ἀρραβαῖος in this text), the satrap of Hellespontine Phrygia, for control of Asia. With this date, the decree provides evidence for Polyperchon's policy of in the Aegean.

833. Vacat

MEGISTE

834. Megiste. Inscriptions. In a volume dedicated to the history and archaeological remains of Kastellorizo (Megiste), N.G. Ashton, *Ancient Megiste: The Forgotten Kastellorizo* (Nedlands 1995) 18-30 (ph.), presents a selection of inscriptions found on Megiste (Bl.1-6, (Bl.1-5, C1-5) or concerning Megiste (Bl.7 = *I.Rhod.Per.* 553; Greek text, translation, brief commentary). Nos. Bl.3, Bl.4/5 are now in the Mytilene Archaeological Museum.

The documents include the following categories: dedications of Rhodian ἐπιστάται to various deities (Bl.1 = *I.Rhod.Per.* p. 185 V1 = *SGDI* 4332; ph.: Σωσιπλῆς Νικαγόρα το Ἑρμῆς Προπυλαῖος; Bl.2 = *SGDI* 4331; ph.: Ἐπικρατίδας Ἀναξικράτους το Διοσκόρου; Bl.3 = M. Michelier, *RBI* 14 [1917] 293 no. 23: Κρατίδαμος Κρατιδάμου το Ἀπόλλων Πυλαῖος and Ἄρταμος Σαῖταιρα; Bl.4 = Michelier, *art.cit.* 291 no. 12: Ἀγέσιος Ἰέρωνος το Ἀφροδίτα; Αἰσχίνος Διανδρον. Τιμόστρατος Εὐκράτους το Ἀπόλλων Μειστεύς; Bl.5 = *SGDI* 4330; Bl.6 = H. van Gelder, *Geschichte der alten Rhodier* [Den Hague 1900] 446 no. 32; ph.: βασιλῶν Ἐξαεστῆανος; dedications to Demeter and the Dioskouroi [no bibliographical references] (Bl.4, undated: --||[κατ]αφυγ[ῶν] ἰ ἀνέστη[ε] ἰ Δημήτρι [καί] ἰ Διοσκόρο[ις] || [---]|| [in L. 3 A. prints Δημήτρι[α] which is grammatically wrong, Chaniotis]; Bl.5, 1st/2nd cent. A.D.: [Διο]σκόρου[ι]ς εὐχὴν [A. prints εὐχμήν]; a text mentioning Ζεὺς Μειστεύς (Bl.1 = A. Spyridis, *Parnassos* 4 [1880] 464: Διὸς Μειστῆως ἄκρα; epitaphs (Bl.2/3 = *I.Dor.Ins.* 108; ph. [the latest edition, not known to A.; for Bl.2 see also *SGDI* 4333 (with wrong readings); C1 = G. Jacopi, *Clara Rhodos* 2 [1932] 229 no. 106 [the latest edition, not known to A.]; C2 = van Gelder, *op.cit.* 446 no. 32b; C3 = *SGDI* 4334 [with wrong translation of τῇ ἑαυτῆς δεσποσύνῃ· ἦρωι ('Polemia, to Lysimachos her own masterful hero'; correct: 'to her own master; a hero', sc. deceased), Chaniotis]); C4 = Michelier, *art.cit.* 294 no. 24; and a fragment mentioning a γυμνασιάρχος (C5 = A. Diamantaras, *BCH* 18 [1894] 332 no. 29).

A. also mentions an unpublished fragmentary inscription found at Mandraki, now in the Megiste Archaeological Museum (inv.no. 109), containing the name of the emperor Vespasian. For an inscription possibly concerning land on Megiste see our lemma no. 1707.

ASTYPALAIA

834 bis. Astypalaia. Subscription list, 3rd cent. B.C. *I.Dor.Ins.* 88. L. Vecchio, *art.cit.* (our lemma no. 811) 139/140, suspects that the family of Ἀγαθοκλῆς, son of Οὐλῆς (L. 31), was from Elea, because Οὐλῆς was a common name among Eleatans. Eleatans with the name Ἀγαθοκλῆς are attested in Delos (see our lemma no. 811).

THERA

835-839. Thera. Epitaphs, 3rd cent. A.D. Five plaques and a stele with epitaphs recording the heroisation of the deceased individuals, found in a cemetery at Perissa [for inscriptions of this in Thera and their date see *SEG XLIX* 1095-1100 and L. 746 Chaniotis]. Ed. pr. E. Gerousi, *ATJ* 52 B3 (1997) [2003] 983.

835: Epitaph of Aphrodisios. Found reused in a grave: Θεοδώρα τὸν ἄνδρα Ἀφροδίσιον ἀφηρώισεν

836: Epitaph of Heraklus. Σώτειρα τὸν ἴδιον υἱὸν ἀφηρώϊξε Ἡρακλᾶν

837: Epitaph: Ἀγγελο[ς] ---|

838: Epitaph: Ἀγγέλου [---]

839: Epitaph of Boule. Pedimental stele decorated with a rosette; an inscription in 3 lines [the division of lines is not indicated]: Ἀγγελος Βούλης

[The female name Βούλη (cf. *LGPW* 1, s.v.), Chaniotis]

MELOS

840. Melos. Inscribed sling bullets, 3rd cent. B.C. (?) Lead sling bullets; unpublished. Mentioned by E. Varoucha-Christodouloupolou, *AEph* (1953/54) [1961] 333 note 4, based on information provided by S. Charitonides and C. Doumas. Cf. our lemmata nos. 910 and 2102 Διονυσίου)

KOS

841. Kos. Asylla of the sanctuary of Asklepios. On the basis of new finds (see our lemmata nos. 850/851), D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 233/234, suggest a new reconstruction of the itinerary of the theoroi who announced the first Asklepieia. The sequence of the decrees in our lemma no. 850 (Gonnoi, Homilion, Phthiotic Thebes, Megara) suggests that two theoroi (Aristolochos and Makareus) started in the north; they were joined by Herakleitos in Phthiotic Thebes and from there all three theoroi visited the Peloponnese. Taking into consideration the existing documents, B.-H. propose the following itinerary for this

group of theoroi: Pella, an anonymous Macedonian city, another two or three cities (*SEG* XII 374), Kassandreia, Amphipolis, Philippi (*SEG* XII 373), cities in Thessaly (Pelagiotis?, our lemma no. 851), Gonnoi, Homolion, another two or three cities (including Itonos: our lemma no. 850 A [but see our lemma no. 849]), Pithiotis Thebes, Megara, another two or three cities in no. 850 A [but see our lemma no. 849]), Argolis (our lemma no. 850 B), Lakedaimon, Messene, Thelpousa, Elis, and Aigeira (*SEG* XII 371). Athens and Boiotia are absent from this itinerary. B. Helty, J.-C. Decourt, *BE* (2004) no. 3711, point out that Itonos may not have been a city, but the federal sanctuary of the Thessalians at Philia Karditsas, in the western part of the Thessalian plain). [See also B. Helty, *Chiron* 34 (2004) 103-107, to be presented in *SEG* LIV. Chantiotis]. See also our lemmata nos. 849 and 2157.

842. Kos, Religion: Sales of priesthoods. H.-U. Wiemer, *Chiron* 33 (2003) 263-310, summarizes the content of Koan regulations concerning the sale of priesthoods: *SEG* L 766; LI 1054, 1061, 1064-1066; *Iscr. Cos* ED 2+224 (*LSCG* 162), 15, 16?, 25, 32, 60+112?, 62 (*LSCG* 161), 85, 89 (*LSCG* 163), 109, 144 (*LSCG* 160; *SEG* L 764 ter), 145 A (*SEG* LI 1062), 177/178, 180, 182, 213?, 215/216, 236-238; *LSCG* 166/167, 172, 175. This material relates to the cult of 13 divinities (Adrasteia, Aphrodite Pandamos Pontia, Asklepios, Dionysos Tylophoros, Herakles Kallinikos, Hermes Enagionios, Homonoia, Kyrbantes, Nemesis, Nika, Zeus Alseios, Antigonos Doson, Eumenes II). Although the regulations do not derive from a single model, there are similarities and recurring elements which W. studies in detail: the term διαγραφή (268-272), which designates a list of obligations and conditions under which the city assigned public duties to private persons; the complex procedure by which diagraphai were written (election of a commission by the assembly, γνώμη of the προτάται, decision of the council, vote in the assembly); the auctioning of the priesthood in the assembly and the payment procedure; the inauguration ceremony (τελετή) and sacrifices; the duties, qualifications, age, gender, privileges (γέρας, ἀτέλεια), and dress of the priest; and the revenues from this office (sacrifices, deposits in the θησαυρός, ἀγερμοί, exploitation of the sanctuary). Those who purchased these priesthoods belonged to a very small circle of wealthy families (on 291-293 prosopographical remarks on Κλεόνικος Εὐκάρπου, Καλλιστράτη Κλεμμάχου, Θεώδοτος Θεωδότου, Λυκαονίς Φανομάχου, Διοκλῆς Λεωδάμαντος, and Διοκλῆς Ἀλεξάνδρου). The Koan diagraphai often prescribed sacrifices to be made by specific categories of people: magistrates, private individuals who were under the protection of a deity, and other private individuals; this aimed not only at systematizing public cult, but also at securing revenues for the purchasers of priesthoods. The sale of priesthoods on Kos is limited to the Hellenistic period (early 3rd-1st cent. B.C.) and can be explained by the fiscal problems in this period. For the sale of priesthoods see also our lemma no. 2246. [For new diagraphai from Kos see D. Bosnakis - K. Hallof, *Chiron* 35 (2005) 219-233, Hallof.]

843. Kos, Work on the corpus. In preparation of the corpus of Koan inscriptions (cf. *SEG* XLV 10187, 1089 bis, 1092-1115, and 1117; XLIX 1101 bis, 1105-1108, 1111, 1113-1117, and 1119; L 766; LI 1054-1059, 1061-1066, cf. *SEG* XLVII 1280), D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 203-262, present a group of unpublished inscriptions found by R. Herzog as

well as more recent finds: see our lemmata nos. 844-848, 850-857, 860-864, 866, and 1199; one of the new asyilia documents (236-240 no. 16) was presented in *SEG* LI 1058.

The vicissitudes of this corpus, from its original conception in 1899 and the work carried out by R. Herzog, A. Maiuri, and M. Segre until the Second World War to the revival of the plan of publishing *IG* XII 4 in 1993, are described by L. Hallof - K. Hallof, in K. Höghammar (ed.), *The Hellenistic Polis of Kos: State, Economy, and Culture* (Uppsala 2004) 83-87.

844. Antimacheia. Honorary decree for the doctor Eukrates, 2nd cent. B.C. Fragment of a marble block, part of a pillar or pilaster; cut on top and bottom for reuse, found in 1984 reused in the church of Κοίμησις τῆς Θεοτόκου in the area of Antimacheia. Edd.pr. D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 221-223 no. 11 (ph.), who give a list of 28 honorary inscriptions for Koan doctors (222 notes 29-32). This is the third known decree of Antimacheia (cf. *PH* 383/384). For physicians mentioned in inscriptions see our lemma no. 2191.

[-----]Ε.[-----]
[καὶ ἀναθέμεν ἐν ᾧ καὶ [...][Π][...]-----] ἐπιγρα-
φὴν ὃ δᾶμος ὁ Ἀντιμαχιτῶν ἐτείμασεν Εὐκράτην Χαρίππου
4 [ἱατρὸν στεφάνῳ χρυσέῳ καὶ εἰκόνη χαλκῇ ἀρετᾶς ἔνεκα
[τ]ῆς κατὰ τὰ τέχνη καὶ εὐνοίας τᾶς ἐς αὐτόν· ἐξεσται δὲ αὐτῷ ἀν[α]-
[γ]ράψαι τὸδε τὸ νόμισμα ἐστάλαν λιθίναν καὶ ἀναθέμεν ἐν τῷ[]
[ἐ]πίσημοτάτῳ τοῦ δάμου τόπῳ· ὅπως οὖν καὶ τὸ σύνπαν πλῆθος [ἐ]-
8 [π]ιγνῶι τὰν τοῦ ἀμετέρου δάμου εὐχαριστιᾶν, ὁ [δ]ῆ[λ]α[δ]αρχος ὁ ἐν ἀρχῇ ἔων
[καὶ] τοῖ συνφύλακες ἐλῆσθων ἐκ πάντων [τῶν] δ[ι]αμοτῶν ἀνδρας πέντε, τ[οῖ]
[δὲ] ἀ[ῖ]ρεθε[]τε[]

2. [ἦ] ἱ[σ]τ[ι]α[τ]ῶ[ν] δ[ι]ε[σ]τος τόπῳ, ποιήσαντας; cf. L. Laurenzi, *Clara Rhodos* 10 (1941) 37 no. 4; *SEG* XI VIII 1096, *Tu. Cal.* 78 L. 10; the subject is the προτάται, who were to determine the place of publication, ed.pr. 11 3, the names are attested in Kos, but not this person, ed.pr. 11 3-5 cf. *PH* 409 (from Isthmos) for another doctor, ed.pr. 11 5, from ἐξ τῶν ἀν[ι]α written in rasure 11 5-6, cf. *SEG* XLVIII 1110 L. 27-29, ed.pr. 11 6-7, the honorary decree for an archon of Antimacheia was set up near the πάτριον βοαῖοι (*PH* 348 L. 18/19), ed.pr. 11 7, τὸ σύνπαν πλῆθος designates the entire Koan state, as opposed to the demos of Antimacheia (ὁ ἀμετέρου δάμου); cf. *Syll.* 3 569 L. 30 (τὸν πάντα δῆμον) and 35 (τοῦ σύμπαντος δάμου); *PH* 9 L. 7; R. Herzog, *Kosche Forschungen und Funde* (Leipzig 1899) 210 L. 4, ed.pr. [on the expression σύνπαν δῆμος in the context of sympolity see G. Reger, in S. Colvin (ed.), *The Greco-Roman East: Politics, Culture, Society* (Cambridge 2004) 145-180, Chantiotis] 11 7-8 for ἐπιγνῶι cf. *IG* XII 5 599 L. 10-12; *I. Stratonikeia* 7 L. 27, ed.pr. 11 8, ὁ διορχος ὁ ἐν ἀρχῇ ἔων is attested in Kalymnos (*Tu. Cal.* 111 L. 16/17); the δάμαρχος is attested in Isthmos (G. Pugliese Carratelli, *ASAA* 41/42 [1963/64] 161-163 no. VI, *PH* 9) 11 9 cf. *PH* 9 L. 9/10; *SEG* XLVIII 1094 L. 20/21; συνφύλακες are attested in the garrison in Halasarna (Maiuri, *NS* 675), ed.pr.

845. Kos. Honorary decree for the poet Ion of Chios, ca. 300-250 B.C. Two joining fragments of the upper part of a stele with kymation. Fr. a: *Iscr.Cos* ED 242. Fr. b: Found by R. Herzog. Frs. a+b: Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 204 no. 1 (ph.), on the basis of a squeeze made by Herzog.

vacat

Ἔδοξε τῷ βουλᾷ
καὶ τῷ ἐκκλησίῳ,
γνώμῃ(α) προστατᾶν·

Fr. a is the left part of the stele (in L. 1, the first 5 letters), fr. b the right part || 4-5. The poet Ion of Chios, who praised Kos in his poetry, is otherwise unknown; a famous Chian poet of the 5th cent. B.C. had the same name, edd.pr. || 6, initio, [τὸν πόλιν?], edd.pr.

846. Kos. Citizenship decree of Theangela for a Koan doctor and decree of Kos in response, ca. 300-250 B.C. Three non-joining fragments of the middle section of a marble stele, found in the Asklepieion (now in the new deposit of the Ephoria). Fr. a: *Iscr.Cos* ED 267. Fr. c: *SEG* XXVII 511 (J.Benedum); cf. J. and L.Robert, *BE* (1978) no. 358. Frs. a+b+c: D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 211-214 no. 5 (ph.), ascribe to the same stele frs. a+c, adding a new small fragment (fr. b), and present a new edition of the entire text.

.....
.....]ΕΙ[.....
.....]νγγ[.....
..... ἀναγράφῃαι [δ]ὲ αὐτ[ὸν ἐν]
4 [τῇ στήλῃ ἐν ᾗ οἱ λοιποὶ πολλῶν] καὶ πρόξενοι
[καὶ εὐεργέται ἀναγράφονται· ὅπως δ' ἂν καὶ --]
a [.....] ὅτι Θε[αγγελέων ὁ δῆ]μος ἐπίσ[ταται]
[χάριτας α]ποδιδ[όναι τοῖς πόσαν] πρόνοιαν [παρ]-
8 [ε]χομ[ε]ν[ο]ις, ὡς εἰσ[τά]θ[ηαι] π[ρ]οσβ[ε]υτῆ[ιν], ὅστις ἀφ[ι]κό-
[μενος] εἰς Κω καὶ ἐπελθὼν ἐπ[ὶ] τὴν βουλ[ὴν]
[καὶ τὸν δῆμον ἀ]ξιώσει ἀποδιδ[όναι] τῷ[·]
[.....] δ[ὲ] μω[·] [.....] σσασθα[·]
12 [.....] καν ἐν τ[.....]
[.....] ωι τ[.....]

lacuna

c [.....] ἀναγράψαι δὲ τὰ δεδ[ο]γ-
μένα ἐν στήλῃ καὶ ἀναθεῖναι ἐν τῷ ἱερῷ τοῦ Ἀσ-
16 κληπ[ι]οῦ· τὸ δ[ὲ] ἀνάλωμα εἰς τε τὴν ἀναγραφὴν καὶ
τὴν στήλην ὅτω [ὅ] ταμίας· ἡμεῖς
Ἰσμηνίου· ἔλαχε φυλῆς [.....] 8 10 [.....] ψηφοὶ ἐγένον·
το αὖ διδιδύσαι χίλιαι [.....]

b

vacat

20 [ἔ]δοξε τῷ βουλᾷ καὶ τῷ δάμω· γνώμῃ προστατᾶν·
ἐπειδὴ Θεαγγελεῖς Τ[.....] τῶν πο]-
λίταν, ἱατρὸν δημοσίᾳ [καὶ τὰν ἐπιμέλειαν ἂν ποι]-
24 [ται κατὰ τε τὰν τέχνην καὶ τὰν ἐπιμέλειαν ἂν ποι]-
προξενία καὶ πολίταν [πεποιήκων, δεδῶκων δὲ παρ']
αὐτοῖς ἀναγγελίαν τοῦ στεφάνου ἐν τοῖς ἀγῶσι
καὶ ἀναγραφᾶν ἐν στήλῃ λιθίνει, νῦν δὲ ἀξιούν]-
28 [ται τὸν βουλᾶν καὶ τὸν δῆμον ἁμῶν·]
Ἰσμηνίου πέμψων[τες καὶ παρ'] ἁμῖν τὰν ἀναγ]-
γελίαν ποιήσασθα[·] ἐν τῷ χορικῷ ἀγῶνι τῶν Διονυ]-
σίων αἰς τετρίματα [τιμαῖς Τ[.....] καὶ δόμεν]
32 ἀναγραφᾶν καὶ ἀνάθεσθαι ἐν τῷ ἱερῷ τοῦ Ἀσκλη]-
πιοῦ, δεδῶχθαι τῷ ἐκκλησίῳ· τὸν δάμον τὸν Θεαγγε]-
λέων ἐπαινέσαι ὅτι [χάριτας ἀποδιδῶναι ἀξίως τῶν]
[εὐ]εργετημάτων [.....]
36 [.....] ντες ὅπως δ[.....]
[.....] σωντα [.....]
[.....] ΟΙ [.....]

The restoration of LL. 1-19 is uncertain, because the text does not find close parallels among the known decrees of Theangela. B.-H. || 2. [εἰς στήλην λιθί]ν[η] καὶ[?], but the erection of a stele is mentioned in L. 14-16. B.-H. || 3-4. cf. *IG* XI.4.1045+1024 and *Coll. Froehner* 90/91. B.-H. || 5-6. e.g., καὶ [πᾶσιν ὁ Κώσιος] ἢ φανερόν]. B.-H. || 8-10. cf. *Coll. Froehner* 88/89 no. 54 and 90/91. B.-H. || 14-19. restored by B. || 18. φυλῆ[ν], B.: φυλῆ[ς] (cf. *IG* XI.4.1045+1024). B.-H. || 20-38. the Koan decree responding to that of Theangela || 21-22. ὁ τὸν ἐμὸν πολίταν, Chaniotis || 22-23. restored by B.-H., δημοσίᾳ διὰ τὰς ψάφους ἐπαινεύ[ε]ται. B.: δημοσίᾳ εὐοντα]. R.-R. || 24 restored by B.-H., [τετρίματα ἀρετῆς ἔνεκα]. B. || 24-25 the Koan doctor had first been honored with proxeny; a second decree awarded him citizenship. B.-H. || 26 restored by R.-R.; [τοῦ στεφάνου ποιήσασθα], B. || 28-29. the envoy may be the son of Ἰσμηνίου Μενάνδρου in *Coll. Froehner* 90/91. C. Hachis (apud B.-H.) || 34. the mason had written ΕΠΙΑΙ and corrected it later to ΕΠΑΙ || 35. [τῶν εἰς πᾶσιν γινόμενων παρακαλεῦν]τες. B. || 36-37. e.g., ὅπως δ[ὲ] ἀνατεθῇ ἡ στήλη, ἐν ᾗ τὰ ἐφαρισμένα ἀναγραφῇ-σωντα[·]. B.-H.: ὅπως δ[ὲ] ὁ στέφανος ἀναγραφῇ τῷ Διονυσίῳ[·] τῷ [τετρίματα Τ-]. B. || 38. not recorded by B.

847. Kos. Fragment of a decree concerning a sacrifice, ca. 250 B.C. Lower part of a marble stele delivered by a donor to the Ephoria in 2003. Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 226-228 no. 13 (ph.). Cf. P.Gauthier, *BE* (2004) no. 237.

.....
.....]ΘΕΙΣ[.....]
.....]τον δραχ[μ]ᾶς χ[ιλίας]
[.....] εἰς τὸν θυσίαν τῶν [.....]

- 4 [.....] θυθῆ τὰ ἱερά τῶι μηνί [.....]
[.....] θεωρῶν καὶ ἀπαγγειλάντων [.....]
[.....] κομίζοντι τοῖς τε βασιλεῦσι καὶ τοῖς [.....]
[.....] τὸ δὲ ψάφισμα μισθωσάντων τοῖς πωληταῖς ἀναγράψαι εἰς στάλαν λιθίναν καὶ
[.....] ἀναθέμεν ἐν [.....]
8 [.....] Ἀλεξάνδρῳ καὶ Πτολεμαίῳ παρὰ [.....]
[.....] Πτολεμαίου vacat θεωροὶ αἰρέθησαν [.....]
[.....] γεύς vacat Κλεῦχος Λυκόφρωνος [.....]

2-4. Reference to a sacrifice that was to take place in a particular month, edd.pr. II 5-6. 'Dann ist von Festgesandten die Rede (Z. 5), in deren Beisein [μετὶ τῶν θεωρῶν] andere zu verkünden haben, was Z. 6 [ὅπως τοῖς ... κομίζοντι steht', edd.pr. II 11 is possible that θεωρῶν is the subject of ἀπαγγειλάντων; the Koan theoroi were to arrive in Alexandria (e.g., παραγενομένων δὲ τῶν θεωρῶν καὶ ἀπαγγειλάντων [e.g., τὰ ἐμφαισθέντων], the subjunctive κομίζοντι may depend on [κα] (not the final [ὅπως]), Chaniotis); for an exchange of theoroi between Alexandria and Kos see *Iscr.Cos* ED 136 (Kaphisophon) and our lemma no. 855, edd.pr. II 8, this is the first attestation of the cult of Alexander in Kos; it is not certain that the Πτολεμαίων was a temenos or sanctuary of Ptolemy (otherwise unattested in Kos); it could have been a gymnasium; the gymnasium of Kos organized a procession for Ptolemy IV in ca. 150 B.C. (*PH* 43), edd.pr.; Gauthier prefers the assumption that the name 'Alexandreon and Ptolemaion' denotes a sanctuary dedicated to the joint cult of Alexander and Ptolemy II 8-9 perhaps [τῶι γυμνασίῳ τῶν Ἀλεξάνδρου καὶ Πτολεμαίου παρὰ τὰς εἰκόνας (or τοὺς βωμοὺς) τοῦ τῶν Ἀλεξάνδρου καὶ τοῦ (Σωτήρος) Πτολεμαίου, edd.pr. II 9 initio, [Ἀλεξάνδρου καὶ], edd.pr. II 9-10, the names of five (?) ἐνοῦς, Κλεῦχος Λυκόφρωνος is the father of the priest of Asklepios Λυκόφρων Κλευχίου (I. Klee, *Zur Geschichte der gymnischen Agone an griechischen Festen* [Leipzig 1918] 4-7 no. I C and D; 221-213 B.C.); his name (Κλεῦχος) Λυκόφρωνος has been restored in a subscription list (*SEG* XLVIII 1098 L. 67; before 242 B.C.), edd.pr.

848. Kos. Honorary decree of Samothrace for Praximenes of Kos, ca. 250-200 B.C. *SEG* XLVIII 1100 (cf. *IG* XII.8 p. 37; *Iscr.Cos* ED 28/29). Edd.pr. D.Bosnakis - K.Hallof, *Chiron* 33 (2003) 210/211 no. 4 (ph.), report the discovery of a new fragment of this text (fr. f) which permits a better restoration of L.L. 12-18:

- f 12 [.....] καὶ νῦν παραγγεῖνεται εἰς e
[.....] θε[ω]ρὸς ἀποσταλ[ε]ῖς ὑπὸ τῶν
[Κ]ώϊων, οἱ δὲ ἀρχοντε[ς] προβεβ[ω]λε[υ]ν-
[κα]σιν αὐτῶν περὶ ἐπα[ν]ίνου καὶ σ[ι]φ[ε]ράν-
[ου] καὶ πολιτείας, ἐψηφίσθαι τῶι δήμῳ [.....]
16 [ἐ]παίνεσαι μὲν Πραξιμένη ὧν ἔνεκε [.....]
[.....] καὶ ἐν[δ]έξονται τῇ π[ό]λει [.....]
[.....] στεφάνῳσι δὲ [αὐ]τῶν χρυσῶι στε-
20 [φ]άνοι Διονυσίων τῶι ἀγῶνι, τὴν ἀνάρ-
[ρη]σιν ποιουμένων κατ[α] [.....]

We do not record the restorations that have now become obsolete II 12 [τὰ μυστήρια?], edd.pr. II 11, since there is space for only ca. 5 letters in L. 12 initio, Chaniotis II 13 this is the first attestation of the archontes (and not the boule) as authors of a probouleuma: ἀναγραφῆς (suggested by K.Rigsby apud edd.pr. II 15 too long, edd.pr. II 16-17, possibly ἐπαγγεῖται, edd.pr. II 17-18, [εὐεργιστῶν], edd.pr.

849. Kos. Decree (?) concerning Koan theoroi, ca. 242 B.C. P.Boesch, *Θεωρῶν, Untersuchungen zur Epangelie griechischer Feste* (Berlin 1908) 28 (on the basis of a copy made by R.Herzog); cf. R.Herzog, *AA* (1903) 187; M.Segre, *RFIC* 62 (1934) 177 note 3; S.M.Sherwin-White, *Ancient Cos* (Göttingen 1978) 110 note 141. D.Bosnakis - K.Hallof, *art.cit.* (our lemma no. 841) 233/234 with note 67, reproduce L.L. 2-8. The content of the document, inscribed by the same mason as the text concerning the thesauros in the Asklepieion (R.Herzog, *Heilige Gesetze von Kos* [Berlin 1928] 14) shows that it concerns the organisation of the θεωρία inviting the Greek communities to the first Asklepieia (B.-H.). The text is republished by K.J.Rigsby in K.Hoghammar (ed.), *The Hellenistic Polis of Kos. State, Economy, and Culture. Proceedings of an International Symposium -- Uppsala, 11-13 May 2000* (Uppsala 2004) 9-13 (ph.; translation). R. argues (contra Boesch and Herzog) that this decree does not date to the time of the first organisation of the Asklepieia but demonstrates the effort of Kos to rationally organise the theoria of the Asklepieia connecting it with other sacred embassies and reducing expenses [C.Crowther (per ep. ad K.Hallof) suggests a date in the late 3rd cent. B.C.]. The text does not refer in L.L. 7/8 to the Koan theoroi who announced the festival but to members of the invited theoroi that came to Kos. This decree has always served as an argument that the festival of Athena at Itonos was a Panhellenic one by 242 B.C., R. rejects the assumption that this Thessalian festival ever had Panhellenic status and suggests that Koan theoroi attended the festival because of the special relationship that existed between Kos and the Thessalians. For the possible itinerary of the theoroi see our lemma no. 841. Cf. P.Gauthier, *BE* (2005) no. 379.

- [.....]χαν Ο. [.....]
[.....] τοῖς δὲ θεωροῖς τοῖς αἰρεθέντες ἐς Ἴτωνον
[ἀ]φικόμενοι ἐν τῶι πέμπτῳ ἡμέρῳ τῶι ἐπαγγελλόντων τὰ
4 [Ἀ]σκληπεία ταῖς πόλεσι ταῖς ἐν Θεσσαλίᾳ καὶ ἐν Ἀργεῖ
[τῶι Πελασγικῶι? τοῖς δὲ θεωροῖς τῶι ἐς Σαμοθράκην ἀποσ-
[τε]λλόμενοι ἐπαγγελλόντων τὰ Ἀσκληπεία ἐν Χίῳ καὶ
[ἐν Λέσβῳ? τοῖς δὲ ἐς Κῶ παραγινόμενοι θεωροὶ φορεῦνται
8 [ἐν τῶι κομπῶι στεφάνος θαλλοῦ? τὰν δὲ ἀφικνευμένων θεωρίαν
[.....] ἐπιμελείσθωσαν τοῖς ἱεροφύλακας τοῖς δὲ
[.....] πανάγυρις

Restorations by R. II 2. B.Helly, J.-C.Decourt, *BE* (2004) no. 211, remark that Itonos must be the federal sanctuary of Athena Itonia excavated at Φίλια Καρδίτσης in Thessaliotis [see now B.C. Intezisoglou in A.Mazarakis Ainiian (ed.), *Αρχαιολογικὸ Ἔργον Θεσσαλίας καὶ Στερεῆς Ἑλλάδος, Πρακτικὰ Ἐπιστημονικῆς*

Συνέντησις, *Βόλος* 27.2.3.2003 I (Volos 2006) 227-237, Chaniotis], and not a city in Achaia Phthiotis as suggested by R.-H. II 3 initio, R. II 4-5. Pelasgian Argos does not designate a city but Phthia or Achaia Phthiotis (cf. *Iliad* 2.680ff.), the Kōians used an archaic formulation from the Homeric Catalogue of Ships in order to stress their Thessalian origin (cf. *Ier. Cos* ED 48 and *SEG* XLVIII 1109), R. II 4. [Ἀσκληπεία ἐν Μακεδονίᾳ ... καὶ τῇ Θεσσαλίᾳ ἐν ταῖς πόλεσι ταῖς ἐν] Θεσσαλίᾳ, Segre II 5. [καὶ ἐν Ἀρκαδίᾳ], Herzog II 5-6. [ἰν]. Herzog, [Ἀσκληπεία ἐν ταῖς πόλεσι ταῖς ἐν] Θεσσαλίᾳ, Segre II 5. [καὶ ἐν Ἀρκαδίᾳ], Herzog II 8. [ἰν] ἀποστέλλομενοι ... ἐπαγγέλλοντες τὰ, B. II 7. [ἰσθμὸν καὶ ... τοὶ δὲ ἀποστέλλομενοι], Herzog II 9. [ἐπιμελείσθωσαν τοὶ θεωροδόκοι καὶ τοὶ ἱεροφύλακες, Herzog

850. Kos, Decrees of Gonnoi, Homolion, Phthiotic Thebes, and Megara recognizing the asylos of the Asklepieion of Kos, 242 B.C. Two joining fragments of an opisthographic marble stele found in the Asklepieion in 1933 (fr. a) and reused in a modern wall in 2002 (fr. B). Fr. a: *SEG* XII 372; Riggsby, *Asylos* nos. 19-22. Fr. b: Edd. pr. D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 229-234 no. 14 (ph.). Cf. P. Gauthier, *BE* (2004) no. 238 and the remarks of B. Helly, *Chiron* 34 (2004) 87-89 and 99-102. On the itinerary see our lemma no. 841; for other decrees of Thessalian cities see our lemma no. 851 [and B. Helly, *Chiron* 34 (2004) 103-107, to be presented in *SEG* LIV. Chaniotis].

A: [Γ ο ν ν έ ω ν]
 a ἔδοξεν [----- παραγενομένων παρὰ]
 τῆς πόλεως τῆς Κώων ἀρχιθεώρου μὲν Ἀριστολόχου]
 Ζιμένδρωνος καὶ θεοροῦ Μακαρέως Ἀράτου καὶ ἐμφαν[ι]-
 4 ζόντων τὴν τε [φιλιαν καὶ τὴν συγγένειαν τὴν ὑπάρ-
 χουσιν ταῖς πόλεσιν ἐξ ἀρχῆς αὐταῖς] πρὸς αὐτάς καὶ
 τῶν ἄλλων ἔθνεϊ τῶν Περραιβῶν καὶ τὸ τε ἱερὸν οἰόμε-
 8 νων δεῖν ἄσυλον εἶ[πε]δοξ[ε]σθαι καὶ τὴν θυσίαν καὶ
 τὴν πανήγυριν καὶ τὴν ἀγῶνα, ὥς συντελοῦσιν τῶν
 Ἀσκληπιῶν, δέξασθαι καὶ δεδῶχθαι τῇ πόλει τῇ Γοννέ-
 12 ων· τὴν τε φιλιαν καὶ συμμαχίαν ὑπάρχειν πᾶσι Περραιβοῖς
 πρὸς τὴν Κώων πόλιν καθάπερ καὶ ἐξ ἀρχῆς ὑπῆρχεν,
 καὶ τὸ ἱερὸν τοῦ Ἀσκληπιοῦ τὸ ἐν Κῶν ἄσυλον εἶναι
 καθάπερ ἦξιον διὰ τε τὴν πρὸς τὸν θεὸν εὐσέβειαν
 καὶ τὴν συγγένειαν τὴν πρὸς Κώους, καὶ τοὺς ταμί-
 16 τας διὸν[α]ι καθάπερ καὶ τοὺς λοιποὺς τοὺς ἀγῶνας
 τοὺς στε[φ]ανίτας ἐπαγγέλλουσιν τὸ δῖαταγμα τὸ
 ἐκ τοῦ νόμου ξένιον δραχμῆς εἰκοσι
 Ο μ ο λ ι έ ω ν
 20 ἀγαθῇ τύχῃ· ἐφ' ἱερέως τοῦ Ἀσκληπιοῦ Φιλοξένου, ἐπιστά-
 τούτους δὲ Ἀνδρονίκου τοῦ Ἀντιφίλου· παραγενομένων πα-
 ρὰ τῆς πόλεως τῆς Κώων ἀρχιθεώρου μὲν Ἀριστολόχου
 Ζιμένδρωνος καὶ θεοροῦ Μοκί[ΚΑ]Ιρέως Ἀράτου καὶ ἐμφανίζό-
 ντων τὴν τε φιλιαν καὶ τὴν συγγένειαν τὴν ὑπάρχουσιν ταῖς

24 πόλεσιν ἐξ ἀρχῆς αὐ[ταῖς] πρὸς αὐτάς καὶ τῶν ἄλλων ἔθνεϊ τῶν
 [Μαγνήτων καὶ τὸ τε ἱερὸν οἰόμενων δὲν ἄσυλον ἀποδε-
 ξασθαι καὶ τὴν θυσίαν καὶ τὸν ἀγῶνα] καὶ τὴν πανήγυριν
 [-----]
 B: [Θ η β α ί ω ν τ ῶ ν Ἀ χ α ι ῶ ν]
 [ἔδοξεν ----- παραγενομένων]
 [παρὰ τῆς πόλεως τῆς Κώων θεωρῶν Ἀριστολόχου Ζημέν- a
 [δρωνος, Μακαρέως Ἀράτου, Ἡρακλείτου] Τιμαίτου ἐπαγ-
 γε[λλόντων τὴν θυσίαν τῶν Ἀσκληπιῶν καὶ τοὺς ἀγῶνας καὶ
 b τὴν πανήγυριν καὶ ἀξιούντων δεχέσθαι] καὶ τὴν ἄσυλιαν τοῦ ἱε-
 4 ροῦ· ἀγαθῇ τύχῃ· δεδῶχθαι τῇ πόλει Θεβαίων τῶν Ἀ-
 χαιῶν· ἐπαινέ[σαι μὲν τὴν πόλιν τὴν Κώων καὶ δέξασ-
 θαι καθάπερ ἐπαγγέλλουσιν]· περὶ δὲ τῶν θεωρῶν τῶν
 8 ἀποσταλησμένων εἰς τὴν θυσίαν τοὺς συνθύσον-
 τας ἀνεκνεῖν τοὺς ἀρχ[ο]ντας εἰς τὴν ἔννομον
 [ἐκ]λ[η]σίαν περὶ τούτων· δοῦναι δὲ αὐτοῖς τὸ θεωρικόν
 [τ]ὸ ἐκ τοῦ νόμου· καλέσαι δὲ καὶ ἐπὶ ξένια τοὺς θεωροῦς
 12 εἰς τὸ ἀρχεῖον vacui
 Μ ε γ α ρ έ ω ν
 [ca. 2-3 στρ.] αὐαγῶν· ἐπεὶ δὴ παραγ[ε]ν[έ]νηται παρὰ τὰς πόλεις τὰς
 Κώων ἀρχιθέωρος Ἀριστολόχ[ος] καὶ θεωροὶ Ἡρακλείτος, Μα-
 16 καρέως, ἐπαγγέλλοντες τὰ Ἀσκληπεία θυσίαν τε καὶ
 μουσικὸν ἀγῶνα καὶ γυμνικὸν καὶ ἐκχειρίαν καὶ τὸ ἱερὸν ἄ-
 συλον εἶμεν· ἐμφανίζοντι δὲ [καὶ τὴν φιλιαν καὶ εὐνοίαν, ἂν ἔχου-
 σα διατελεῖ ἡ πόλις ἡ τῶν Κώων ποτὶ τὸν δῆμιον τὸν Με-
 20 γαρῶν διὰ τὴν προὔπαρχουσιν] οἰκειότατα· ἀγαθῇ τύχῃ·
 δεδῶχθαι τῶν δάμων· δεχέσθαι τὰ τὴν θυσίαν καὶ τὴν ἐκχειρί-
 αν καὶ τὸ ἱερὸν ἄσυλον εἶμεν κα[θ]ὰ ἐπαγγέλλοντι π[α]ρὰ τῶν
 Κώων· ἀποστέλλεν δὲ καὶ θεωρῶν εἰς τὴν πανήγυριν καὶ τὴν θυ-
 24 σίαν καὶ τὸν ἀγῶνα τοῦ Ἀσκληπιοῦ [-----]
 Ἀριστοκλῆ· εἰς τὰ ἐκ[κ]εῖρα το[-----]
 [-----]

Edd. pr. do not reproduce those of Klaffenbach's restorations which have now become obsolete. II A. 1-17, a decree of Gonnoi, not Demetrias, as suspected by J. and L. Robert, *BE* (1953) no. 152; for another asylos decree of Gonnoi see *I. Magnesia* 33 = *Gonnoi* 111, ed. pr. II 6. [τῶν Θεσσαλῶν]v, ed. pr.; [τῶν Περραιβῶν]v, Helly (but [τὸ ἔθνος] τὸ Θεσσαλῶν is attested in M. Segre, *RFIC* 62 [1934] 176 B 2) II 8. ὥς = οὕς is a hyperdoric form, ed. pr. II 18, this is the first attestation of the cult of Asklepios in Homolion, ed. pr. II 19-20, this is the first attestation of an ἐπίστατης in a Thessalian city, ed. pr.; Helly (2004, 88) and B. Helly, J.-C. Decourt, *BE* (2004) no. 225 remark that this shows that the coastal cities of Magnesia were entirely under Macedonian control [for the debate on the function of the epistates see *SEG* LII 584 and M. B. Hatzopoulos, *Tekmeria* 8 (2003/04) [2006] 27-59, Chaniotis] II 25. initio [Θεσσαλῶν], ed. pr.; [Μαγνήτων], Helly; δὲν for δεῖν should be attributed to the

Kosan scribe, edd.pr. || 8 1-12, this is the second known decree of Phthiotic Thebes (cf. *IG IX 2* 132), edd.pr.; but B. Helly, *J.-C. Decourt, BE* (2004) no. 201, point out that there is yet another decree; see our lemma no. 565 || 7-11. The magistrates were to present to the assembly the theotai who would participate in the sacrifice in Kos, edd.pr. the magistrates only presented for approval a list of the theotai selected by them, G || 14. ἐπὶ στραταγῶν, the magistrates only presented for approval a list of the theotai selected by them, G || 14. ἐπὶ στραταγῶν, usually, the Megarian decrees begin with ἐπὶ βασιλείῳ and then name a secretary and a board of five or six strategoi, edd.pr.; since no names of strategoi are given; ἐπὶ στραταγῶν is impossible; simply [στραταγῶν, indicating the origin of the document, G. (but the first line of each decree starts further left, one has to restore 2-3 letters; perhaps [διὰ στραταγῶν or [κάρ στραταγῶν, Chaniotis; [κάρ στραταγῶν also C. Habicht per ep. Hallof || 25, the first theotai, Aristokles, receives a sum for his travel expenses (ἐκείνηρα); in fine, τοῖς τομῶν, edd.pr.; possibly Ἀριστοκλῆς Μάτριος (*IG IV*² 1.71 LL 32/33, 86; ca. 240 B.C.) or Ἀριστοκλῆς Φαντίου (*IG IX*² 1.25 L 42). C. Habicht apud edd.pr.

851. Kos. Two decrees of Thessalian cities recognizing the asyilia of the Asklepieion of Kos, 242 B.C. Two non-joining fragments of a marble stele found by R. Herzog in the Asklepieion, now in the museum. Edd.pr. D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 234-236 no. 15 (ph.), who also consulted copies made by R. Herzog. Unlike the other Thessalian decrees (see our lemma no. 850), these decrees are written in dialect. The origin of the second decree (B) may be Larisa (cf. the dialect features of this text and *I. Magnesia* 26). B. Helly, *Chiron* 34 (2004) 89-94, comments on the elements of Thessalian dialect in these decrees and suggests several restorations. For other decrees of Thessalian cities see our lemma no. 850 [and B. Helly, *Chiron* 34 (2004) 103-107, to be presented in *SEG LIV*, Chaniotis].

A: ἔπαγ]-
γέλλων· δεδ[ο]χθαι?
τοῖς θεοῦροις
4 δονται· δόμε[ν]
[λιθθῶν ἀν].....
B: [.....-φυλάσσει τὰν δὲ]
[..... τὸ κοινὸν τῶ Πειθαλοῦν καὶ ἰδία πότ τὰν πόλιν]
4 [..... Ἀσκληπιοῦ καὶ τὰν ἐκχειρίαν προθύμους]
[..... τὸ ἱερὸν κατοῖα ἅ Κούων πόλις ἀξούει]
[..... ἰασόμενος ἐν Κώ πότ τὰ Ἀσκληπεία]
[..... καὶ τὰς κοί[.....]
[.....]ΙΛ[.....]

Restored by Herzog II A 1-2 [ἐπαγγέλλων, Herzog: [ἐπαγγέλλων = ἐπηγγέλλων, edd.pr. || 1-5. [κατὰ πρὸς] γέλλων· δεδ[ο]χθαι μο τὸς ταμίης ... [τοῖς θεοῦροις [ἰασόμενος ... δονται· δόμε[ν] μὰ τὸς ταμίης ... ἐν κοινῶν] λιθθῶν ἀν[.....]. Helly || 5. initia, an obscure form cf. ἀνθεῖσθαι, καθέμεν, Πειθαλαῖον, edd.pr. || B 1-7. Helly suggests the following restoration

..... τὰν φίλων καὶ τὰν συγγενῶν διαφυλάσσει τὰν εἰς ἀρχὰς ὑπάρχονσαν
τὸ πόλι τὸν Κούων κοινῶ πότ τὸ ἱερὸν τῶ Πειθαλοῦν καὶ ἰδία πότ τὰν ἰαμέραν]

[..... πόλιν καὶ ἀποδεξάσθαι τὰς θύσας τοῦ Ἀσκληπιοῦ καὶ τὰν ἐκχειρίαν προθύμους [καὶ]
4 [..... καὶ ἄστυλον ἐμεν] τὸ ἱερὸν κατοῖα ἅ Κούων πόλις ἀξούει [καὶ]
[παντα χρόνον] τοῖς θεοῦροις τὸς διαβ[ασόμενος ἐν Κώ πότ τὰ Ἀσκληπεία καὶ τὸς ἀγούους]
[.....] καὶ τὰς κοί[.....]
j. the gemination of rho in ἐκχειρίαν results from the connection of liquid and j; cf. δικαστήριος (sc. δικασ-
τηρίοις) in *SEG XXXVII* 494 L 12, edd.pr.; cf. Helly || 4. initia [δούλον ἐμεν] vel sim.; the word κατοῖα (sc.
καθώς) seems new; ἀξούει = ἀξόει, from ἀξάω (cf. the contracted forms ἀξίωμι and ἀξίω); the iota was not
written because it may have been conceived as a consonant, edd.pr. || 5. perhaps the hyperthessalian form
[παργεν]σάόμενος for παργενησόμενος; an envoy should be present at the Asklepieia in Kos, edd.pr.;
[θε]σάόμενος, M. Meier-Brugger apud edd.pr.; [ἀναβ]ασόμενος, J. Curbeta apud edd.pr.

852. Kos. Decrees of unknown cities recognizing the asyilia of the Asklepieion of Kos, 242 B.C. *SEG LI* 1058 (Rigsby, *Asyilia* no. 36). The text, (re)published by D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 236-240 no. 16 (ph.), has already been presented in *SEG LI* 1058. [We suggest here the following restorations: A L 11/12: ἐνοχον εἶναι τοῖς ἱερί[ς] ἐπὶ τῇ ἐκείνῃ ὅ ὑπάρχει καὶ τοῖς εἰς τὴν θεῖον ἀσπεδοῦσι (cf. B L 1. 44/45: [ἐνοχον εἶναι] τοῖς ἐπὶ τῇ ἐκείνῃ), Chaniotis. The text in the lemmata nos. 852 and 853 belong together, a new edition will be necessary, Hallof].

853. Kos. Decrees of Kios and two other unknown cities recognizing the asyilia of the Asklepieion of Kos, 242 B.C. Five joining fragments of a marble stele. Frs. a+c: Found in 1933 by R. Herzog; *SEG XII* 381; *I. Kios* 18; Rigsby, *Asyilia* nos. 31/32 (only lines 15-23). Frs. b+d: Found by D. Bosnakis and K. Hallof in the storehouse at Kastro (joined) and identified as belonging to the same stele. Fr. e: Found by Herzog in 1903 in the Asklepieion, identified by B. and H. as part of this stele; now in the storeroom of the Museum. Edd.pr. D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 240/241 no. 17 (ph.), (re)publish the entire document, which consists of four decrees: L L 1-2 (Dorian city), 3-15 (Dorian city), 15-24 (Kios), 25-33 (Ionian city) [we have later recognized that this fragment belongs together with our lemma no. 852, Hallof].

a [.....]
[.....] Ἀσκληπ-
[.....] [.....] εἰστάλα[ν] λιθιναν
b [.....] ν· ἐπὶ [ἀρχο]ντος Πει[.....] ἐπὶ Κώϊοι φίλοι ὄντες ἐκ παλαιῶν]
4 [χρόν]ων ἀποσ[τ]εῖλαντες [θεαροῦς Αἰσχρον Θεοδότου, Ἐπικλῆ Ἀγορα]-
[κρίτου] καὶ ἀρχ[ι]θ[ε]αρον Ἰπποκρίτου Ἐπαγγέλλοντι τὰν τε θυ[
[σίαν καὶ] τὰμ π[α]νάγουριν τοῦ [Ἀσκληπιοῦ] ἀξί[
[οῦντες] ἄστυλον] νομίζεν τ[ὸ] παρ' αὐτοῖς ἱερὸν· δεδ[ο]χθαι τῷ δάμωι ἀποδέχ[
c 8 [εσθαι τὰν θυσι[α]ν καὶ τὰμ ἐκχειρίαν· ἡμ[ε]ν [δὲ καὶ τὸ ἱερὸν ἄστυλον]
[καθώς] ἀξίω[σι]ν Κώϊοι κ[.....] ΕΙΜΕ[.....]
[.....] π[ε]ρὶ τὸ ἱερὸν καθάπερ [.....] ΩΝΤΑΛΟ[.....]
[.....] δ[ὲ] π[α]ς δ[ὲ] καὶ ἁ θεαρία π[ε]μψθ[ῆ]ναι ἐς τὰμ π[α]νάγουριν]

- 12 [...] ἐπὶ [Δι]οδώρου εἰσα[] [...] αἰ εἰς τὰμ[] [...]]
 [...] κ]αὶ τ[ὸν νόμον· δομε[]ν δέ] καὶ τοῖς θεα[]ροις [...]]
 [...] κ]αλέσαι δὲ τὸν βα[]σιλῆμ[] καὶ ἐπὶ ξ[]ένια [...]]
 [...]] vacat κ]αι ν[]ῶν ἐ]δοξεν τῶι δῆμ[]οι [...]]
 16 [...]] ἐπειδὴ] Κῶιοι [φίλοι ὄν]τες ἐκ [παλαιῶν χρόνων θεωροὺς ἀπο]-
 [στειλαντες Ἀ]σχρον [Θεοδότ]ην, Ἐπ[]ικλῆ Ἀγορακρίτου καὶ ἀρχιθέωρον
 [Ἰπποκ]ρήν Ἰπποκρίτου ἐπο[]γγελλο[]ντες τὴν θυσίαν [...]] καὶ τὸν
 [ἀγῶνα, ὃν συντε]λοῦσιν τῶι Ἀ[σκληπι]ῶι καὶ ἀξιοῦσιν τὸ ἱερόν τοῦ Ἀσ[]-
 20 [κληπι]οῦ τὸ παρ' αὐτοῖς ἄσυχον [εἶναι· δεδ]όχθαι τῶι δῆμ[]οι [...]]
 [...] τὴν ἐκ[]χειρίαν δέχεσθαι ὑπάρχειν δὲ τὸ ἱερόν τοῦ Ἀσκληπι[]οῦ
 [...]] δῶσιν καθόπερ ἄ]ξιον[] εἶναι· δ[]οῦνα[]ι δὲ [...]] τοῖς θεωροῖς
 d [...] καὶ τῶι ἀρχιθέωρ[]ωι τὸ ἐκ [τ]οῦ νόμ[]ου [...]]
 24 [...]] καὶ εἰσ[] [...]]
 [...]] ἐδοξε] τῇ βουλῇ καὶ τῶι δῆμ[]οι [...]]
 [ἐπειδὴ Κῶιοι φίλοι ὄν]τες τῆς πόλ[]εως [...]]
 [...]] ἰου καλῶς κα[]ι [...]]
 28 [...]] ἀπέστειλαν θεωροὺς τοῖς [...]] ἐπ[]-
 [αγγέλλοντας τὸν ἀγῶνα, ὃν τί]θησι ἡ πόλις ἡ Κῶίων [...]]
 [...]] ὑλόμενος [...]]
 [...]] Ἀσκληπ[] [...]]
 32 [...]] γὰρ Κῶι[] [...]]
 [...]] θε[]ωρ[] [...]]

2) τῆς πόλεως τῶν [...]]ων, edd.pr. [rather an ethnic in the genitive as in L. 15, Chaniotis] || 12. εἰσάγειναι vel sim., edd.pr. || 30. e.g., [καὶ ὁ ἡμέτερος δήμος βο]υλόμενος [φανερὰν ποιεῖν τὴν εὐνοίαν/εὐσέβειαν] vel sim., Chaniotis]

854. Kos. Decrees of unknown cities recognizing the *asylia* of the Asklepieion of Kos, 242 B.C. Right part of a marble stele, broken on top and at bottom; found in the Asklepieion. Edd.pr. D.Bosnakis - K.Hallöf, *Chiron* 33 (2003) 241/242 no. 18 (ph.), who attribute the text, on the basis of letter forms, to the group of decrees solicited by the theoroi Aischros, Epikles, and Hippotas (as in our lemma no. 853). The inscription contains a decree in the Dorian (LL 1-12) and a decree in the Ionian dialect (LL 13-19).

- 4 [...]] ΤΑΣ[] [...]]
 [...]] νομίζει[] [...]]
 [...]] ν τοῦ Ἀσ[]κλαπι[]οῦ [...]]
 [...]] τας καὶ εἰς ἰε[] [...]]
 [...]] λ[]ίαν χειροτονήσ[]αι [...]]
 [...]] ας ἐκάστας τοὺς δ[]ε[]
 8 [...]] χειροτονηθέντας [...]]
 [...]] τῶν ἀρχόντων τῶν [...]]
 [...]] ταῖς πόλεσσι ἀμφοτέραις τοὺς δὲ

- 12 [...]] ἐφ' ὀδόν τὸ κατὰ τὸν νόμον
 [...]] τοὺς θεαροὺς τὸν ἱερομνά-
 [μονα [...]] ἰον Αἰσχύλος Ἡραγόρα
 [...]] ἰρος Ἐκαταίου vacat
 [...]] στρατος Ἀπολλωνίου
 [...]] ας καὶ σωτηρίας τῆς
 [πόλεως [...]] τὰ Ἀσκληπεία [...]]
 16 [...]] ἀρχιθέωρος Ἰπποκ[]ρῆς Ἰπποκ[]οκρί-
 [τον [...]] καὶ δεδ[]όχθαι [...]]
 [...]] τὸ ἱερόν] ἄσυχον εἶναι [...]]
 [...]] ἸΠ[] [...]]

[5. (μετὰ τὰν ἐπαγγε]λίαν?; cf. L. 11, Chaniotis) || 6. perhaps a reference to an election of theodoroi [ἐκ φυλ]ᾶς ἐκάστας, edd.pr. || 11. perhaps [ἐπαγγε]λιαντο θεοροδοὶ ἐσσεῖσθαι τὰς πόλεις τῶν Κῶίων, edd.pr. || 16. this text provides the patronymic of Hippotas, who belonged to the family of Ἰπποκρίτης, Διομήδων, and Ζηένδρων; later members of this family supported Perseus (cf. SEG XXXVI 755); C.Habicht suspects (per ep.) that the architheoros Ἀριστόλοχος Ζηένδρωνος in our lemma no. 850 was a member of the same family; [...]] τας Ἰπποκρίτου is known as a donor in *Ischr.Chr* ED 88 L. 4, edd.pr.

855. Kos. Letter of King Ptolemy III recognizing the *asylia* of the Asklepieion of Kos, 242 B.C. Three joining fragments of the right part of a marble stele, originally from the Asklepieion, where fr. b was found. Fr. a+b: SEG XII 369 (Rigsby, *Asylia* no. 8). Fr. c: Recognized by D.Bosnakis - K.Hallöf, *Chiron* 33 (2003) 242-245 no. 19 (ph.; German translation), as joining frs. a+b. B.-H. (re)publish the entire document. The new fragment confirms the attribution of this letter (and not RC 27) to Ptolemy III.

- [Βασιλεὺς Πτολεμαῖος Κῶίων τῇ βο]υ[]
 [λῆι κ]αὶ τῶι δῆμ[]οι χα[]ίρειν· -- ca. 10 --] a
 [...]] ν ὅτι ἐπαγγέλλουσιν οἱ παρ' αὐ-
 4 [μ]ῶν ἀρχιθέωρος τε Φαίνης καὶ θε[]-
 [ρο]ῖ Φιλόφρων καὶ Ἀρχέπολις περὶ
 [τῆς] θυσίας, ἣν συντελεῖτε τῶι Ἀσ[]-
 [κ]ληπιῶι, καὶ περὶ τοῦ ἄσυχον εἶναι[]
 8 [τ]ὸ ἱερόν τοῦ Ἀσκληπι[]οῦ καὶ γάρ [φ]ασι
 [τ]οὺς Ἀμφικτύονας ἐψηφίσθαι πε- b
 [ρὶ] τούτων καὶ πρὸς τοὺς λουποὺς
 [βα]σιλεῖς καὶ τὰ ἔθνη καὶ τὰς πό-
 12 [λε]ας ἀφειστάλθαι τοὺς ἀξιόλογ[]-
 [σο]ντας τὴν τε δὴ θυσίαν καὶ τὴν
 [πα]νγήριν καὶ τὴν τοῦ ἱεροῦ ἄσυλ[]-
 [ον] δε[]χόμεθα μάλιστα μὲν διὰ τὸ
 16 [θεῖον, ἐ]πειτα δὲ καὶ δι' ὑμᾶς προσηγ-

c
[γειλαν] δὲ καί [ι] ὅτι ἡ εἰκὼν ἔστηκεν,
[ἦν ἐ]ψηφίσ[ασθε], καὶ τὸν ἀγῶνα, ὃν τί-
[θη]μι ἐν Τερᾶ[ι Νή]σωι, ἀποδέχεσθε.
20 εἰ[ρη]ώσθε

Fr. a = LL. 1-17, fr. b = LL. 9-20 (right), fr. c = LL. 17-20 (left). If not otherwise stated, text as in SEG XII 369 (G. Klaffenbach) || 1. restored by R. # 2, read by B.-K. || 3. initio, EIN or EIN. B.-H. || 5. in fine, ΠΕΠ[ι] written in papyrus || 15-16. τὸν [θεόν]. SEG: corrected by B.-H. || 18-20. fr. c makes earlier restorations obsolete, τῶ[θε]ων ἐν Τερᾶ[ι Νή]σωι [sc. Πόυνι], already suggested by J. and L. Robert, BE (1966) no. 306.

856. Kos. Citizenship decree and honorary decree, 3rd cent. B.C. Right part of a stele inscribed on both sides; found reused in the basilica of the Knights of St. John at Κάστρο τῆς Νερατιζιάς (2002). Edd.pr. D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 223-225 no. 12 (ph.). Koan citizenship decrees are rare (only three other attestations). The decree on the reverse (B) seems to be later than the decree on the obverse (A).

A: [-----]
[-----], καὶ ν[ὺν]
[τὰν αὐτὰν προαίρεσιν] ἔχει καὶ [---]
[-----] διαφυλάσσει, δεδόχθαι
4 [τῶι δαμῶι ἐπαινεσάμιν τε αὐτὸν καὶ
[ἦμεν πολίταν τῆς] πόλιος τῆς ν[α]ς
[Κοιαν καὶ ἐκγόνο]ς μετέχοντας
[πάντων ὁμ[ε]ρ κ[αὶ] τοῖ ἀλλοι Κῶιοι.
8 [τοὶ δὲ προστάτ[η]ται ἐπικλαρωσάντω
[αὐτοῖς ἐς φυλ[ή]ν καὶ τριακάδα ν[α]ς
[καὶ] πεντηκοστῶν ὁποῖας δὲ κα ν[α]ς
[λάχωντι φυλ[ή]ται εὐν[ω]ν-τὸ δὲ ψά-
12 [φισμα τὸδε μ[ε]θυσάντω τοῖ πωλη-
[ταὶ ἀναγράψαι ἐς] στάλιαν λιθίναν
[καὶ ἀναθέμεν ἐς τὸ] ἱερὸν τῶν Δώδε-
[κα Θεῶν ψάφοι ἐπιδίδουσαι τὰν πο-
16 [λιτείαν] ----- κ[ό]σισι ἐπτά, ν[α]ς
[ἐναντίαι] ----- ἑλαχίστην φυλ[ή]ν
[-----] ΑΣΠΕ[Ι]...
[-----] ν[α]ς

B: [-----] ἦμεν δὲ]
[αὐτοῖς ἔσπου]ν κα[ὶ] ἐκπλου[ν] καὶ
ἐμ πολέμῳ καὶ ἐν [εἰράνῃ ἀσυλ[ε]ί
καὶ ἀσπονδεῖ καὶ [αὐτοῖς καὶ χρῆ]-
4 [μασι] τοῖ δὲ πωλη[ταὶ] μισθωσάν-
τω ἀναγράψαι τὸ [ψάφισμα τὸδε]
ἐς στάλιαν λιθίναν καὶ ἀναθέ-
μεν εἰς τὸ ἱερὸν τῶν Δώδεκα Θε[ῶν].
8 ὧν ἔδοξε ταῖ βουλ[ῇ] καὶ ταῖ δ[ι]ά-
μασι, γνῶμα προ[στατῶν] χρῆσθαι
ταῖ Μακαρίνω[ι] (ἐφόδωι)
ν[α]ς

the formulas cf. PH 1-3, 9, 11 et alii, edd.pr. || 9-10 the prostatai accepted the proposal submitted by Makarinos in the council; they presented it to the assembly, which accepted it, for the procedure cf. C. Habicht, *Chiron* 28 (1998) 94/95 (SEG XLVIII 1105, 1110, 1112; PH 2: LSCG 154 A), edd.pr.

857. Kos. Honorary decree of an Ionian city (Kolophon?) for Koan judges, late 3rd cent. B.C. SEG XLVIII 1107. Edd.pr. D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 214/215 no. 6 (ph.), recognize a fragment of the right part of a marble stele as belonging to this document (fr. a) and (re)publish the entire document. We do not reproduce the text of fr. b, which does not join fr. a and which contains the closing section of the decree (see SEG XLVIII 1107). With regard to fr. b, B.-H. observe that in L. 7 one should read παρακαλεῖν, not παρακαλεῖν; for LL. 1-9 cf. *I. Lampsakos* 33 LL. 31-39; in L. 4 [παραγενόμενον] should perhaps be restored instead of [ἀφικόμενον], and in L. 5 ἐπὶ τε τῇ βουλῇ instead of τῶς ἀρχοντας].

[-----]
a [τὰς μ[ε]ν ἐδίδα[σαν] τῶν δικῶν κατὰ τοὺς]
[νόμους ὀρθῶς καὶ δικαίως, τὰ δὲ διέλυ]-
σαν ἴσως καὶ συλφερόντως] -----
4 δεδόχθαι τῇ βουλ[ῇ] καὶ τῶι δαμῶι ἐπαινεσάμιν
τὸν δῆμον τὸν Κ[ώ]ων καὶ στεφανῶσαι αὐτὸν
χρυσέωι στεφάν[ω] ἀρετῆς ἕνεκεν καὶ εἰς-
[νοίας] τῆς εἰς τὸν δῆμον τὸν ἡμέτερον καὶ
8 [ἐπὶ τῶ] ἀποστεῖλαι π[ρὸς] ἡμῶς ἄνδρας καλοὺς
[κάγαθο]ς ἐπὶ τὴν διά[κρισιν] τῶν δικῶν, καὶ
[ἀναγγεῖλαι τὸν σ]τέφανον -----]

1-3. Cf. *I. Lampsakos* 80 LL. 10-12; *I. Lampsakos* 33 LL. 8-10, edd.pr. || 3 in fine, e.g. τῶι δαμῶι, τῇ πόλει, τοῖς πολίταις or ἀγαθῇ τύχῃ, edd.pr. || 8-9, cf. *I. Lampsakos* 80 LL. 516, edd.pr. || 10 cf. *I. Lampsakos* 33 LL. 13-18, edd.pr.

858. Kos. Proxeny decree for a man from Aptera, 3rd/2nd cent. B.C. SEG XLI 686. A. Vassiliou, in *Autour de Lactance. Hommage à Pierre Monat* (Besançon 2003) 332-336, rejects the restorations to the beginning of this fragmentary decree suggested by L. Lerat (SEG). He argues that LL. 1/2 do not contain the name of the honorand ([ἐπειδὴ] Μέδων [Ε]-----]εὺς Ἀπτε[ρ]α[ί]ος], Lerat), but the name of the proposer of the decree ([---]μέδων [Ε]πε- ἐπειδὴ name, patronymic ending in -]εὺς Ἀπτε[ρ]α[ί]ος). [V's assumption is correct, but a restoration with patronymic too long. Hallof] V. tentatively restores the name of the proposer as [Διο]μέδων. It is not possible to identify him with a specific one of the many prominent Koan bearers of this name. The stele probably comes from the ἱερὸν τῶν Δώδεκα Θεῶν, where two other proxeny decrees were found (PH 1; Maiuri, NS 432).

A For the restorations of SEG XI VIII 1092, edd.pr. || 1 [καὶ ἴδιοι τῶν πολιτῶν ἐντυγχάνουσι], edd.pr. || 2-3 καὶ [τὰν] αὐτῶν ἐναντιαν διαφυλάσσει (cf. SEG XLVIII 1092 LL. 8-11) or [ἐς] τὸ κοινὸν διωφύλασσει, edd.pr. || 15-17 for the results of the vote of our lemma no. 860; perhaps [χίλια] διακρίσται since [τοῦτω] κρίσται or [ἐνικρίσται] (cf. SEG XI VIII 1112 L. 48, 885 votes) would be too short, edd.pr. || 18-19 [ἡμῃ, τριακάδῃ name = [ας, πεντηκοστῶν name], the triakas had a name with the suffix -άδαι, edd.pr. || B for

859. Kos (?). Fragment of a decree concerning an epidosis and list of contributors, 3rd/2nd cent. B.C. SEG XL1 687. See our lemma no. 1197.

860. Kos. Honorary decree for a Sikyonian, 2nd cent. B.C. Three joining fragments of the lower part of a marble stele found by R. Herzog in the Asklepieion (1933). The stele is inscribed on obverse and reverse; when it was reused (2nd cent. A.D.), it was cut on the top, put in a vertical position, and inscribed on the back (our lemma no. 866). Edd. pr. D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 204-207 no. 2A (ph.), on the basis of the squeeze made by Herzog. Cf. P. Gauthier, *BE* (2004) no. 237.

- a [-----]ΛΛ[-----]
[-----]ΜΩΣΤ[-----]
[-----]λιαν Α. [-----]
4 [-----]κράτινος Σω[-----]
[-----]πρ[ο]γόνων διὰ ψα[φί]σ[ι]ν.
[μα]τος ----- τὰς δὲ ἀνα[γο]ρευ[ε]ν[τ]ος τοῦ
[στε]φάνου ἐπιμεληθέντων τοῖ τε προστάτ[αι]
8 [καὶ] ὁ ἀγωνοθέτης Διονυσίων τῶν πρ[ο]σ-
[τα]τ[αι] ἀγωνί μετὰ τὰς σπονδ[ῶ]ν καὶ τῶν μεγ[α]-
[λ]ων Ἀσκληπιδίων τῶν πρ[ο]σ[τα]τ[αι] ἀγόνι vacat
[ὅ]πως δι' ----- εἰδ[έ]σθ[η] τὰν τε εὐν[υ]ι[α]-
12 [σ]ιν τοῦ δάμου καὶ τὰ ἐψαφισμένα αὐτῶ[ι]
[φι]λάνθρωπα, εἰλέ[σθ]αι ἀνδρα ἐκ πάντ[ων]
[πο]λιτῶν, ὅστις παραγ[εν]όμενος ἐς Σικυῶνα
ἀπαδοταὶ τὸν τε στέφανον αὐτῶι καὶ τὸ
16 [ψ]άφισμα καὶ παρακ[α]λεῖται αὐτὸν καὶ ἐκ[ε]-
[ρ]ονος αὐτοῦ καὶ ἐς τὸ λοιπὸν διαφυλάσ-
[σ]ιν τὰν αἵρεσιν τὰν ὑπάρχουσιν ἐκ τῶν
[π]ρωτέρων χρόνων, εἰδὸτα ὅτι καὶ ὁ δάμ[ω]ς
20 [-----] ἐπίσταται ἐς τὸ τιμᾶν τῶ[ι]
[-----] τὸ χρησιμον συνκατα-
c [σ]κινάξοντ[αι] τῶι πόλει vacat μισθωσάντων δὲ
[τοῖ] πω[ρ]ηταῖ ἐπαγράψαι τὸδε τὸ ψάφισμα
24 [ἐ]ς στήλην λιθίνην ἐν τῇ μνηί τῶι Ἀγ-
[ρι]νίῳ καὶ ἀναθ[έ]μεν ἐς τὸ ἱερὸν vacat
[τοῦ] Ἀσκληπιδίου ὃ δι' χρόνος τῶι αἰρεθέντι
[ἀ]μ[ε]ρῇ ἐξ vacat τοῖ δὲ ταμίαι τελεσάντων
28 [αὐ]τοῖσι τὸ τε ἐς τὸν [σ]τέφανον ἀργύριον
[καὶ] μισθὸν καὶ ἐς [π]ο[ρ]εῖον τὸ τετιμημέ-
[νον] vacat ψάφους ἔχειν καὶ δόμεν τὰν δω-
[ρε]ῖαν στερεά ψάφω[ι] στερεά vacat
32 [ἐ]ν ἀντία ὑδρημία vacat αἰρέθη Πρόπυθος

[Α]υκούργου vacat
vacat

Fr. a = LL. 1-32, fr. b = lower part (with vacat), fr. c = LL. 22-32. Herzog's copy is not reliable; many readings and restorations were made by K. Rigsby, I.J. 5-7, 14, 16, and 19 were restored by Hallof, L. 25 by Herzog || 13-14, one expects ἐκ πάντ[ων] ἢ τῶν πολιτῶν or just ἐκ πάντ[ων], Chaniotis || 14 ἐς Σικυῶν[ω]ς, Herzog || 18-19 perhaps ἐκ τῶν ἢ [προ]γόνων αὐτῶ[ι], Gauthier [rather ἐκ τῶν ἢ [αὐ]τοῦ προγόνων] cf. L. 5), Chaniotis || 20, or ὅς τὸ τιμᾶν; this expression seems unattested, edd. pr. || 22-26 this is the only Kosan decree which sets a deadline for the completion of the stele (but cf. a decree of Halikarnassos for a Kosan doctor *Her. Cos* Ed. 132 B L. 7-11), edd. pr. || 26-27 the elected envoy was to receive travel expenses for six days, cf. *I Magnesia* 57 L. 28-33 (see our lemma no. 1309; *Tu. Cal.* 31 L. 39; Rohen, *OMS* II 1182, edd. pr. || 30-32 the result of the vote in the assembly is recorded in decrees of Kos (SEG XLVIII 1110, 1112, our lemma no. 856) and the demes Antimacheia (*PH* 384) and Halasarna (SEG XL1 680), only this decree calls votes in favor of the proposal 'solid' votes (LL. 30/31) [Gauthier points out that this is also the case in SEG XLVIII 1112 LL. 47/48]; their number may have been painted in L. 31 in fine, edd. pr.

861. Kos. Honorary decree, 2nd cent. B.C. Right part of a marble plaque, found in the Asklepieion. Edd. pr. D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 217/218 no. 8 (ph.).

- [-----]
[-----]ΑΝΕ[]
[-----] ὅπως δὲ ὁ στέφα-
[νος ἀναγορευθῇ Διονυσίων] τῶι πρ[ο]-
4 [τα]τ[αι] ἀγωνί μετὰ τὰς σπονδ[ῶ]ν καὶ ἐν τῶ[ι]
[γυμνικῶι ἀγῶνι τῶν Ἀσκληπιδίων ἐπι-
[με]ληθέντων τοῖ προστάτ[αι] καὶ ὁ ἀγωνο-
[θέ]της τοῖ δὲ πωληταῖ μισθωσάντων ἀν-
8 [α]γράψαι τὸ ψάφισμα τὸδε ἐς στήλην λιθί-
[ναν καὶ ἀναθῆμεν ἐς τὸ ἱερὸν] τοῦ Ἀσκλη-
[πιδίου] καὶ
[-----]

2-7. Cf. SEG XLVIII 1110 LL. 22-27; 1112 LL. 40-43; our lemmata nos. 860 LL. 6-10 and 862, edd. pr.

862. Kos. Honorary decree, 2nd cent. B.C. Three fragments of a marble stele, found in the Asklepieion; frs. a and b join. Fr. a: Known to R. Herzog from a copy made by J. Zarrafis and a squeeze made by P. Schazmann. Fr. b: Found by D. Bosnakis and K. Hallof. Fr. c: Known from a squeeze made by R. Herzog. Edd. pr. D. Bosnakis - K. Hallof, *Chiron* 33 (2003) 218/219 no. 9 (ph.).

c
[.....] στεφανῶσαι [.....]
[.....] ἀγραφῆς μεγ[.....]
[.....] τῆς ἐς τὴν [.....]
lacuna
a 4 [.....] ΑΙ[.....] τοι
[δε] προτάται κ[αὶ] ὁ ἀγ[ωνοθέτας] ἐπιμελ[η]-
[θ]έν[τω] ὅπως ἀ[ν]αγορευθῇ ὁ στέ[φανος] Διο-
[νυσίου]ν τε τῷ π[ρ]ῶτῳ ἀγῶνι μετὰ τῆς σ[υ]-
8 [π]αυδῆς καὶ ἐν τῷ γυμνικῷ τῶν κατὰ
πενταετηρίδα Ἀσκαπιείων· μισθωσάν-
[τω] δὲ καὶ τοὶ πωληταὶ ἀναγράψαι τὸ ψά-
[φισμα] τόδε ἐς στάλαν λιθίναν καὶ ἀναθέμε[ν]
12 [ἐς τὸ ἱερὸν] τοῦ Ἀσ[κλ]απιοῦ· τῷ[πον] δὲ ἀπο-
[δ]εῖξάντω τοῖς [προτάται] [.....]
[.....]

Fr. c = LL. 1-3, fr. 8 = LL. 4-13 (left), fr. b = LL. 5-12 (right); restored by edd.pr. II 1-3. For a more elaborate crowning formula cf. *Isocr.* 39 LL. 6-9 (στεφανῶσαι χρυσῶν) στεφάνων [δ]όξαι κούριος (ἐστὶν ὁ δῆμος) ἐκ τῶν νομίων χειροτάξιαι μεγίσταν) διαρ[εάν] [δ]όμεν, which is not, however, an exact parallel, perhaps στεφανῶσαι χρυσῶν) στεφάνων τῷ ἐκ τῆς δι[α]γραφῆς μεγίστῳ ἀρετᾷ ἐνεκα κ[αὶ] εὐνοίᾳς τῆς ἐν τῷ [π]αυδῇ τοῖς (without a lacuna between frs. c and a); but it would be strange if a διαγραφῆ and not a law determined the highest value for a crown. edd.pr. [or perhaps στεφανῶσαι] χρυσῶν στεφάνων μετ' ἀν[α]γραφῆς, i.e., award of a crown with an inscription on it. Chantollet II 9. Θ was added later by the scribe.

863. Kos, Honorary decree of Chalkis for two Koan judges, ca. 150 B.C. SEG XLIX 1115. D Bosnakis - K Hallof, *Chiron* 33 (2003) 208-210 no. 3 (ph.), have identified two further fragments (frs. g-h) as belonging to this stele and present a new edition of LL. 1-38. In most cases, the new fragments confirm the restorations of C.V. Crowther (SEG), who had published the text on the basis of R Hertzog's copies and squeezes. All 8 fragments are now in the new depository of the Ephoria at Kos. For convenience we present the entire text.

known crown crown
Γ'Επειδὴ πεμφάντων ἡμῶν ψήφισμα καὶ πρῶτευ-
[τὴν] τὸν παρακαλέσαντα Κῶνους ἀποστελεῖται δικ[ά]-
b [σουντας] τῆς δικ[ας] δικαστ[ῆς] δύο, ὁ δὲ δῆμος ὁ Κῶνι-
4 [ων] ὑπάρχ[ων] συγγενῆς καὶ φίλος καὶ εὐνοῦς τῆς πό-
[λ]εως ἐξαπέστειλε δικαστ[ῆς] ὁ Ὀρθαγόραν Ἰππο-
f [κ]ράτου, ὁ Τίμαρχον Τιμίδα, [οἱ] καὶ παραγενόμε-
8 [νοι] πρὸς ἡμᾶς τῆν τε ἀναστροφῆν πεποιήνται
ὡς καθήκον ἢ ἀνδράσι καλοῖς καὶ ἀγαθοῖς ἀξί-
ως τῆς τε ἰδίας πατρίδος καὶ τῆς ἡμετέρας πόλε-

a

g

ως, ὁ τῶν τε εἰσδοθ[ε]ῖσιν εἰς αὐτοὺς κρίσεων πε-
12 πείρανται τὰς μὲν [π]λείεστας ἀγα[γ]εῖν εἰς σὺλλου-
c [σιν] ἀκόλουθοι γινόμενοι τῇ τῶν μεταπεισμέ-
[νῳ]ν παρακλήσει, vac. καὶ προαιρούμενοι ἐφ' ὅσον ἡ-
[σαν] δ[ύ]νατοί ἐν ὁμοίᾳ κατεστηκὸς ἀπολι- vac.
[πεῖν] τὸ πολίτευμα· vac. ὅσοι δὲ τῶν διαδικαζομέ-
16 [νων] οὐκ ἐγχεῶμεν διδόναι τὰς ἐπιτροπὰς ΕΚ[.]
[.....] βέλτιστον πρὸ πλείστου ποιοῖν· [.....]
[.....] ὙΣΕΡΓ[.....]
lacuna of at least three lines
[.....] Ν καὶ δ[.....]
[.....] νοὶ τοὺς τε [.....]
24 [.....] καὶ [.....] ζηλωτὰς τ[.....] δε[.....]
d [δόχ]θαι τοῖς [συν]έδροις καὶ τῷ δήμῳ, ἐπαινεῖσαι
τὸν δῆμον [τὸν] Κῶνι[ων] ἐπὶ τῇ τῇ εὐνοίᾳ καὶ τῇ ἐ-
ξαποστολῇ [τῶν] δικαστῶν [ἀνδρῶν] ἀξίων ἀμφοτέρων
28 τῶν πόλεων καὶ στεφανῶσαι [αὐτὸν] χρυσῶν στεφά-
νω· ὁ ἐπαινεῖσαι δὲ [κ]αὶ Ὀρθαγόραν Ἰπποκράτου,
Τίμαρχον Τιμίδα ἐπὶ τῷ καλῶς καὶ δικαίως διε-
ξαγηγόνεαι τὰς κρίσεις καὶ στεφανῶσαι ἕκαστον
32 [αὐτῶν] χρυσῶ στεφάνῳ· καλέσαι δὲ αὐτοὺς καὶ ἐπὶ
[θυσίαν] εἰς τὸ πρυτάνειον ἐπὶ τὴν κοινὴν ἐστίαν·
e [ὑπάρχ]ειν δὲ [αὐτοῖς] καὶ πρόσδον πρὸς τοὺς συ-
νέδρους καὶ τὸν δῆμον [πρῶτοις] μετὰ τὰ ἱερὰ καὶ
36 τὰ [Ρ]ωμαίων· ὁ δὲ καὶ Κῶνι[ων] πάντες εἰδῶσι
τὴν τῶν δικαστῶν καλοκά[γα]θ[ε]σαν καὶ τὰ παρὰ τοῦ
δήμου φιλάνθρωπα, τοὺς στρατηγούς σφοδ[ρ]ισμ[ε]-
νους τόδε τὸ ψάφισμα τῇ δημοσίᾳ σφραγίδι δοῦναι
40 τοῖς δικασταῖς· παρακαλεῖ δὲ ὁ δῆμος ὁ Χαλκιδε-
ων Κῶνους ἀποδεξάμενους φιλοφρόνως τὰ [παρὰ] τῆς
πόλεως φιλάνθρωπα καὶ ψηφισαμένους ἀποκριῖν [κα]-
ταχωρίσαι εἰς τὰ παρ' αὐτοῖς δημόσια γράμματα· προ-
44 νοηθῆναι δὲ καὶ περὶ τῶν τιμῶν τῶν γεγονότων
τῇ τε πόλει καὶ τοῖς δικασταῖς, ὅπως ἀναγορεύ-
ηται παρ' αὐτοῖς Διονυσίους καὶ ἐν τοῖς μεγάλῳις
Ἀσκαπιείοις καὶ Ῥωμαίοις καθ' ἑκάστην πανηγυ-
48 ριν ἐν τοῖς γυμνικοῖς ἀγῶσιν· vac. ἀναγραφῇ δὲ καὶ εἰς
στήλας τόδε τὸ ψήφισμα καὶ ἀνατεθῇ παρ' αὐτοῖς
ἢ μὲν ἐν τῷ ἐπιφανεστάτῳ τόπῳ τῆς ἀγορᾶς,
ἢ δὲ ἐν τῷ ἱερῷ τοῦ Ἀσκαπιοῦ· ὁ δὲ καὶ οἱ λοι-
52 ποὶ πάντες παρακολουθοῦντες τὴν εἰς τοὺς
δικαίους τῶν ἀνδρῶν γινομένην σπουδὴν
τοὺς ἀξιόους ἀποστελλῶσιν πρὸς ἡμᾶς δικαστ[ῆς]

h

867. **Kos (area of: Fyli). Christian inscriptions, undated.** Marble plaque with a cross and an engraved representation of Jesus to the right of the cross; inscriptions above the cross (A), above Jesus' head (B) and next to Jesus (C); found in the church of Κοίμησις τῆς Θεοτόκου at Fyli; the plaque was made from a piece of architecture of an earlier building. Ed.pr. E.Militsi, AD 52 B3 (1997) [2003] 1136 (text in majuscules; no date): A: [---]α ὑπὲρ εὐχῆς τῷ δοῦλῳ σου B: εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Ἰ.Κυρίου C: Ἐμμανουήλ

B Κυρίου, ed.pr. [Κυρίου, Hallof]

868-870. **Kos. Epitaphs of Samians in Kos, 3rd-2nd cent. B.C.** In an appendix to IG XII.6 (cf. our lemma no. 877), K.Hallof presents three unpublished epitaphs of Samians found in Kos.

868: IG XII.6.914. Epitaph of Zopyris of Samos, 3rd cent. B.C. Stele copied by R.Herzog: Ζωπυρίς Φιλίστου Ἰ.Σαμία

869: IG XII.6.918. Epitaph of Theodore of Samos, 3rd cent. B.C. Pedimental stele copied in 1907 by R.Herzog: Θεωδώρη: Εὐφιλῆτ[ου] Ἰ.Σαμία

870: IG XII.6.920. Epitaph of Zenas, 2nd cent. B.C. Stele with kymation; to be published by D.Bosnakis: Ζηνᾶς Ἰ.Ζηνᾶ Ἰ.Σάμιος

PAROS

871. **Paros. The 'Parian Chronicle', ca. 263/2 B.C.** IG XII.5.444. In a discussion of the possible existence of a 'Soter era' established by Ptolemy II in 263/2 B.C. to honor Ptolemy I, R.A.Hazard, *op.cit.* (cf. our lemma no. 907) 25-30 and 161-167, argues that the author of the 'Parian Chronicle' used a retroactive system starting from the year 262 B.C. H. assumes that Ptolemy II proclaimed the new system of dating throughout his dominions. He supports this assumption by pointing to the evident pro-Ptolemaic bias in the text and to the fact that Paros was under Ptolemaic control. [Although there is some numismatic evidence in favor of the existence of a 'Soter era' (27-49), there is no direct evidence that such an era was known or used outside of Egypt; the author of the Parian Chronicle explicitly explains his retroactive system: εἰς ἀρχοντος ἐμ Πάροις [μὲν] Ἀστυνάντατος, Ἀθηναῖοι δὲ Διογνήτου; if he wanted to propagate the new era, he missed his only chance to explain this to his readers, Chaniotis.]

872. **Paros. Vita of Archilochos by Sosthenes, early 1st cent. B.C.** IG XII.5.445; IG XII Suppl. p. 212-214, SEG L 774. Sosthenes' vita of Archilochos is the main source used by

C.Marcaccini, *Costruire un'identità, scrivere la storia: Archiloco, Paro e la colonizzazione di Taso* (Firenze 2001). M. discusses in particular the oracles concerning Archilochos (64), the Archilochos Monument (116-148, cf. SEG XV 517) [but ignoring the relevant studies mentioned in a summary of an earlier version of his study (SEG XLVI 1146), Chaniotis], the episode of Κοίρανος (col. A I LL. 9-18; 149-166), the wars against the Thracians (col. A I LL. 40-52; 167-177) and the Naxians (col. A I LL. 52-59; 178-185), and the consolidation of the colony of Thasos (col. IV; 186-195).

K.Tsantsanoglou, in *Κτερίσματα. Φιλολογικά μελετήματα ἀφιερωμένα στὸν Ἰωάννη Σ. Καμπίση* (Herakleion 2000) 369-393, discusses the content of col. A I LL. 40-59 (frs. 93a and 94 ed. West); non vidimus. Id., *Ἑλληνικά* 53 (2003) 235-255, presents an improved version of this study based on new readings and restorations of these lines; for his readings T. used 3 squeezes made by W.Peeck and a ph. made for U.von Wilamowitz (now in the archive of the IG in Berlin). According to T.'s restoration and interpretation, this section of the vita of Sosthenes refers to the war between the Naxians and the Parians over Thasos: Following the advice of their leader, the son of Peisistratos (L. 46), whom T. identifies with the ἄρχων Ἀμφίτιμος (LL. 52/53) and possibly with the στρατηγός who is the subject of Archilochos' irony in fr. 114, the Parians attempted to gain the support of the former Thracian inhabitants of the island (the Θάσιοι in L. 41) against the Naxians: they agreed to give them land on Thasos in exchange (LL. 40-42). This policy turned out to be disastrous, as the Thracians damaged the land of the Parian colonists in the valley because of the lack of provisions (cf. LL. 44-45). For this, Archilochos blames the son of Peisistratos (LL. 43-46), who defends himself by ironically referring to the poet's weapons ('it was men who shrink from the pipe and the lyre that I led by sea to Thasos, bribing with pure gold Thracian-born ones; and they, in their familiar way, out of rapacity, did general mischiefs'). The Thracian allies were decimated by the Naxians, but the Naxians were later destroyed by the Parians and the Sapaian Thracians with the help of the gods (LL. 49-52). Several other fragments of Archilochos may be connected with his dispute with the Parian leaders, whom he accuses of imprudent acts, taking sides with his miserable fellow-citizens (frs. 109, 114, 120/121, 127, perhaps fr. 92 ed. West).

We present the text as established by T. (English translation on 248).

40 .υ.αδε[-----]ἐγράφων δὲ τοῖς αὐτὰ ἀντ[ι]-
ἀλλαγα, τοὺς Θασ[ίους] ἐῷσι Πάριοι ἐαυ[τοὺς] πάλιν
ἀποκαθιστάν[αι] ἐνθάδε· διασφαεῖ δὲ ταῦτα πάν[τες].

fr. 93a τα αὐτὸς ..[-----]α·

fr. 93a

44 τὸ κοῖλον; [πῇ] πικρῶς [σας] πάθος; [εἰ] γὰρ ἀσχαλῶ[ς]
τροφῇ σίφι, τοῦ] ἐ[ν]εκεμ προσήγομεν; ἂν τὰ λάβρον
εἴπ[η]· ἐάσας [μ]ητρίταις Πεισιστράτου· ἂνδρας ἀβήρω-
δεύοντας αὐλὸν καὶ λύρην ἀνέγαγον ἰς Θάσον φύσι
48 ὅρῃξιν δῶρ· ἔχων ἀκήρατον ἡ χρυσὸν οἰκειῶς
δὲ κέρδει ξύν· ἐποίησαν κακὰ·

ἀποκτείναντες αὐτοὶ οἱ μὲν αὐτῶν ὑπὸ Παρί-

SYROS

874. Syros (?). Dedication of eranistai to Poseidon and Amphitrite, Hellenistic period. IG XII.5.672. This inscription was found on Syros, but because of the divinities to whom the dedication was addressed, P.M. Fraser - G.E. Bean, *The Rhodian Peraea and Islands* (Oxford 1954) 171, suggested a Tenian origin. Robert, *Ét. Anat.* 513-517, however, argued that the existence of έρανισται points to Rhodes or a place influenced by Rhodes. Similarly, H.-U. Wiemer, *Krieg, Handel und Piraterie* .. (cf. SEG LII 763) 276 note 47, recognized in the priest Νικαγόρας a Rhodian eponym. C. Habicht, *art.cit.* (cf. our lemma no. 815) 560/561, points out that no such eponym is not attested in the Rhodian amphora stamps. It seems more likely that he was the eponymous priest of the association.

ANDROS

874 bis. Andros. Honorary decree for a gymnasiarchos, ca. 174-160 B.C. IG XII Suppl. 250; L. Robert, *Hellenica* XI/XII (Paris 1960) 116-125. In a discussion of cult statues of the Attalids, F. Queyrel, *op.cit.* (cf. our lemma no. 490) 34-37, identifies the Attalid king, whose άγαλμα was dedicated in the gymnasium of Andros, with Eumenes II. Consequently, the decree should be dated to the period between Eumenes' marriage with Stratonike (ca. 174 B.C.) and the death of Apollonis (ca. 166-159 B.C.); the statue may have been dedicated after an attempt to murder the king in 172 B.C. or after Eumenes' victory over the Gauls in 166 B.C. Q. comments on the celebration of the Εὐμένεια in the gymnasium and on the dedication of cult statues of Attalid kings in gymnasia (cf. *I.Sestos* 1; *OGIS* 764 = *IGR* IV 294; *MAMA* VI 173).

CHIOS

874 bis. Chios. The Περαία. See our lemma no. 2200.

875. Chios. Diagramma of Alexander, 334 or 332 B.C. Syll.³ 283; Tod, *GHI* 192; SEG XLIX 1136. A. Bencivenni, *op.cit.* (cf. our lemma no. 2203) 15-38, reprints the text (Italian translation) and discusses the historical context, the legal form and content of the διάγραμμα, and the formulations used in it.

876. Chios. Donation of Philon, undated. Block (?) found during rescue excavation in the area around the castle. Ed. pr. O. Vassi, *AD* 52 B3 (1997) [2003] 972.

ων ἀπώλοντο. οἱ δ' εἰς τὰς Σάπας ὑπὸ τῶν Θρα-
[κ]ῶν· μετὰ ταῦτα πάλιν γίνεται ἄρχων Ἀμ-
φίτιμος· καὶ ἐν τούτοις διασφαρεῖ πάλιν ὡς
ἐνίκησαν καρτερῶς τοὺς Ναξίους λέγων
οὕτω·

fr. 94 τῶν δὲ Ἀθηναίων μάχη Ἰλῆος παρασταθεῖσα
56 παῖς ἐρικτύπου Διὸς ἰκαρδίην ὥρηνεν αὐτῆς τῆς πολυ-
κλαύτου λεῶ· ἰτὰ ἑλπιῶν, εἰ κάλγερινῆς ἡμέρης, ἔπαχ-
[θ]έα ἰ ἀλλ' ὀνειδίσεν· τόσους γὰρ ἐξεχώρησεν γύας, ἰ νηλε-
[γε]ῶς ἅπαντας· ἀλλὰ θεῶν Ὀλυμπίων νόον ἰ νη[-----]

For LL 40-49 T. presents an essentially new text, we do not reproduce earlier readings and restorations; for LL 50-59 we record only the differences from the text of M. West II 40. [περιέγρα]φον, T. II 42, the scribe wrote ΑΠΟΚΑΤΙΣΤΑΣΘ, which he later corrected, T. II 43, after ΑΥΤΟΣ ΑΔ, ΔΑ, ΑΑ, or ΑΑ: perhaps λα[μπρῶς λέγων ταῦτα] ('himself openly saying'; cf. Thuc. 8.67), T. II 43-49 fr. 93a reproduces a dialogue between Archilochos and the son of Peisistratos II 46. μητρίκατος ('mother's boy') is new, T. II 49, ὅτι is not causal but introduces a caption of Sosthenes' compendium, T. II 51, εἰς τὰς Σάπας <φυγόντες>, W. II 56 ὥρηνεν † αὐτῆς, W. II 56-57 αὐτῆς τῆς = αὐτῆς, 'Athena incited the heart of the much-lamented people of herself', the cult of Athena is attested in both Paros and Thasos, T. II 57-58. '[...]ντων[...]) ἀλλὰ κείνης ἡμέρης ἐπὶ χιθ[ό]ν]α ἄλλον τῆξιεν, W.; the son of Peisistratos is accused by Archilochos of passing over in silence (ἐκλιπών) his guilt for the misfortunes of the Parians; he seems to have hurled grave insults at the poet, T. II 58-59. νηλε[...]) παντός, W. II 59 in fine, perhaps νη[λε]γῶς ἅπαντας (sc. γύας) εἰλον], the poet ascribes the disasters of the Parians to the son of Peisistratos, but the successful outcome of the battles to the gods, T.

872 bis. Epitaph of Glaukos, late 7th cent. B.C. SEG XIV 565; Meiggs-Lewis, *GHP* 3; *LSAG*³ 307 no. 61. C. Marceccini, *op.cit.* (cf. our lemma no. 872) 32-61, reprints the text and discusses in detail its date and its significance for the history of Paros.

KEOS

873. Ioulis. List of victors at the Panhellenic contests, ca. 350-300 B.C. IG XII.5.608; IG XII Suppl. p. 114; SEG XLIX 1129. C. Kritzas, *AD* 53 B1 (1998) [2003] 19, corrects the reading of L. 21: Θρασεά (not [Π]ρασεά).

Φίλων Φίλωνος τοῦ Τηλάγρου ἰδὲ ἐθηκεν [...] αἰωνίως

|| Philon is quite common in Chios (*LGPV* 1, s.v.); for Telagros see *SEG* XIX 583 || 2. the expression αἰωνίως suggests a donation of money for a particular purpose (cf. αἰώνιος γυμνασιαρχία et sim), Chaniotis!

SAMOS

877. Samos. Corpus. Only three years after the publication of the first volume of the Samian corpus (*IG* XII.6.1; see *SEG* L 810), a second volume now completes it: *Inscriptiones Graecae insularum Maris Aegaei praeter Delum. Fasciculus VI. Inscriptiones Chii et Sami cum Corassitis Icariaque. Pars II. Inscriptiones Sami insulae: Dedications. Tituli Sepulcrales. Tituli Christiani, Byzantini, Iudaei. Varia. Tituli graphio incis. Incerta. Tituli alieni. Inscriptiones Corassiarum* edidit Klaus Hallof. *Inscriptiones Icariae insulae* edidit Angelus P. Matthaiou (Berlin 2003) [abbreviated *IG* XII.6; given the continual numbering III the two parts of the sixth fascicle, henceforth we will not distinguish between *IG* XII.6.1 and *IG* XII.6.2]. The volume also contains the inscriptions of Korassia (see our lemma no. 906) and Ikaria (see our lemmata nos. 888-905). H. had at his disposal copies made by other scholars, especially L. Büchner, E. Buschor, G. Dunst, E. Fabricius, P. Jacobsthal, M. Holleaux, A. Rehm, and M. Schede. In an appendix (560/561) H.-D. Schultz lists the names of magistrates found on coins. The volume contains indices and concordances. [Coins found after 2003 add three new names: Θεόγνητος, Μακρότης, and Κλαυδῆς, Hallof].

The second volume presents 623 inscriptions from Samos (537-890 and 928-1196); many of them are inedita, and these are marked with bold numbers below (550, 555, 566, 598, 607, 611-613, 638, 642, 648, 654, 660, 662, 668/669, 673-676, 678-682, 685, 687, 690, 693/694, 696/697, 699-703, 705, 707/708, 710-712, 715, 717-721, 726, 729, 733/734, 746, 759, 761, 772, 774, 776, 778, 786, 788, 792-798, 803, 805-807, 812/813, 816, 820, 822-827, 830, 837-839, 842, 845/846, 848, 850-857, 859-864, 866/867, 870/871, 877, 882, 890, 928, 933, 936, 939/940, 944/945, 963, 969, 974, 976, 978-982, 985, 987-989, 991, 993, 1005-1027, 1029/1030, 1039-1061, 1064-1067, 1069/1070, 1072-1078, 1080/1081, 1087-1094, 1096, 1098-1115, 1117-1135, 1142-1146, 1148-1156, 1159-1165, 1167-1180, 1182/1183, 1185-1186, 1191/1192, and 1195/1196); most of the published texts have never been presented in *SEG*. The corpus includes 14 Latin inscriptions: a fragment of a public document (1186), dedications (605/606, 607), epitaphs (697 II, 708, 711, 843/844, 872, 875, 879), and two fragments (1185, 1193). There is also a bilingual Greek/Latin epitaph (705) and a bilingual Demotic/Greek dedication (589).

In the summary of the corpus' content we present the most important information provided by the texts, focusing in particular on texts that have not been presented in *SEG* or other corpora. In order to give a more complete picture, we also present in our lemmata nos. 880/881 and 883-887 inscriptions found in the tunnel of Eupalinos which were published in 2004 and could not be included in the corpus.

The texts fall under the following categories: honorary inscriptions (1072, 1081, 1082?, 1087?, 1097?, 1106?, 1109?, 1137?, 1145, 1153?); an honorific or funerary epigram (1166); two Jewish honorary inscriptions (959/960); a census list (980; see our lemma no. 879); a fragmentary testament (981); dedications (537-589, 591-613; including dedicatory epigrams: 542, 584/585, 587, and 611; no. 604 is a fragmentary hymn to Artemis); gladiatorial monuments (961-964); epitaphs (590, 615-927, 943-946, 962-964, 1148/1149?, 1191?, including funerary epigrams: 671/672, 676, 679, 683, 720, 729, 758, 812, 873, 882, 887, 962-964); sculptors' signatures (977-979); weights (of bronze: 965/966; of stone: 967-969) and measures (970/971); sundials (972/973; no. 973 = the bronze disc of a late antique portable sundial that gives the latitude of Ἀνκυρα, Ἀτάμεια, Ἐφεσος, Ἡράκλεια Ποντική, Κύζικος, Κωνσταντινούπολις, Λαοδικεία, Μίλιτος [sic], Νικομήδεια, Ῥόδος, and Χαλκηδόν); boundary stones (974-976); commemorative texts (982: a πανηγυριάρχης; 983: Ἄρης; an obscene text (984: an erect phallus with the text καὶ σός); a topos inscription (985); Christian inscriptions (928-946, 1184?); building inscriptions: 928-930, 1184?; an altar: 941; a curse: 931; prayers: 934, 942; an owner's inscription: 935; invocations and acclamations: 936, 939; Christian symbols: 938, 940; epitaphs: 943-946; fragments and incerta: 932/933); Byzantine inscriptions (947-958; an acclamation for the emperor Theophilos: 947; prayers: 948, 951, 955?; a Psalm quotation: 952; a building inscription: 949; epitaphs: 950, 953, 956; an incertum: 954); graffiti (986-1069; 995-1003 concern the construction of the tunnel of Eupalinos, 1004-1056 concern the gymnasium); and incerta (1070-1196; bases: 1070-1122; tabulae: 1123-1160; lapides varii: 1161-1196). H. has also included texts found outside of Samos but related to the island (Delphi: 614), epitaphs of Samians found abroad (891-927; see our lemmata nos. 868-870) [916 = *SGDI* 5716, Chaniotis], and inscriptions found in Samos but probably brought there from elsewhere (1197-1202).

Inedita: Most of the inedita are epitaphs and graffiti, but they also include an honorary inscription set up by ἔφηβοι for a γυμνασιαρχος (1072); an honorary inscription for a citizen for his achievements after [or during] the Mithridatic War (1081: [--] κατορθώσας[ντα] δὲ ἰ [καὶ μετὰ τὸν πόρος] Μι[θ]ραδάτην ἰ [πόλε]μον ἀνδρείως [τὰ τῇ πατρίδι ἀγαθὰ] [or (κατὰ τὸν πόρος) Μι[θ]ραδάτην ἰ [πόλε]μον, Chaniotis]; an honorary inscription set up by the ἀρχιεραία Οὐλπία for Λεύκιος [Οὐλπίος] (1145); an honorary inscription (or epitaph) that mentions a λογιστής, Ἐφεσίων πρύτανις, Ἀσιάρχης καὶ λογιστής τῆς [--] μητροπόλεως (1153); a fragment that referring to a donation (1114: [καθ'] ἃ ὑπέσχετο), a census list (980; see our lemma no. 879), a fragmentary testament [or foundation, Chaniotis] (981); dedications to Ἀφροδίτη (598 and 609), an anonymous deity (613), and possibly Ποσειδών (612); a dedicatory epigram to Ἑρμῆς (611); a funerary epigram (812; late 4th/early 3rd cent. B.C.) and fragments of at least another four (676, 679, 729, 882, 1151 with the word ἀπαιμοσύνη may be a fragment of an epigram; see also 1161); the epitaph of a gladiator with the signum Φιλόνομος (963); a commemoration of a πανηγυριάρχης εὐσεβῆς (982) [probably an acclamation, Chaniotis]; a topos inscription (985: Ἐνπειρικοῦ) [as may be inferred from the fact that it is written on a column, Chaniotis]; two stone lekanoi (550, 555); a stone weight (969: λείπρα); a boundary stone of public land (974: ὅρος <δη>μοσί<ων>) and a boundary stone of a vicus (976: βήκος ἰ ΚΑΤΟΜΗΡΟΝ; 2nd cent. A.D.); a Christian building inscription (928); a quotation of Psalm 121.1 (952):

Αἰῶνος 35 (2001) 194: 841: Ἐγνατοληΐα is also attested in Kos (*SEG* XLVI 1112); 851: Ἀθανασία seems to be a Christian name; the suggested date (3rd cent. A.D.) may be too early; 1227: the gentilicium in L. 4 must be Μόδιος (not Μαδέστιος).

Varia: Some inscriptions are dated according to the era beginning with the death of Augustus, i.e., ἀπὸ τῆς τοῦ Σεβαστοῦ Ὀλυμπίου ἀποθεώσεως (598; cf. 727, 801).

Vocabulary: We record the rare form πύλος for πύλη (734), and the architectural terms ἐμβατής and πέλμα (930).

We present a comparatio numerorum with corpora and *SEG*.

<i>IG</i> I ¹	<i>IG</i> XII.6.2	<i>SEG</i> XII	<i>IG</i> XII.6.2	<i>SEG</i> XXXIX	<i>IG</i> XII.6.2
1365	893	391	577	803 A	919
1366	892	<i>SEG</i> XIV		<i>SEG</i> XLIV	
1367	894	556	561	701	575
1368	896	<i>SEG</i> XV		<i>SEG</i> XLV	
		527	584	1171	995-1003
		528	585	1172	993
<i>IG</i> II ¹		<i>SEG</i> XVII		1173	946
6417	898	360 c	922	1174	931
9870	911	<i>SEG</i> XIX		<i>SEG</i> XLVI	
10223	899	567	557	1175/1176	965/966
10224/10225	912	568	558 C	1177	941
10226	907	<i>SEG</i> XXII		<i>SEG</i> XLVII	
10227	905	188	910	1663 B	895
10228	913	<i>SEG</i> XXVI		<i>SEG</i> XLVIII	
10229	908	1277	891	1151	540
10230	902	<i>SEG</i> XXVIII		1170	897
10231	900	716	544	<i>SEG</i> XLIX	
10232	904	<i>SEG</i> XXIX		1157/1158	589/590
10233	909	760	756	<i>SEG</i> LI	
		761	964	1087	610
<i>IG</i> XII.1		<i>SEG</i> XXX		<i>CIG</i>	
384	917	1079	575	2247	547
866	915	<i>SEG</i> XXXIV		2248 a	608
<i>IG</i> XII.3		866	709	2248 b-2253	1031-1037
15	921	867	558 B	2255	1181
<i>IG</i> XII.5		869	546	2258	873
438	901	<i>SEG</i> XXXVII		2259	829
		725	651	2322 b	926
<i>SEG</i> I		728	560	3277	874
405	584				
406	573				

<i>CIG</i>	<i>IG</i> XII.6.2	<i>CEG</i>	<i>IG</i> XII.6.2	<i>LSAG</i> ²	<i>IG</i> XII.6.2
3795	735	422/423	558 C/D	471 no. C	544
6975	766	683	758	472 no. D	575
		685	671	472 no. F	560
		853	578		
<i>Agora XVII</i>					
657	903			<i>SGDI</i> III.2	
		<i>CIF</i> ²		5512	664
<i>F.Delphes</i>		731 f	959	5705	586
III 4 455	614			5706	547
		<i>GV</i>		5708	570
<i>I.Lindos</i>		1075	915	5709	564
621	915	1121	873	5710	558 A
		1154	740	5712	568
<i>Mainiri, NS</i>		1688 a	758	5715	745
231	924	1734+add.	671	5716	916
417	925	2074	683	5718	615
				5719	650
<i>EAD XXX</i>		<i>LSAG</i> ²		5720	625
501	926	341 no. 6	559		
		341 no. 7	558 D	<i>Meiggs-</i>	
<i>I.Ephesos</i>		341 no. 9	620	<i>Lewis, GHI</i> ²	
115	891	341 no. 10	618	16	561
		341 no. 11	622		
<i>I.Magnesia</i>		341 no. 12	619	<i>SIRIS</i>	
259	906	342 no. 14	621	253	591
		342 no. 15	547	254	600
<i>I.Priene</i>		414 no. 2	615	255	589
311	927	414 no. 4	558 A		
		414 no. 13	561	<i>Tod, GHI</i>	
<i>OGIS</i>		415 no. 5	586	7	561
29+add.	588	414 no. 8	617		
		414 no. 18	623	<i>CIL</i> III	
<i>IGR</i> IV		416 no. 35	577	457+add.	843
961	709	417 no. 17	614	6092 a	875
962	1181	446 no. 16a	540	7162	606
964	821	471 no. 1d	557	7163	828
965	571	471 no. 2a	537	7164	844
973	581	471 no. 4a	558 C	14199	605
1725	584	471 no. 4b	538		
		471 no. 6	559	<i>ILS</i>	
		471 no. 6b	548	1037	828
				3107	606

878. Samos. The Περαια. In a survey of the historical topography of southern Ionia, H. J. Lohmann, *Chios Terracien* 8 (2006) 174/175, 182/183, 186/187, and 202/203, discusses the occupation of Ἀνα(ε)τίς (IG XII.6.11 L. 6; 172 A L. 32; I. Priene 37), Βατινήτις, Αρπινισία and Κύριον (I. Priene 37) by the Samians. See also our *Iemmina* nos. 1325 and 2200.

879. Samos. Census list, early 4th cent. A.D. Left lower part of a marble plaque, found among the debris of the excavation of 1929 on the citadel at Pythagorion. Ed. pr. K. Hollof, *IG XII.6* 980, on the basis of a copy made by G. Dunst.

	[.....] [A[.....]	[ζυ(γά) .] ε['] [γ']
	[.....] σ[ὶν] δροισίς καὶ	vacat
	[.....] ΑΥΑΙ καὶ κερατιτ	ζυ(γά) α' ε' ν' ὄρυ[πιερά]
4	π[ι]ρίκλος Φιλέη	ζυ(γά) α' ε' ν' ὄρυ[πιερά]
	χωριον Γόργουρε	ζυ(γά) γ' γ' κ' ρ' χ' ὄρυ[πιερά]
	χωριον Φλωός τοίπος	ζυ(γά) γ' γ' ν' χ' ὄρυ[πιερά]
	κήπος ἐν τῇ πολί, ῥοδεών	ζυ(γά) ι' ω' ὄρυ[πιερά]
8	χωριον Καλλιστε Κάτω γῦ(ποι)	vacat
	Πολυκριτ[.....]	ζυ(γά) γλ[.....] ὄρυ[πιερά]

Read and restored by H., who plausibly assumes that this fragment lists the various real estate holdings of a single owner (Πολυκρίτης) in L. 9) and their size in iugera (to γ., in L. 3: iugera 1 1/10 1/50), with a total surface of 1 iugera (L. 9); he refers to *IG XII.3*, 180-182, 343-349 [for new fragments see *SEG XI.VII* 1273], *I. Magnesia* 122, and *I. Troas* 250 as parallels, suggesting a date in the 3rd cent. A.D. [rather, early 4th cent. A.D., Chaniotis] || 2 [σ[ὶν] δροισίς, sc. δροισίς; cf. *SEG XXXIX* 975, Chaniotis] || 3 ὄρυ, sc. ὄρυ, κ[ε]ρατιτ = caryatid, H. [probably in the dative: καὶ ὄρυ καὶ κερατιτ, Chaniotis]; in fine, ὄρυπαρ = uncultivated, H. || 6, the toponym Φλωός is mentioned by Plutarch, *Mor.* 303 E (Φλωός), H. || 8 γῦρος = ditches around olive trees, H. [rather, rather Καλλιστε, sc. Καλλιστε, a toponym in the nominative (as Γόργουρε, Φιλέη, and Φλωός), Chaniotis].

880. Samos. Christian amulet, ca. 7th cent. A.D. Right part of an amulet of black stone (Chromisenstein), representation of Christ holding a cross and part of a woman kneeling to his left and touching his garment (obverse); a figure with a long dress (Panagia Blacherniotissa) pointing to a long candelabrum (reverse); an inscription on the obverse; found in the tunnel of Eupalinos (cf. our *Iemmina* nos. 881 and 883-887). Ed. pr. W.R. Megow in H.J. Kienast (ed.), *Die Welterhellung des Eupalinos. Die Funde von Ulf Jantzen (Samos XX)* (Honn 2004) 125 no. 766 (ph.) [text in majuscules. The text is a quotation of Mark 5.25-29 concerning the healing of a woman suffering from menstrual bleeding for 12 years (cf. Matt. 9.20-22; Luke 8.43-44); the amulet was presumably used for similar problems, Chaniotis].

[καὶ γυνὴ ὥ]στα ἐν ῥύσῃ αἵματι.
[ἐ]ως ὁδοῦκα ἔτι καὶ πολλὰ παθοῦσα

	[α ὑπὸ πολλῶν ἰσ]τρῶν καὶ δαπανή- [σα]σα τὰ παρ' αὐτῆς πάντα καὶ μη- [δὲν ὠφελή]θε[ι]σα ἀλλὰ μάλλο- [ν εἰς τὸ χεῖρον] ἐλθοῦσα, ἀκούσ- [α]σα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῇ 8 [ὄχλῳ ὅ]πισθε [ν] ἤψατο τοῦ ἱμα- [τίου αὐτοῦ]· ἔ]λεγεν γάρ· Ε- [ὰν ἄ]ψωμαι κ[αὶ] ἂν τὸν ἱμ- 12 [ατίον αὐτοῦ] [ΑΨΟ] [σωθῆ]σο[μαι]· καὶ εὖ- [θὺς ἐ]ξηρ[ά]νθη ἡ πη- [γὴ τοῦ αἵ]ματος α- 16 [ὕ]της,] καὶ ἔγνω [τῇ σ]ώματι ὅ- [τι ἴ]σται ἀπό τ- [ῆς] μάστι- 20 [γο]ς αὐτῆς †
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[We do not reproduce the (generally accurate) transcription of the ed. pr., the number of letters in each line varies because of the presence of the images || 9-12, in the original, ὅτι ἔάν ἄψωμαι κ[αὶ] ἂν τὸν ἱματίον αὐτοῦ σωθῆσομαι, but apparently the scribe made a mistake || 20 αὐτῆς is not in the original, Chaniotis.]

881. Samos. Inscribed tile, Hellenistic period. Fragment of a clay roof tile found in a cistern in the tunnel of Eupalinos, possibly from a Hellenistic building which supported the south entrance of the tunnel. Mentioned by W. Hautumm in *Samos XX* (cf. our *Iemmina* no. 880) 277 (ph.) [we read the text from the ph., Chaniotis]: Σα[2-3] Θεόφιλος ἐπόει

882. Samos. Amphora stamps, Hellenistic period. M. Viglakis-Sofianou, *AD* 52 B3 (1997) [2003] 932, reports the discovery of an undetermined number of Hellenistic stamped amphora handles in a public building. She mentions the following names: Τιμάρχου, Δαμοκράτης, Ἰπποκλῆς, Μίνωνος.

883. Samos. Inscribed vase, late 4th cent. B.C. Foot of a black-glazed kantharos inscribed after firing, found in the tunnel of Eupalinos. Ed. pr. W. Hautumm in *Samos XX* (cf. our *Iemmina* no. 880) 203 no. 1302 (ph.): Α

884. Samos. Inscribed pottery, ca. 7th cent. A.D. 62 fragments of vases with graffiti and stamps found in the tunnel of Eupalinos and belonging to the period of its use as a place of

refuge in the 7th cent. A.D. Ed.pr. W.Hautumm in *Samos XX* (cf. our lemma no. 880) 339-345 nos. 1978-2039 (dr.). The following vase forms are represented: amphoras (1978-1981, nos. 1983/1984, 1986-2007, 2009-2024, 2026-2036, 2039), pithoi (1982, 2008), a jug (1985), and a cooking pot (2025). In a few cases the texts were scratched before firing (1980, 2007/2008, 2013). Two vases were stamped (2023, 2039). There are remains of a dipinto on no. 2029. [Ed.pr. provides readings for only nos. 2008, 2024, 2027/2028; we read some of the other graffiti from the dr. Chaniotis]: 1) MΘ (1979); 2) Φ. (1981); 3) ΥΠΑΟΥ.ΝΕ (1982); 4) Ι ΑΝΑΓΑΓ. (1985); 5) [-Chaniotis]; 6) Α (1987); 7) ΠΕΠ (1988); 8) ΤΡΟC (1989); 9) ΚΚ (1990); 10) † Ω (1996); 11) Ε (2001); 12) Χ (2004); 13) Φ (2008); 14) [-]αλϰυ (2014); 15) ΚΑ (2015); 16) ΚΑ (2016); 17) ΝΚ (2017); 18) Α (2019); 19) ΑΔ ΙΗΑ (2024); 20) Α (2025); 21) Γεοργίου (2027); 22) Μ (2028); 23) † (on the neck), Θωμά? (on the shoulder), ΑΜ (on the other side of the shoulder) (2032); 24) Χ (2033); 25) Κ (2034); 26) Ω. [-] (2036); 27) ΕΚ (2039).

19 or ΔΑ, a numeral, ed.pr. II 21. ...ΓΕΟΡ... ed.pr. [Γεοργίου]. Chaniotis II 23. Θωμά? [perhaps Θωμά, Chaniotis].

885-887. Samos. *Instrumentum domesticum*, ca. 7th cent. A.D. Various inscribed objects found in the tunnel of Eupalinos (see our lemma no. 884). Ed.pr. W.R.Megow in *Samos XX* (cf. our lemma no. 880).

885: 80 no. 564 (dr.). Inscribed glass bottle. Many fragments of a glass bottle with the remains of an inscription engraved before firing: ΟΗΥΟ

886: 112 and 114 no. 691 (ph.). Bread seal. Round bread seal of clay with rosette in the center and inscriptions in two circular bands: εὐλογία Κυρίου ἐφ' ἡμᾶς (inner circle), ΗΚΑΕΦ(?)Υ(?)ΕΙ (outer circle)

887: 184/185, 188-191 nos. 1235-1249, 1251/1252 (ph.; dr.). Weights. 16 round and square bronze weights corresponding to 1-18 νομίσματα (Ν) and 1-2 unciae (Γ): Ν 1 (1235), Ν β (1236/1237), Ν γ (1238-1241), Ν δ (1242), Ν ε (1243), Ν ιη (1244), Γ α (1245-1248), Γ β (1249, 1251/1252)

IKARIA

888. Ikaria. Inscriptions. A.P.Matthaiou - G.K.Papadopoulos, *Ἐπιγραφές Ἰκαρίας* (Athens 2003) [abbreviated as *Ikaria*], present a collection of inscriptions of Ikaria. In an introduction (9-13) the authors give a short history of epigraphic research on this island from 1807 to the present day. The inscriptions are organized according to the place where they were

found (Κάμπος: 1-38; Γιαλισκάρι: 39; Φάρος: 40) or are now kept (Archaeological collection of Άγιος Κήρυκος: 41-45); in an appendix M. republishes *SEG XLIX* 1161/1162 (46/47).

The texts include a decree (1 = our lemma no. 890), honorary inscriptions (46/47), an ephebic catalogue (2+2a), a dedication (6 = our lemma no. 892), a fragmentary foundation or testament (28 = our lemma no. 891), dedicatory inscriptions for emperors (3-5; cf. our lemmata nos. 893/894), a building inscription (40), epitaphs (7-14, 16/17, 19-25, 39, 41-44), funerary epigrams (15, 18, 26; see our lemmata nos. 895-897), an acclamation for athletic victories (27: νίκη Μητροφώντος: ἰ νίκη Λαμπραγόπου; 2nd/1st cent. B.C.), Christian inscriptions (29-36; see our lemmata nos. 898-905), and fragments (37/38). Most of the texts were unpublished (4-6, 8/9, 11-21, 23, 25-29, 31-38, 44/45). For the most important inedita see our lemmata nos. 898-905. Cf. M.Sève, *BE* (2006) no. 39 and D.Feissel, *BE* (2004) no. 520.

Society/Institutions: Among the published texts, a list of ephebes (2 = *IG XII.6.1227*; 37/38 or 82/83 A.D.), to which K.Hallot has attributed a small unpublished fragment (2a = *IG XII.6.1228*), is of interest because of the presence of the three (or four) sons of Mandrapotos (LL. 16-18 and 24) and the four sons of Chariessa (LL. 11/12 nd 14/15); in an annual list, this would have been impossible because of the age differences between these brothers. It seems that in such a small community the ephebic catalogue was compiled when there were enough young men near the ephebic age [more accurately the ephebic service was organized on an irregular basis, when enough men were available; the participle ἐφηβαρχούντος (L. 4) shows that all these young men served in one and the same year, Chaniotis]. We note the use of metonymics (2 = *IG XII.6.1227*).

Epitaphs: The age at death is given in three cases (9 years: 24; 15 years: 25; 30 years: 23). The word καμάρα is used to designate a vaulted grave (25, 39).

Onomastics: We list the personal names in the inedita or in texts published in poorly accessible publications which need to be added to *LGN I* [NB: The names in no. 1 and probably no. 11 should be recorded under Samos, not Ikaria, Chaniotis: Ἀμειν[-] (44), Ἀμμαχίων (sc. Ἀναμαχίων), attested for the first time (13), Ἄνθος (26), Ἀπολλᾶς (44), Ἀπολλόδωρος (16), Ἀρτεμισία (16), Ἀρτεμίσιος (14, 44), Ἀρτεμῶ (17), Ἀρχικολ[-] (23), Ἀρχίτας (18), Δημέας (13), Δημητρία (13), Δημοκρίτη (44), Διογένης (42), Διόδωρος (44), Ἐπάγαθος (21), Ἐκαμεινίων (18/19), Ἐπαρχίδης (11), Ἐπιχαρμῖος (21), Εὐθύνοος or Εὐθύνος (16), Εὐτύχης (22), Ζώνυρος (43), Ἡρόκριτος (9), Κάδους, a Lydian name? (12), Λαμπραγόρας (27), Μανία (12), Μνηδοτή (22), Μητροφών (1, 8, 27), Μητσάλης (13), Νικαγόρας (11, 16), Νικοκράτης? (44), Νικόφιλος (44), Νοήμων? (21), Ὀνησικράτης? (44), Πασικρίτη (8), Πίγρης (2a), Πλαθαίνης (9), Τιμησίλεως (1), Τιμοκλέα (44), Φαρνάκης (2a), Φιδίλα (11), Φιλοκλῆς (16), [-]οδότη (44).

Most of these texts have been included in the new Ikarian corpus (*IG XII.6.1217-1292*; cf. our lemma no. 877). In addition to texts published in *Ἐπιγραφές Ἰκαρίας*, *IG XII.6* contains the following texts: two dedications to emperors (1219, 1223); lists of names (1225/1226); epitaphs (1232/1233, 1236, 1239/1240, 1245, 1252-1254, 1258, 1287; two funerary epigrams: 1239 = *GV* 1450 and 1253 = *GV* 119); a measurement table with a monogram (1262); Christian

fragments (1269-1272, 1275) [1270 τ[ῆς] Π[ολύ]ων ἐ[κ]αρχ[ί]ας] may be the end of an honorary inscription, Chioniois; incerta (1278-1280, 1291); and graffiti on vases dedicated to Artemis Ταυροπόλος (1282-1284). There are 14 insignificant inedita: 1225/1226, 1232, 1236, 1245, 1252, 1258, 1269-1272, 1262, 1275, 1280. We single out a small fragment mentioning a δικαστηρίου (1275; 5th/6th cent. A.D.) and an epitaph mentioning a fine for the violation of that grave (1258). The age at death is given in a few epitaphs (12 years: 1253; 50: 1254 I; 56: 1254 II; 62: 1252; 63: 1254 II).

We present a comparatio numerorum of Ἐπιγραφὴς Ἰκαρίας (I.Karia) with IG XII.6.2 and SEG

IG XII.6	I.Karia	IG XII.6	I.Karia	IG XII.6	I.Karia
1217	47	1246	18	1274	36
1218	1	1247	17	1276	38
1220	3	1248	19	1277	37
1221	4	1249	20	1281	39
1222	5	1250	21	1285	40
1224	46	1251	22	1286	42
1227	2	1255	24	1288	41
1228	2a	1256	23	1289	44
1229	6	1257	25	1290	43
1230	7	1259	26	1292	45
1231	8	1260	28		
1234	9	1261	27	SEG XLII	
1235	10	1263	29	779	2, 3, 7,
1237	12	1264	30		10, 24, 39
1238	11	1265	31	SEG XLIX	
1241	13	1266	32	1161/1162	46/47
1242	15	1267	33	SEG LI	
1243	14	1268	35	1088	41
1244	16	1273	34		

889. Oine. Honorary decree for Pausimachos of Byzantion, 4th cent. B.C. SEG XLIX 1161. Republished by A.P.Matthaiou in *I.Karia* 83-86 no. 46 and in IG XII.6 1224. P.Gauthier, *BE* (2004) no. 245, expresses his doubts on the restoration [ὑπάρχειν δὲ αὐτῷ] I καὶ ἐξῶν παρσυσταίν πάντων I ὧν ἂν ἡ πόλις συντελήῃ (LL 8-10), because this was an extremely high honor, and suggests instead [ὑπάρχειν/εἶναι δὲ αὐτῷ] I καὶ ἐξῶν μετουσίαν ὧν καὶ οἱ Οἰναιοὶ μετέχουσιν).

890. Oine. Honorary decree of the Samian inhabitants of Oine for Timesileos, after 133 B.C. Marble pedimental stele, probably broken below; the pediment has been destroyed and the surface is very damaged; seen by L.Büchner and A.Rehm in a private house at Kampos. Mentioned by L.Büchner, *RE* VIII.2 (1913) 2051 s.v. Histor; id., *RE* IX.1 (1916) 984 s.v. Ikaros; D.Evangelidis, *AD* 4 (1918) [1921] Parart. 45; A.Rehm, *Sitzungsberichte der Preussischen Akademie der Wissenschaften zu Berlin* (Berlin 1926) 92; id., *RE* XVII.2 (1937) 2190/2191 s.v. Oine; L. Robert, *EEP* 113 note 1; *ATL* 1 528; C.G.Pamphili, *Ἱστορία τῆς νήσου Ἰκαρίας* (Athens 1980) 25/26; A.J.Papalas, *Ancient Icaria* (Wauconda 1992) 134 and 183. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I.Karia* 19-25 no. 1 (ph.), with comments on the formulations, the office of the eponymous Samian δημιουργός, and the personal names. Republished in IG XII.6 1218.

[Ἐπ]ὶ δημιουργ[ο]ῦ Θεοδώρου τοῦ Δημητρίου, στεφ[α]-
[νη]φόρου δὲ ὡς Τ[ι]μησίλειου, Ταρχηλιῶνος διχομηνία·
[ἔδ]οξεν Σαμίοις τοῖς κατοικοῦσιν Οἴνην· ὡς ἐπει-
4 [νν]δ[ῆ] Τιμησίλειος Μητροφῶντος φύσει δὲ διη-
[ca. 4]ς ἀπὸ τῆς πρώτης ἡλικίας τῶν ἀρίστων ζη-
[λω]τῆς γεγεννημένος ἐν τ[ε] τοῖς λοιποῖς[ς] καλὸς
[κ]αὶ ἀγαθὸς ὑπάρχων διετέλει [κ]αὶ λέγων νακαί
8 [κ]αὶ πράσσων αἰεὶ τὰ συμφέροντα πᾶσιν ἡμῖν κατὰ
κοινὸν καὶ κατ' ἰδίαν ν. στε[φ]αν[η]φόρος τε γενόμενος
νός αὐθαίρετος διὰ τοῦ ἐν[ι]αυ[τοῦ] ἡρξ[ε]ν[ν] ἰσ[ω]ς
[καὶ φι]λαγάθως νν ἱκεσίαν τ[ε] ἐπιτελέσας τῆς [Ἀρ]-
12 τέμ[η]δι τῇ[ι] Ταυ[ρ]οπόλ[ει] ὑπ[ε]δ[έ]ξατο πάν[τας]
[τοὺς] πολίτας καὶ τὰς π[ο]λιτείας καὶ τὰ τέκνα
[--- ca. 10-11 ---] Σ[τ]. ΛΙΣΠΑΡΕΣ[τ]. ΛΟ[ι]. ΟΙΠΑΣ ν θα[ca. 4]
[--- ca. 5-6 ---] Τ[ι]. Σ[τ] [ca. 4-5] Σ δ[υ] [---] Α[ν] [---] Ν [---] ΑΝ δ[η] [ca. 4]
[--- ca. 30-32 ---] καὶ Ε[ca. 4]
16 [--- ca. 13-14 ---] ΩΠ[--- ca. 13-14 ---] ΠΡ[ca. 4]
[--- ca. 13-14 ---] ΩΤ[--- ca. 13-14 ---] Ε[ca. 4]
[--- ca. 5-6 ---] οὐθὲν [---] Δ[---] ΤΟΥ[--- ca. 17-18 ---]
20 [--- ca. 12-13 ---] Κ[---] ΥΓΕΩΝ ἱκεσ[ι]αν [---] ΕΑΙΝ[ca. 5]
[--- ca. 30-32 ---] ΚΙΑΣ[---]
[--- ca. 30-32 ---] ΛΙΣΠΟ[---]
[--- ca. 30-32 ---] ΟΥΚΛΕΙ[---]
24 [--- ca. 28-30 ---] φιλαγάθως
[--- ca. 28-30 ---] ΤΡΑΝΕ[--- ca. 5 ---]
[---] ΥΠ[---]
[---] ΚΙ[---] ΝΡ[---]
28 [---] δραχμάς
[---] Τ[---] ΗΝ[---]
[---] δραχμαῖς

A.P.Matthaiou - G.K.Papadopoulos, *I. Icaria* 42-44 no. 15 (ph.). Republished by A.P.Matthaiou in *IG XII.2* 1242, who also consulted a transcription made by W.Peek from a ph. and a copy given to him by an unknown Greek scholar.

- 1-...-...-]ς Ἀφροδισίου ὧδε
ἴδρυσαν μνήμη[ς εἵ]νεκα καὶ χάριτος
μήτηρ ἡδὲ πατήρ καὶ Λαμπραγόρης ὁ σῶναιμος.
4 τιμὴν ἀθανάτοις τήδε [ΙΟ] τιθέντες ἴσιν·
καὶ βωμῷ τέλεσαν καὶ θύματι καὶ λιβανωτῶι
καὶ σέλας Ἡραίου βωμὸν ἔθηκεν ἔπι.
8 * ἄντ' εὐεργεσίης καὶ τιμῆς, τῆς ἐς ἑαυτοῦς
εἶχεν, ὅτ' ἡελίου λαμπρὸν ἔλευσσε φάος

The epigram consists of four elegiac distichs, edd.pr. II 1. Aphrodisios is either the name of the deceased or his patronymic, edd.pr. (probably the name of the deceased person; both father and mother (L. 3) remain anonymous, only the name of the brother is given (L. 3) II 2. for the combination of μνήμη and χάρις cf. SEG XLI 1093 and LSAM 20, Chaniotis) II 3. this is the first attestation of the Ionic form of Λαμπραγόρης/Λαμπράγορος; Λαμπραγόρη may be the name of the deceased ('and the brother of Lampragore'), edd.pr. (but L. 7 (εὐεργεσία, τιμή) suggests that the deceased person was a man; see also above, Chaniotis) II 4. τ<ω>δε, Peek; τή<v>δε, Keydell apud Peek; τήδε, edd.pr. ('in this way?') II 5. τέλεσαν, sc. τὸ μνημεῖον, edd.pr.; τέλεσαν (consecrated), sc. Λαμπραγόρη. Peek [which makes better sense, since otherwise βωμῷ καὶ θύματι καὶ λιβανωτῶι are hard to explain, the text refers to the establishment of a hero cult (accepting τ<ω>δε for L. 4) through the erection of an altar, the offering of a sacrifice, and the burning of incense; 'they consecrated him by means of an altar and a sacrificial offering and incense', Chaniotis] II 6. σέλας Ἡραίου = fire (cf. Pindar, *Pyth.* 3.39/40), edd.pr.

896. Oine. Funerary epigram, 1st cent. A.D. Right part of a pedimental stele; found reused in an old house at Kampos. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I. Icaria* 46/47 no. 18 (ph.). Republished in *IG XII.6* 1246.

- | | | |
|---|---|---|
| 4 | Ἀρχίτας
Ἐπαμεινόνος·
χρηστέ,
χαίρει
vacat | [Πό]τνια Φερσ[ε]φ[ι]Ε[ι] <όν>η καὶ
[πα]ντρόφε Γαῖα καὶ Ἑρμῆ,
vacat
[πέ]μποιτε Ἀρχίταν
[χ]ῶρον ἐς εὐσεβέων |
|---|---|---|

5.8. Edd.pr. assume that the epigram consists of four verses and present the following text:

- 1-...-...- πότνια ΦΕΡ[Σ] [ΦΕΙΟΝΗ καὶ
2-...-...- παντρώφε Γαῖα καὶ Ἑρμῆ
3-...-...- πέμποιτε Ἀρχίταν
8 1-...-...- χῶρον ἐς εὐσεβέων
(But as K.Hallot pointed out (apud edd.pr.), a verse cannot end with καὶ (L. 1), as we may judge from parallels (e.g., *GV* 48 LL 7/8 ὦ Μοῖρας ἀνθρώποι ἀνανκαστήρες ἀνταρκοί, ἰ δὲν-δ' ἱερὸν πέμψαι' εἰς θυμὸν

εὐσεβέων]. 258 LL 2/3. τόν, ὦ Μοῖρας κλυτὴ κοῦρε Ἑρμῆ. πένθοις χώρον ἐπ' εὐσεβέων, 752 L. 8 ὦ δαίμον, πέμψαι[ς] εἰς δόμον εὐσεβέων; 842 LL 5/6: ὅλα τὸν ἄνθρ. ἰ Φερσφόνη, στείλεις χώρον ἐς εὐσεβέων; 1249 LL 9/10: Ἑρμῆ Μοιάδος υἱε, ἄγ' εὐσεβέων ἐπὶ χώρον ἰάνδρα τὸν ἐν θήρῃς γ' ἄντ' ἀκμυρ]-στότατον; cf. 1294 LL 5/6; 1594 L. 1/2) show that the combination deity/deities + name/attribute of the deceased + πέμποις/πέμποιτε χώρον ἐς/ἐπ' εὐσεβέων et sim. is complete, if one can judge from the remains of the pediment (ph.), only a small part of the stele has been broken off (or damaged) on the left, the epigram consists of a rather clumsy elegiac distich:

[Πό]τνια Φερσ[ε]φ<όν>η καὶ ἰ [πα]ντρώφε Γαῖα καὶ Ἑρμῆ,
[πέ]μποιτε Ἀρχίταν ἰ [χ]ῶρον ἐς εὐσεβέων

The mason has clearly separated the two verses with a vacat. Chaniotis II 5 ΦΕΡΣ[Σ] ΦΕΙΟΝΗ, lapia, mtn, restored by K.Hallot (apud edd.pr.), who suggests that the mason erroneously wrote Φερσφείονη for Φερσφονείη (Φερσ[ε]φ[ι]Ε[ι] <όν>η for metrical reasons, Chaniotis)

897. Oine. Funerary epigram for a man of learning, 3rd/4th cent. A.D. Marble block (from a statue base) damaged on top; of unknown provenance, now in the museum at Kampos. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I. Icaria* 52-54 no. 26 (ph.). Republished in *IG XII.6* 1259.

- 1-...-...-]ΗΠ[...-...-]
1-...-...-]ΑΑΜ[...-...-]
1-...-...-]Υ[...-...-]ΝΗΝ[...-...-]
4 εἶμα δὲ οἱ κέχυται περὶ γούνατα καὶ χερεῖ λατῇ
βιβλίον ὡς ἐτύμως δεικνύμενος κατέχει·
ὄντως ἔστι λέγοντος ἀκούειν, ὡς εἴ γ' ἐν' αὐδῇ
ἡδύνατ' ἐκπροχέειν ἢ λίθος ἢ Πάρις

The base supported the statue of a seated man with a himation covering his knees (L. 4) and holding a book with his left hand (LL 4/5); if the Parian marble could speak, one could hear the man reading (LL 6/7), edd.pr. [cf. Posidippus' epigram on Philotas of Kos (fr. 63 L. 7 ed Austin-Bastianini) αὐδῇσ' ὀντι δ' ὅκουεν, Chaniotis]

898-905. Oine. Christian inscriptions, 5th/6th cent. A.D. Marble plaques, blocks, and stelai associated with an early Byzantine basilica, probably originally dedicated to Mary, at the site where a church of St. Eirene was built in the 9th/10th cent. Edd.pr. A.P.Matthaiou - G.K.Papadopoulos, *I. Icaria* 58-71 nos. 29-36 (ph.), who profited from remarks by D.Feissel and copies made by L.Büchner (1900) and A.Rehm (1924). Edd.pr. discuss the language of these texts, which has great similarities with modern Greek. Republished in *IG XII.6* 1263-1268 and 1273. Cf. D.Feissel, *BE* (2004) no. 520.

898: 65-67 no. 32 = *IG XII.6* 1266. Regulation concerning the payment of fines, 5th/6th cent. A.D. Middle part of a marble plaque reused in a modern house at Kampos: [...-] ἰ ὦ οἰκονόμος κα[ῖ] ἰ ὁ ἐκλισιέδικος καὶ ἰ οἱ σαλτάριοι

ἡγεβουσιν προσμία, ἵνα ἢ οἱ λυποὶ φόβον ἔχουσιν ἀρχαῖς | καὶ ἐξουσίαις | ὑποτασσ<ο>σαίθε

1. sc. οἱ 2. sc. ἐκκλησιᾶς, the legal representative of the church, edd.pr. 11 3. the σαλτάριοι (saltarii) were guards of the wooded mountainous areas, edd.pr. 11 5. sc. λυποὶ 11 6-9. cf. Paul, *Tu* 3.1, edd.pr. 11 8-9. ΥΠΟΤΑΞΕΣ, *lapis*; sc. ὑποτάσσασθαι.

899:

59/60 no. 30 = IG XII.6.1264. Quotation from a sermon, 5th/6th cent. A.D. Two joining marble plaques (or fragments of a plaque). Fr. b (right part): E.I. Stamatidis, *Ἱκαριακά* (Samos 1893) 22. D. Feissel observed that fr. b and fr. a, an ineditum (left part), belong together: Πάλιν εἰ Ἐρ[ω]δῆας μένετε, | πάλιν ὀρ[χ]ήτε, ἄρα μὴ μάλτε τὴν Εἰε[ξ]άβελ, τὴν τῶν | προφητῶν | φονεύτριαν

Read: πάλιν ἡ Ἡρωδίας μαίνεται, πάλιν ἀρχεῖται, ἄρα μὴ μάλτε τὴν Ἐξάβελ, τὴν τῶν προφητῶν φονεύτριαν, cf. Joh. Chrys., *PG* 59.485/486 and 55.616, Greg. Naz., *PG* 36.260 B, Feissel [on the nature of the text cf. the next lemma, Chaniotis].

900:

69-71 no. 35 = IG XII.6.1268. Biblical quotations, 5th/6th cent. A.D. Left part of a marble base (cf. our lemma no. 894); reused in the early Byzantine period.

Μνησθήσομαι ----- |
ἀπὸ ἀρχῆς δη[-----] |
ἀμαρτή τῇ α[-----] δι' αὐ[-----] |
4 τὴν ἀποθνή[σκομεν] |
πάντες· |
κὲ ἐπικαλ[έσσομαι ? -] |
κος· μέλη γάρ ἀποστά[-----]

8 ζῆ ἀπὸ χηλ[έων γυναι]-
κὸς πόρνης, [ἢ πρὸς καιρὸν]
γλυκάνη σ[ὸν φάρυγγα]
ὑστερον [μέντοι]
12 π<ηκρ>ὸς [ἐρον χολῆς]
εὐρήσ[εις]

D. Feissel (apud edd.pr.) observed that the Biblical quotations in LL 3-5 and 7-13 are found in Anas. Sin., *PG* 89.628 A-B, 'cet extrait paraît sorti d'un florilège sur les "mauvaises femmes"', D. Feissel, *BE* (2004) no. 520 [perhaps a sermon (L. 1: μνησθήσομαι); cf. LL 6/7] with Biblical quotations, (Chaniotis) 11 2-3 ἀπὸ ἀρχῆς δη[α γυναικὸς ἢ] | ἀμαρτή[ΤΗ]α, Feissel, δη[μιοσυγίας] οὐ δη[μιοσυγίας]· ἢ ἀληθινῶς?, edd.pr. 11 3-5 cf. *Sophia Sirach* 25.24 ἀπὸ γυναικὸς ἀρχῆς ἀμαρτίας, καὶ δι' αὐτὴν ἀποθνήσκοντες πάντες, edd.pr. 11 6. κὲ = καὶ οἱ Κύριος ἐπικαλ[έσσομαι]?, edd.pr. [rather καὶ ἐπικαλέσσομαι (cf. L. 1), Chaniotis] 11 6-7 [γυναικὸς]?, edd.pr. 11 7-11 Prov. 5.3-4, edd.pr. 11 7-8. sc. μέλη, ἀποστάζει, χειλέων 11 10. sc. γλυκάνη, edd.pr.; or γλυκάνη, J. Curiel apud edd.pr. 11 12. ΠΗΚΟΤ, *lapis*; sc. πικρὸς [ἐρον], edd.pr.

901:

71 no. 36 = IG XII.6.1274. Psalm quotation, 5th/6th cent. A.D. Marble block reused in the church of St. Eirene: † Εὐξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν

Quotation of Ps. 75.12, edd.pr.

902:

69 no. 34 = IG XII.6.1273. Psalm quotation, 5th/6th cent. A.D. Marble block reused in a modern house: Ἀγαθὸν ἐλπίζειν | ἐπὶ Κύριον εἰ ἐλπίζειν | ἐπὶ ἄρχοντας

A quotation of Ps. 117.9, edd.pr. 11 1-2. ἐλπίζειν = ἐλπίζειν 11 2. *KN*, *lapis*; εἰ = ἡ

903:

58/59 no. 29 = IG XII.6.1263. Proverbial phrase discriminating against the Jews, 5th/6th cent. A.D. Marble block. Cf. D. Feissel, *BE* (2004) no. 520 ('maxime'). Republished by W. Ameling, *IJO* 11 51/52 no. 5a (German translation): 'der Text scheint vom Duktus der einem Sprichwort ähnlich': Ἀμήχανος τρόπος ὅτι ποτὲ ἀλλήθια ἀκούεις ἀπὸ Ἱκαρίων | Ἰουδαίων

1-2. 'Il n'y a pas moyen que tu entendes jamais la vérité des juifs d'Ikaria', F. (or [Ἱκαρίων] Ἰουδαίων (for Ἱκάριον, Ἰουδαίων), Chaniotis) 11 2 ἀκούεις = ἀκούεις 11 3 after the ethnic Ἱκαρίων had been erased, the ethnic of the Jews (Ἰουδαίων = Ἰουδαίων) was added in larger letters, edd.pr.; 'je ne crois pas que le mot Ἱκαρίων ait été ajouté après le martelage', F.

904:

61-65 no. 31 = IG XII.6.1265. Oracle concerning the foundation of a church of Mary (A) and invocation of the archangel and Mary (B), 5th/6th cent. A.D. Two fragments of a marble plaque, first inscribed on the main face (A), later on one of the narrow sides (B). Fr. a: Known from copies made by L. Burchner and A. Rehm, who saw it in a private collection; according to Burchner the stone had been brought from Fanari (Istanbul); now lost. Fr. b: Seen by Burchner in a private house in Kampos. Frs. a+b joined by G.K. Papadopoulos. Cf. D. Feissel, *BE* (2004) no. 520.

A:

a

b

Προφητεύοντας [...] | ἢ ἀπολ[α---]ς τινάς· τίνας ἔσ-
τε δόμοι οὗτοι· ἢ πάλιν τίν[---] ἔσ[---]τε; χρησμός ἐδό-
θη· ἐγὼ <δ> ἐπυθμεύω, ὅσα μὲν πρὸς ἀρετὴν κόσμου ὥρῳρεν

4

ποῖτε, τρισένα μόνον ὑψιμεθίσοντα Θεῶν, οὐ λόγος
ἄφ[θ]ειτο<ς> ἐν ἀδαῇ ἐν[κυσ] ἔσ[---]τε, ὅσπερ γὰρ
[πυ]ριφόρα<ν> τῶς<ν> μέσ[---]ον δι[α]δραμῇ κόσ-
[μου]ν ἅπαντα ζογρίσας [προσά]ξι δόρον τῷ πατρὶ

8

[αὐτῆς ἔσ[---]τε δόμος· Μαρία δὲ τούνημα αὐτῆς

B:

[---]σι καὶ μὰ τὸν Ἀρχάγγελον καὶ τ[---]
[---] ἀγαθὴ ἡμῶν βασιλίσ, καὶ δέσποινά

A. This is the first epigraphic attestation of a Pythian oracle quoted by Christian authors after the mid-5th cent. and referring to the conversion of ancient temples, that of Rhea in Kyzikos and that of Athena in Athens, into churches of Mary. The closest version is that of Joh. Malalas, *Chronoge.* 4.8 ed. I. Thurn (177 ed. Dind.): ὅσα μὲν πρὸς ἀρετὴν καὶ κόσμον ὥρῳρε ποιεῖται· ἐγὼ δὲ ἐρετρίω τρεῖς

propaganda around 263/2 B.C., when, according to H.'s thesis, Ptolemy II attributed the title Σωτήρ to his father (cf. SEG XLII 745), introduced a new dating era (see our lemma no. 871), and soon afterwards (January 262) organized the great procession in Alexandria. Consequently, all undated inscriptions referring to Ptolemy I as Soter (IG XI.4.1038 = OGIS 67; IG XI.4.1123, SEG XXIV 1174; *I.Milet* 1.3.139; OGIS 16, 19, 25, 55) are later than 263/2 B.C. (21). Part of his argument is the dating to ca. 262 B.C. of the decree of the Nesiotic League declaring its participation in the isolympic Ptolemaicia (47-58 and 168-175). H. points out that there is no firm evidence for the traditional early date (shortly after 280 B.C.). The Ptolemaic officials who are mentioned in this decree, the nauarch Φιλοκλῆς of Sidon and the nesiararch Βάκχων, may be known as donors in Delos in 279 B.C. (IG XI.2.161 B.LL. 12/13 and 60), but this does not exclude the possibility that they were still in office around 262 B.C. (168-175). He does not see a problem in the attestation of another nesiararch (Ἐμμίας) from 267 B.C. onwards and another nauarch (Καλλικράτης) from 268 B.C. onwards; Ptolemy II occasionally appointed more than one person to the office of the dioiketes and the nomarches; conceivably, he could have done the same with νησιάρχαι and ναύαρχοι; the exact date of the service of Ἀπολλόδοτος as nesiararch (traditionally dated to before 279 B.C.; cf. IG XI.2.161 B.LL. 14/15, 44/45; 142 LL. 14/15; 156 A.LL. 6, 31, 161) is not known. The Islanders met in Samos, and not on Delos, because of the insecurity resulting from the Chremonidean War. The Nesiotic decree is very similar in wording to the Amphiktyonic decree that recognized the Πτολεμαίεια as isolympic (*F.Delphes* III.4.357); the latter was issued during the archonship of Πλειστόν in the 260s'. All this leads H. to the conclusion that both the Nesiotic decree and the Amphiktyonic decree were issued before the first celebration of the isolympic Ptolemaicia, which H. dates to January 262 B.C. (R.A.Hazard - M.P.V.FitzGerald, *Journal of the Royal Astronomical Society of Canada* 85 [1991] 6-23). [It is impossible to summarize here H.'s complex, and at times circular, argumentation. His date requires us to accept two extremely improbable scenarios, for which there is absolutely no evidence: first, that Philokles, who had served as a commander of Ptolemy I as early as 308, was still active as an admiral of Ptolemy II forty years later, 16 years after the last dated mention of him (see H. Hauben, *AncSoc* 34 [2004] 38-44); second, that two nesiararchs overlapped after 268 B.C. In addition to this, Ptolemaios served in Delphi either in 262/1 B.C. (SEG XLV 463, pp. 116 and 119) or in 266/5 B.C. (cf. *CIG* IV pp. 26-28 and no. 42); consequently, the Amphiktyonic decree accepting the isolympic Ptolemaicia - according to H.'s speculations the very first celebration of the isolympic festival - was issued either after H.'s postulated celebration of the festival (January 262 B.C.) or long before. The traditional chronology of the Nesiotic decree and the first celebration of the isolympic Ptolemaicia shortly after 280 B.C. makes more sense, Chaniotis.]

LEMNOS

908. **Hephaisteia. Land use.** D.Marchiandi, ASAA 80 (2002) 488-537, studies the organization and economic exploitation of the territory of Hephaisteia, observing a great similarity with land use in Attica (cf. our lemma no. 177). She adduces the evidence provided by horoi from Athens (*Agora* XIX P4) and Hephaisteia (IG XII.8.19; SEG XLV 1187), from

epitaphs (IG XII.8.30, 31 [= IG II² 11946] and 33; G.Susini, ASAA 14-16 [1952-54] 322-325 no. 4: Βενδιδόρα Μητροφάνου Γεργισίου), and from funerary periboloi.

909. **Hephaisteia. Graffito, Hellenistic period.** Fragment of a lid inscribed after firing; found at Loutra. Ed.pr. V.Consoli, ASAA 81 (2003) [2005] 1034/1035 (ph.): ἐπὶ οὐ

910. **Lemnos. Inscribed sling bullets, 3rd cent. B.C. (?)**. Lead sling bullets; unpublished. Mentioned by E.Varoucha-Christodouloupoulou, *AEph* (1953/54) [1961] 333 note 4, based on information provided by S.Charitonides and C.Doumas. Cf. our lemma no. 840 and 2102: Διονυσίου

IKOS

911. **Ikos. Amphora stamps, Classical/Hellenistic period.** A.Doulgeri-Intzesiloglou et alii, *AD* 54 B1 (1999) [2005] 407 (ph.), report the discovery of stamped amphora handles in a pottery workshop at Tsoukalia Alonnisou; the stamps bear the ethnic Ἰκίον.

SAMOTHRAKE

912. **Samothrake. Architecture.** K.Martin, in *AMS* 545 (Bonn 2003) 138-144 (ph.), compares the 'Rundbau' represented on the stelai IG XII.8.189, 190-192, and 198 with a similar image on Kyzikene coins of the Imperial period. IG XII.8.198 records the architect Ἀσκληπιάδης Ἀττάλου, who was sent from Kyzikos to Samothrake. M. wonders whether Asklepiades' father Attalos is to be identified with Ἀττάλος Ἀσκληπιοδώρου, presumably the architect on record in *I.Kyzikos* 100 (Pfuhl-Möbius 1555), which also has a representation of a miniature 'Rundbau'. Attalos may have visited Samothrake, examined the Arsinoetion and subsequently designed a similar building in Kyzikos; his son Asklepiades may have implemented the plan.

912 bis. **Samothrake. The Περαιά.** See our lemma no. 2200.

913. **Samothrake. Honorary decree for Praximenes of Kos, ca. 250-200 B.C.** See our lemma no. 848.

914. Samothrake. Decree of Maroneia. For a decree of Maroneia found in Samothrake, certainly a *piette errante*, see our lemma no. 659.

915. Samothrake. List of theoroi, 1st cent. B.C. IG XII 8 163. S. Aneziri, *Die Vereine* ... (see SEG LI 2279) 395 no. D19, restores in L. 36 τεχνειτῶν τῶν [ἐπὶ Ἰωνίας] ([ἀπὸ Ἰωνίας], IG).

916. Samothrake. Dedication of the Thessalian Koinon, ca. 170-140 B.C. Upper part of a marble block found in the sanctuary of the Great Gods in 1986. Edd. R.L. Pounder - N. Dimitrova, *Hesperia* 72 (2003) 31-39 (ph.), with discussion of the possible historical context of the theoria.

<p>Τὸ κοινὸν Θεσσαλῶν Θεοῖς Μεγάλαις ἐπὶ θεωρῶν vacat Δαμοθοῖνου τοῦ Λεοντομένους Φιλονίκου τοῦ Φιλίππου Φεραιῶν</p>	<p>8 Παμφίλου τοῦ Βαθυκλείους Λυκίσκου τοῦ Βαθυκλείους Λαρισαίων vacat 12 ἐπὶ βασιλέως Νυμφοδώρου τοῦ Θεώνδου</p>
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3. ἐπὶ θεωρῶν = 'represented by the theoroi'; the exact purpose and context of such a theoria remains unclear, but this document allows us to include Pherrai and Larisa (members of the Thessalian koinon) to the cities which sent sacred ambassadors to Samothrake (cf. *Samothrace* 2.1 no. 23, add pr. II 5. Damothoionos may be identified with the strategos of the Thessalian Koinon in 161/60 B.C. (SEG XV 370; XXVIII 505), the son of the strategos Leontomenes, add pr. B. Helly, J. C. Decourt, *BE* (2004) no. 205, regard this identification as uncertain. They also point out that the cult of the Great Gods of Samothrake is attested in Thessaly through a dedication made by a strategos of the Koinon of the Tripolitani of Perthiaibis (G. Lucas, *Les cités antiques de la haute vallée du Titarès* II [von 1997] 84/85 no. 3710-13; the eponymous Nymphodorus may be the son of the eponymous king Theondas [168 B.C., *Lxy* 45.5-6-12).

917. Samothrake. Incertum, late 6th cent. B.C. Fragment of a slab of (Thasian?) marble, exact provenance unknown. Edd. pr. N. Dimitrova - K. Clinton, *Hesperia* 72 (2003) 235-239 (ph. dr.). If the horizontal line between LL. 1 and 2 is a paragraphos, this may be a fragment of a financial document or a record of some sort. The Ionian form confirms the Samian origin of the Greek colonists (add pr. I). Cf. SEG I II 8081. P. Gauthier, *BE* (2005) no. 381, observes that since the exact provenance of the fragment is not known, one should be careful about such conclusions.

[.....]
[.....] καὶ Δο[.....]

[.....]·Ὀνησιμ[.....]

THASOS

918. Thasos. Regulations concerning the upkeep and cleaning of streets, ca. 470-460 B.C. SEG XLII 785; LI 1095*. In a study dedicated to the cleaning of streets in antiquity, C. Saliou, in P. Ballet et alii (edd.), *La ville et ses déchets dans le monde romain: rebuts et recyclages. Actes du Colloque de Poitiers (19-21 septembre 2002)* (Montagnac 2003) 37-49, summarizes the relevant regulations contained in this text (37-39) and collects further epigraphic and literary evidence (inter alia brief references to IG II² 380 and OGIS 483 = G. Klaffenbach, *Die Astynomeninschrift von Pergamon* [Berlin 1954]).

919. Thasos. Honorary inscription for Iulius Valerius Aurelius Herakleion, early 4th cent. A.D. Base found in a late antique building. Mentioned by M. Sgourou, AD 52 B3 (1997) [2003] 831/832 (dr.; ph.; date) [we read the text from the dr., Chaniotis].

· Ἡ πατρίς ·
Ἰ(ούλιον) · Οὐ(αλέριον) · Αὐρήλιον) · Ἡρακλέω-
να, τὸν ἀξιολογώ-
4 τατον · ΕΧΡ · QP ·
τῆς περὶ αὐτὴν
εὐνοίας ἔθηκεν

2-3. Herakleion must be a relative of Αὐρήλιος Ἡρακλεῖων in *Recherches* .. Thasos II 106/107, 5

EUBOIA

920. Eretria. The gymnasium. In her publication of the gymnasium excavated in Eretria, E. Mango, *Eretria XIII. Ausgrabungen und Forschungen. Das Gymnasium* (Montreux 2003), discusses the epigraphic reference to a παραδοποις (IG XII.9.234 L. 44; 27/28) and the presence of inscriptions in the rooms of the gymnasium (102-119; not texts; ph. of IG XII.9.235), and provides a catalogue of inscriptions found in the gymnasium (148-150): IG XII 9.147, 234-237, 239, 253, 281 [cf. SEG LI 1119 bis], 282-284; IG XII Suppl. 554, 625; SEG XXVI 1034/1035, XXIX 813; C. Dunand in *Eretria VI* (Bern 1978) 57 no. 175 (Μίκκο I Ἀγροφώντος Καλυνδία). She mentions two inedita: a text mentioning a γυμνασιαρχος and his son (α υιογυμνασιαρχος?, E15); an honorary decree for a gymnasiarchos that names Κλεονεικος and contains ephebic graffiti (E23; ca. 100 B.C.). M. points out that four

inscriptions which were found in the palaestra did not originally belong to the gymnasium: *IG XII.9.382* and *624*; *SEG XLV 1220/1221*. Cf. the critical remarks of D.Knoepfler, *BE* (2006) no. 214, who points out that *IG XII.9.237* (E21) is from the sanctuary of Artemis in Amarnyctos and comments on *IG XII.9.282* and *IG XII Suppl. 625*. See also our lemmata nos. 922, 927, 929 bis, and 929 ter.

921. Eretria. Law against tyranny and oligarchy, mid-4th cent. B.C. (ca. 340 B.C.). *SEG LI 1105*. P.Gauthier, *BE* (2004) no. 251, summarizes the content of this law. He interprets *φέρω* (B 17) as the equivalent of *εισφέρω* ('propose'; cf. *OGIS 4 b LL. 93-95*; *I Ephesos 1449* = *Syll.* 353 L. 2). In B L. 22 he suggests restoring *[πάντας Ἐρετρι]ᾶς* (cf. B L. 30; *[πολίτας ἑπὶ πάντας]*, *SEG*).

D.Knoepfler, in S.Cataldi (ed.), *Poleis e politeiai. Esperienze politiche, tradizioni letterarie, progetti costituzionali. Atti del Convegno Internazionale di Storia Greca, Torino, 20 maggio-31 maggio 2002* (Alessandria 2004) 403-419, discusses the historical context of this text in the light of Demosthenes' orations from the years ca. 360-336 B.C. that mention tyrants in Eretria (Themison, Ploutarchos, Kleitarchos). Both the law against tyranny and the cult regulation concerning the Artemisia (*IG XII.9.189* = *LSCG 92*) date to the years immediately after the expulsion of Kleitarchos (341 B.C.).

922. Eretria. Honorary decree for Theopompos, ca. 100 B.C. *IG XII.9.284*. D.Knoepfler apud E.Mango, *op.cit.* (cf. our lemma no. 920) 148 nos. E2-5, attributes to this text the following fragments: *IG XII.9.784*; *SEG XXVI 604b* and *606* (cf. *SEG XXIX 813*), and an ineditum *[...|ΟΣ|...|...|ΠΤ|...]*.

923. Eretria. Honorary inscription for Theopompos, ca. 100 B.C. *IG XII.9.236*. D.Knoepfler apud E.Mango, *op.cit.* (cf. our lemma no. 920) 148 nos. E6/7, attributes to this text a small fragment with a laurel wreath and the letters *δῆ[μ]ος*.

924. Eretria. Fragment (agonistic inscription), ca. 100 B.C. Fragment of a stele decorated with two wreaths. Read by D.Knoepfler apud E.Mango, *op.cit.* (cf. our lemma no. 920) 150 no. E22. *Θεαγένης Π[ε]...*

925. Eretria. Fragment, 4th cent. B.C. Limestone block found reused in the gymnasium. Mentioned by E.Mango, *op.cit.* (cf. our lemma no. 920) 149 no. E16 (ph.): *[...|KETAHΣ*

926. Eretria. Graffiti of ephebes, ca. 100 B.C. *IG XII.9.147*. D.Knoepfler apud E.Mango, *op.cit.* (cf. our lemma no. 920) 149 nos. E9/10, attributes to this group of ephebic inscriptions

the fragments *SEG XXVII 603* and *605*. Further fragments are the following texts: V.Petrakos, *AD 23 A* (1963) 101 no. 4 (*[...|ν Ἐρμεῖ]*); P.Themelis, *PAAH* (1975) 41/42 (*[γυμνα]σιαρχ[...]*).

927. Eretria. Epitaph of Oropo, 3rd cent. B.C. Fragment of a marble pedimental stele found reused in the gymnasium. Mentioned in *SEG L 877* and by E.Mango, *op.cit.* (cf. our lemma no. 920) 150 no. E25 (*Ἐρωπ[...]* | *[...|Θω[...]*). D.Knoepfler, *BE* (2006) no. 214, recognizes a name composed with *Ἐρωπό-* (cf. *SEG L 871*) and suggests the following restoration: *Ἐρωπ[ω] | [Πύ]θω[νος]*.

928. Eretria. Inscribed sling bullets, ca. 200 B.C. Nine lead sling bullets found in a house (Maison IV) in the western part of the city; the house was probably destroyed during the sack of Eretria in 198 B.C.; six of the bullets were found exactly as they had left the mould, still forming a cluster and still attached to the central channel; all bear the same inscription. Mentioned in *SEG XXXIX 942*. Edd.pr. C.Brélaz - P.Ducrey, *AK 46* (2003) 99-115 (ph.), discuss the production and use of sling bullets in ancient warfare. On 101-103, they provide a list of moulds for sling bullets and of bullets still attached to the central channel: *SEG XXVIII 1303*; *XXXI 267(4)*, 1603; our lemmata nos. 615 and 2102: *Ἀγροίτα*

Agroitas may have been the commander of the Macedonian garrison; the bullets may be associated with the siege of 198 B.C., edd.pr.

929. Eretria. Amphora stamps. M.Palacyzk - E.Schönenberger, in *Eretria. Ausgrabungen und Forschungen XII* (Lausanne 2003) 165-233 (ph., dr.), present a corpus of 219 amphora stamps found in various locations in 1965-2001. We list the personal names. *Thasos* (nos 1-20): *Ἀπολλόδωρος*, *Ἀρέτων*, *Ἀριστοφάνης*, *Δαμάσσης*, *Διον.*, *Εὐαγόρας*, *Εὐρύαναξ*, *Θεόπομπος*, *Κάδομος*, *Κλεοφάνης*, *Λάβρος*, *Νύμφης*, *Παιστρατος*, *Πολυκράτης*, *Πολύτιμος*, *Πυθίων*, *Φιλιστίδης*. *Rhodes* (nos. 21-45): Eponymous priests: *Ἀντιλέων*, *Ἀστυμήδης*, *Ἐπίχαρμος*, *Θέστωρ*, *Κρατίδας*, *Νικασαγόρας*, *Πολυκλῆς*, *Πρατοφάνης*. Pottery: *Ἀμύντας*, *Ἀντίγονος*, *Ἀπολλώνιος*, *Ἀσκληπιάδης*, *Δαμοσθένης*, *Διονύσιος*, *Εὐφρων*, *Ζήνων*, *Μένων*, *Μίκυθος*, *Πανσανίας*. *Knidos* (nos. 46-162): Magistrates (*δαιμονουργοί*, *φρούραρχοι*, *διοφύλακες*): *Ἀγαθόδωρος*, *Ἀγαθοκλῆς*, *Ἀγίας*, *Ἀμύντας*, *Ἀπολλόδωρος*, *Ἀπολλώνιος*, *Ἀρίσταινος*, *Ἀριστοβούλος*, *Ἀριστοκλῆς*, *Ἀριστοκράτης*, *Ἀριστομήδης*, *Ἀρτέμιων*, *Δαίδαλος*, *Δαμόκριτος*, *Διογένης*, *Διόγνητος*, *Διονύσιος*, *Δίων*, *Δράκων*, *Ἐρατίδας*, *Ἐρμων*, *Εὐθύβουλος*, *Εὐκράτης*, *Εὐπόλεμος*, *Εὐφραγόρας*, *Εὐφρώνων*, *Θεόκριτος*, *Ἰάσων*, *Ἰεροκλῆς*, *Ἰππαρχος*, *Διονυσίου*, *Ἰππόστρατος*, *Καλλιόμαχος*, *Κάλπιππος*, *Κάλλιστος*, *Καρνεάδας*, *Καρνεόδοτος*, *Κλεῦμβροτος*, *Κλεῦπολις*, *Κλέων*, *Κράτερος*, *Κράτης*, *Κυδοκλῆς*, *Λάχης*, *Μελάντας*, *Μένιππος*, *Νικασίβουλος*, *Πισίνος*, *Πολίτας*, *Πολίτης*, *Πολύχαρμος*, *Πονοσυλέτης*, *Στρατοκλῆς*, *Σωσίφρων*, *Φιλόπολις*, *Χρυσίππος*. Pottery: *Ἀγαθίνος*, *Αἰνέας*, *Ἀνάξανδρος*, *Ἀνδροσθένης*, *Ἀντίγονος*, *Ἀπολλων*, *Ἀπολλωνίδης*, *Ἀρίστανδρος*, *Ἀριστοκλῆς*, *Ἀριστομήδης*, *Ἀρχαγόρας*, *Ἄρχις*, *Γοργίας*, *Δαμοκράτης*, *Διονύσιος*, *Διοσκουρίδας*, *Ἐλικών*, *Ἐπίγονος*.

Επιφανής, Επίων, Ἑρμοκράτης, Ἑρμόφαντος, Εὐκράτης, Εὐφραγόρας, Εὐφραντίδας, Εὐφραντινός, Ξηρόδοτος, Ἰνίοχος, Θεόδοτος, Θεουκλῆς, Θράσαν, Ἰσίδωρος, Κύπρος, Μάριον, Μενέστρατος, Μένης, Νικαγόρας, Νικόλαος, Ξενοκλῆς, Ὀλοφέρνης, Πολύνικος, Πτολεμαῖος, Χαρμοκράτης. Chios (nos. 163-186): Potters: Ἑρμῶν, Ἰκέσιος, Μεν. 'Parmeniskos group' (nos. 187-194): Ἀρτεῖ, Ἑρμαῖος, Ἠγησίνοος, Κριτόλαος, Νικοκλῆς, Νικοστράτος. Kos (nos. 195-197): Potters: Βότρυς, Ὀνήσιμος. Sinope (no. 201): ἀστυνόμος Ποσειδάνου. Potter: Θουαῖας. Undetermined (nos. 202-214): Ἀριστάδικος, Διόδωρος, Εὐθυκλῆς, Εὐκράτης. There are also stamps from Eretria (198: ἐξ Ἑρετρίας), Ikos (199: Ἰκίων), and Paros (200: Πάριον).

929 bis. Eretria. Panathenaic amphora, 312/11 B.C. Fragment of a Panathenaic amphora found in 1895. G.von Brauschitz, *Die Panathenäischen Preisamphoren* (1910) no. 108; M.Bentz, *Panathenäische Preisamphoren* (Basel 1998) 180 no. 4.129. Republished by E.Mango, *op.cit.* (cf. our lemma no. 920) 151 no. K64,7: [ἀρχαί]ν Πολέμων

929 ter. Eretria. Inscribed tiles, 4th-2nd cent. B.C. Stamped clay tiles found in the Hellenistic gymnasium. Ed.pr. E.Mango, *op.cit.* (cf. our lemma no. 920) 138-147: 1) δη[μοσιος] (138 A2; ca. 300 B.C.); 2) Ἑρετ[ριέων] (139 A17; 4th cent. B.C.); 3) δη[μόσιος] | Ἑρετ[ριέων] (139 no. A24 = IG XII.9.891(4); late 4th cent. B.C.?); 4) Ἑρετ[ριέων] (140 A25; 4th cent. B.C.); 5) Ἑρετ[ριέων] (142 A53; ca. 150-100 B.C.); 6) Ἑρετ[ριέων] (143 A61; undated); 7) δη[μόσιος] | Ἑρετ[ριέων] (143 A68; 2nd cent. B.C.); 8) Ἑρετ[ριέων] | δη[μόσιος] (147 A119; undated; found in the palaistra, but originally not from the gymnasium).

930. Histiaia (area of: Neos Pyrgos). Dedication of Kylon, early 6th cent. B.C. SEG XLVII 1369; XLIX 1203. E.Sapouna-Sakellari sent us a dr. of this inscription. The correct text of this inscription is the one given in SEG XLVII 1369 (Κυλίων ἀνέθεκεν), and not the one reported in AD 50 B1 (1995) 316 (SEG XLIX 1203).

931. Oreoi. Epitaph of Ploutarche, 4th/3rd cent. B.C. Stele found at Kolona. Mentioned by S.Katakis, AD 54 B1 (1999) [2005] 347, who gives the name of the deceased woman: Πλουτάρχης Φιλαξενί<δ>ου

ΦΙΛΑΞΕΝΙΑΟΥ, lapis.

CRETE

932. Crete. Asyilia grants for Teos. K.Kvist, *C&M* 54 (2003) 185-222, discusses in detail the two sets of Cretan grants of asyilia to Teos (Rigsby, *Asyilia* nos. 136-152, 154-157, 159-161; ca. 204 and ca. 170-150 B.C.; on 218-222, a useful list of all the Cretan grants of asyilia), interpreting these inscriptions in three levels: first, at a ceremonial level as a request for territorial asyilia; second, designed to meet an immediate need for security from Cretan attacks (cf. our lemma no. 2157); and third, as intended to further the long-term objective of improving relations between Teos and the Cretan cities. With the second grant of asyilia, the Cretans gave up 'old hunting grounds' but gained new ones as allies of the Teians. [K. overlooks an essential aspect of the second embassy to Crete: the Cretans had never inscribed the first grant of asyilia (e.g., Rigsby, *Asyilia* no. 159 LL. 16-18: παρεκάλεον δὲ αὐτὸ καὶ ἀναγράφαι τὸ πρότερον δοθέν ὑμῖν δόγμα περὶ τῆς ἀσυλίας), in the same way as they probably never inscribed the second grant either - or any other grant of asyilia for that matter; although we know of 43 such decrees (from copies found at Teos and Mylasa), only two texts have ever been found on Crete (*I.Cret.* LXVII E and H.III.16). Her translation of the formula ἀναγκαζόντων ἀποδομέν τὸν ἔχοντα ('can force us to give up the goods') is wrong ('shall oblige those who possess the goods to return them'); see also our lemma no. 1336 bis. Chaniotis.]

933. Crete. Language and script. F.Ghinatti, *MEP* 6 (2001) [2002] 35-142, presents a detailed study of the development of the alphabet on Crete from the 6th to the 2nd cent. B.C., connecting it with the peculiarities of the Cretan dialect(s) and with the gradual introduction of the koine; he discusses inter alia the diffusion of the Ionic alphabet (36-53), the various representations of -ου (53-66), the use of iota adscriptum and subscriptum (66-78), the evolution of the forms of sigma (79-88) and alpha (88-102), late letterforms (108-116), and the dedicatory formulas (102-108: ἀρά, εὐξάμενος, εὐχή, εὐχῆς χάριν, κατ' ὄναρ, χαριστεῖον, χαριστήμα, χαριστήμα, χαριστή(ι)ον, χαριστήριον, and their various combinations). On 128-142 photos of *I.Cret.* II.iv.2; II.iii.5, 23; II.v.3; II.viii.11; II.ix.1, 29; II.xi.5; II.xxiv.6/7; II.xxvi.8; III.iv.12; III.v.27; IV 20, 343.

933 bis. Crete. Political institutions: iteration. S.Link, *Dike* 6 (2001) 139-149, discusses the regulation concerning iteration in office (*I.Cret.* IV 14 g-p; Meiggs-Lewis, *GHP* 2) and plausibly argues that the relevant restrictions had existed before the introduction of rotation of tribes (πυλά, σταπτός) in office holding; these regulation aimed at preventing the monopolization of power by a few families.

934. Crete. Treaties of alliance: division of booty. After discussing previous interpretations of the passages concerning the division of booty in the treaties of alliance between Hierapytna and Priamos (*I.Cret.* III.iii.4 = Chaniotis, *Verträge* no. 28) and between Gortyn and an anonymous polis (*I.Cret.* IV 180 = Chaniotis, *Verträge* no. 46), F.J.Fernández

Mieto, in *Symposion 1999* 355-370, critically examines the possibility of private military enterprises (ιδίαι). For *I.Cret.* III.III.4 LL. 53-58 he proposes the following translation: 'y si los dioses quieren que tomemos algún bien del enemigo, sea en provecho público, mientras estamos en campaña (κοινῶν ἐξοδοῦσαντες), sea en interés privado algunas personas de ambas ciudades (ἢ ἰδίαι τινές παρ' ἐκατέρων)...' [cf. *SEG XLIX* 1252, Chaniotis]. As regards the treaty between Gortyn and an anonymous city, he interprets τέλη as military units (368: 'contingente de tropas') [which is in theory possible, but clearly contradicted by the meaning of τέλος in Cretan treaties ('tax, duty, customs'); see the index in Chaniotis, *Verträge*, Chaniotis].

935. Apta. Epitaph of Philotera, Aristodama, and Selena, Hellenistic period. Limestone stela decorated with a series of corns on top; found in the west cemetery of Apta. Ed. pr. V. Niniou-Kindeli, *AD 52 B3* (1997) [2003] 1019: Φιλωτέρα, Ἀριστοδάμα, Ἰσέλεια Ἰσατοῦρα

[One cannot exclude the reading Φιλωτέρα Ἀριστοδάμα, Ἀριστοδάμα being the genitive of Ἀριστοδάμας (cf. *LOPN* I, s.v.), not attested in Crete, Chaniotis].

936. Axos. Funerary epigram of Aratios, 1st cent. B.C. *I.Cret.* II.v.49. M.Bile, in *L'épigramme* 128-130, reprints the text (French translation) and discusses the designation Ἀγεσίλας for Hades (L. 4) and the various forms of Persephone's name (here Φερσεφόνα).

937. Dreros. Decree concerning iteration in office, late 7th cent. B.C. Meiggs-Lewis, *GHF* 2, Koerner, *Gesetzestexte* 90; *Nomima* 81 (*SEG XXVII* 620). B. Forsman, in M. Fritz - S. Zeitfelder (edd.), *Novalis Indogermanica. Festschrift für Günter Neumann zum 80. Geburtstag* (Graz 2002) 157-168, reprints the text (161; German translation) and interprets the form ὁμοῖται (L. 4: ὁμοῖται δὲ κόσμος κοὶ δάμοιοι κοὶ ἴκατοι οἱ τὰς πόλεις) not as nominative plural of ὁμοῖτης, but as third person indicative future (ὁμοῖται = ὁμῶνται, ὁμοῦνται; 'they shall take an oath'). He also explains the phrase θιός· ὃ λῶιον (L. 1) as a benediction ('Segensformel': 'Gott! Was besser ist!'). In the phrase ὅπῃ δικάσσει ἀφτόν ὅπῃθεν διπλεῖ (L. 2, 'von dem Maß aus gerechnet, wie er Strafen verhängt hat, doppelt so viel'), the adverb ὅπῃ was used instead of ὅσον because the penalties to which it refers are of different kinds.

938. Gortyn. Inscriptions. *SEG LI* 1134. Continuing the discussion of letters written by F. Halherr and L. Pernier in 1914 concerning the presence of Archaic inscriptions inside the circular wall that makes up the 'Law Code', V. La Rosa, *Creta Antica* 3 (2002) 275-277, points out that other letters show that these inscriptions (*I.Cret.* IV 36, 73, 146/147, 152) were recovered in 1922 through the dismantling of the wall. *I.Cret.* IV 76 and 144 were found between 1925-27. The possibility of inscribed blocks remaining inside the wall cannot be excluded.

939. Gortyn. Institutions: κόσμος and σταπτός. The question of whether the Gortynian κόσμοι were involved in lawsuits during their term in office is discussed by A. Maffi, in *Symposion 1999* 37-56, who argues that 'il kosmos era legitimato ad agire in giudizio offese'. See our lemmata nos. 940 bis and 941.

K.R. Kristensen, *C&M* 53 (2002) 65-75, confirms the communis opinio that the term σταπτός (*I.Cret.* IV 72 col. V LL. 516; IV 80; cf. *I.Cret.* I.XVIII.11; cf. σταπαγέτας in *I.Cret.* IV 80) designates the male members of the tribe (φυλὰ) (see more recently S. Link, *Das griechische Kreta* (Stuttgart 1994) 103 (the warriors of a tribe); cf. A. Mandakli, *Κοινωνία καὶ οἰκονομία στήν Κρήτη κατά τὴν ἀρχαϊκὴ καὶ τὴν κλασσικὴ ἐποχὴ* (Herakleion 2004) 38, Chaniotis]. In a discussion of the names of Cretan tribes, she correctly interprets Ἀρχεῖα as the name of the tribe, but wrongly speculates that this tribal name is in the singular because 'the implicit word is starios and not pula' (67/68 note 9). [Ἀρχεῖα is not the only Cretan tribe in the singular (e.g., Καμπίς in Hierapytna: *I.Cret.* III.I.1, Φαρκυπίς in Praesos: *I.Cret.* III.vi.8) and it cannot possibly refer to starios since it is feminine. For a discussion of this tribe see *SEG XXXVIII* 894, XI.III.604, and our lemma no. 942, Chaniotis.] Because of the lack of evidence for the names of Dorian tribes prior to the Hellenistic period, K. suspects that the use of Dorian nomenclature was the result of a conscious choice during the Hellenistic period in order to invent or revive ties with Sparta (70). [The fact that there is not a single city with all three Dorian tribes and that most tribal names are not the Dorian ones excludes a late artificial renaming of the tribes; see our lemma no. 941, Chaniotis].

940. Gortyn. Law: Asylum of slaves. A. Maffi, in M. Dreher (ed.), *Das antike Asyl. Kulturelle Grundlagen, rechtliche Ausgestaltung und politische Funktion* (Cologne-Weimar-Vienna 2003) 15-36, comments on the early Gortynian laws which refer to slaves seeking asylum in temples (*I.Cret.* IV 41 LL. 6-17; 47 LL. 31-33; 72 col. I LL. 39-46). He observes that this phenomenon was widespread, but the relevant regulations are primarily concerned with free individuals with a claim to the slave than with the legal status of the suppliant slave. See also our lemma no. 940 bis.

940 bis. Gortyn. Law, 5th cent. B.C. *I.Cret.* IV 41 (Koerner, *Gesetzestexte* no. 127; *Nomima* II 65); *SEG* L 899. In a study of the legal right of the κόσμος to become involved in lawsuits concerning his person and his property during his term in office, A. Maffi, *art.cit.* (cf. our lemma no. 939) 41-55, discusses in detail the clause referring to the slave of a kosmos (col. IV LL. 6-16; Italian translation; cf. col. II/II), arguing that this clause refers to a slave who has suffered bad treatment (ἐπιδομέως) and has sought asylum in a temple (ναεῶων). [But does the term ναεῶοντα (literally, 'to be in a temple') really refer to slaves who sought asylum in a temple? Why did the lawgiver not use the appropriate term (ἐκτεῶον, ἐκτεῶς)? The term may refer to a disputed slave who was 'deposited' in a temple for the duration of a dispute (cf. ναῶν in *I.Cret.* I XIX.1 L. 24, 'bring to a temple'), for a different interpretation of ἐπιδομέως see *SEG* L 899, Chaniotis.] See also our lemma no. 941.

941. Gortyn. The 'Law Code', mid-5th cent. B.C. *I.Cret.* IV 72; SEG LII 858*. K.R. Kristensen, *C&M* 53 (2002) 75-80, tries to make sense of the passages concerning the marriage of an heiress with a man from her tribe (τὰς πυλᾶς; col. VIII LL. 20-27, 30-33; cf. VII LL. 40-VIII L. 12; VIII LL. 47-52). She argues that the tribe offered a more suitable selection of potential bridegrooms than either the entire population of Gortyn or a smaller group (ἐταίρεια, ἀνδρεῖον); the tribe also included the ἀπόδρομοι. [For the possibility that the tribes played a part in inheritance and marriage because they were territorial units with military obligations, see A. Chaniotis, in E. Greco - M. Lombardo (edd.), *La Grande Iscrizione di Gortyna. Centoventi anni dopo la scoperta* (Athens 2005) 181-183, Chaniotis.] K. assumes that the tribe in question was that of the heiress' maternal relatives (78/79). [But the expression ἐνυέθο τὰς πυλᾶς means 'she shall marry someone from her tribe,' and this can only be the paternal tribe, Chaniotis.]

In a study of the legal right of the Gortynian κόσμος to be engaged in lawsuits during his term in office, A. Maffi, *art. cit.* (cf. our lemma no. 939) 37-41, discusses col. I LL. 51-55, favouring the interpretation of ἔ κοσμίοντος ἕλλος as referring to a representative of a kosmos (and not to a slave of a kosmos) [but an analogous clause in *I.Cret.* IV 41 col. IV LL. 10-12 (cf. our lemma no. 940 bis) refers to a slave of the kosmos; Maffi's view is rejected by G. Thür, in *Symposium* 1999 89 with note 110, Chaniotis]. G. Thür, in *Symposium* 1999 83-96, discusses col. I LL. 2-55, arguing that disputes over a slave (and other property) were not directly the subject of lawsuits. The legal procedure was introduced through a formal act of violence, i.e., through the seizure of the disputed slave (ἔγειν). This seizure led to a lawsuit concerning the fine, during which the question of the property rights was cleared.

942. Gortyn. Treaty of alliance between Gortyn, Hierapytna, and Priansos, late 3rd cent. B.C. (ca. 205-200 B.C.). Two joining fragments of a poros block, probably part of a cippus in the form of a stele consisting of four or five similar blocks; found reused in an early Christian basilica in Metropolis in 1992. Ed. pr. C. Kritzas, in *Epigraphica -- Guarducci* 107-125 (ph.; Italian translation), with detailed commentary on the clauses which have close parallels in other Cretan treaties. The text of this treaty was already known from a second fragmentary copy in Venice, originally from Hierapytna, which now can be better restored (see our lemma no. 947). The two copies differ in a few details (ed. pr.: L. 3: ἐν δὲ (ἐν δ', Venice); L. 7: Πριανσιεύειν (Πριανσιεύειν, Venice); L. 14: Ἱεραπυτνίους (Ἱεραπυτνίους, Venice); LL. 21-24 (omitted from the copy in Venice) [there were probably also differences in the invocation in L. 1 and in L. 10; see our lemma no. 947 app. ex. ad LL. 1 and 8/9, Chaniotis]. The dialect (e.g., L. 2: κορμιόντων, L. 17: ἀφαίλησθῆναι) shows that the text was composed in Gortyn (ed. pr.). The most important information provided by the new text is that Gortyn delimited and guaranteed the territory of Priansos, probably after a war between Gortyn and Priansos or Hierapytna and Priansos (LL. 15-21; ed. pr.).

[Αγαθαί] θῶραι καὶ ἐπ' ἰ σωτηρία· Ἰόρτυνι μὲν ἐπὶ τῶν
[-----] κορμιόντων τῶν σὺν .. ἀνδρῶν τοῖ [-----] ω-
[νύμω, ἐν] δὲ Ἱεραπύτναι ἐπὶ τὰς Ἀρχαίας τῶν σ[ύν]
4 [-----] τῶν Μέντορος κορμιόντων, ἐμ Πριανσιῶ δ' ἐπὶ [

(τῶν ..) σικαρτιδᾶν κορμιόντων τῶν σὺν <A>ισίμ[ωι]
{τῶν} Ἀβρακος· τάδε ὤμισαν οἱ Γορτύνιοι καὶ οἱ Ἱε-
[ρα]πύτνιοι τοῖς Πριανσιεύει καὶ οἱ Πριανσιέες
8 [τ]οῖς Γορτύνιοις καὶ τοῖς Ἱεραπυτνίοις· συμμ[α]-
[χ]ησὴν ἀλλήλοις τὸν ἅπαντα χρόνον ἀπλό-
[ω]ς καὶ ἀδύλως καὶ ἐψηθῆαι τοῖς Γορτύνιοις vacat
[το]ύς Πριανσιέας καὶ πολέμω καὶ ἰρηνᾷς ὅπῃ κα παρ-
12 [κα]λῶνται καὶ πολεμῶσιν ἀπὸ χώρας ὧι κα καὶ ὁ Γορ-
[ν]ιος καὶ ὁ Ἱεραπύτνιος· τὸν[ς] δὲ Γορτύνιος καὶ τὸν[ς]
[Ἱ]εραπυτνίος μὴτ' αὐτὸν ἀδικησὴν τὸν Πριανσι-
[έ]αν, μὴτ' ἄλλοις ἐπιτραψῆν· καὶ τὰν χώραν ἂν ὠρί-
16 ξαντο οἱ Γορτύνιοι παρτὶ τὸν Πριανσιέας μὴτ' αὐ-
τοῖ ἀφαίλησθ<θ>θαι, μὴτ' ἄλλοις ἐπιτραψῆν· αἱ δὲ
τίς κα ἀφαίληται ἢ πολεμῇ [ἢ] τοῖς Πριανσιεύει, βοαθησίον-
[τι] οἱ τε Γορτύνιοι καὶ Ἱερα[πύτν]ιοι [ἢ] τοῖς Πριανσιεύει ἀ[δύ]-
20 [λω]ς καὶ ἀπροφασίστως [καὶ] κατὰ γὰρ καὶ κατὰ θά[λαθ]-
[θα]ν· κατὰ τὰ αὐτὰ δὲ καὶ τίς κα πολεμῇ τοῖς Γορτύνιοι[ς]
[ἢ] τοῖς Ἱεραπυτνίοις, βοαθησάντων Πριανσιέες ἀδύ-
[λω]ς καὶ ἀπροφασίστως καὶ κατὰ γὰρ καὶ κατὰ θάλα[θ]-
24 [θα]ν· ὥροι τὰς χώρας· ἀπὸ θαλάσσης ἐς Πορώνων ποτα-
μὸν -- ca. 6 -- ΝΔΑΙ.Ν[...]. ολοκῶνος δὴράδα καὶ κα-
τὰ Τ-----] Ε...γειον κήπ[ι] Σ.ΕΤ[...]
[-----]...[-----]

3. Ἀρχαία/Ἀρχαία (from a hero Ἀρχῆς or from ἀρχή?) is attested in Gortyn, Knossos, and Lyttos, ed. pr. II 5 initio, the Priansian tribe derived its name from a name composed with -κάρτης/κράτης (cf. the Priansian [Μνα]σικράτης or [Φρα]σικράτης in *I.Cret.* II III 8); perhaps [Πα]σικαρτιδᾶν, it may be the same as the tribe [Ιτιδᾶν in Axos (*I.Cret.* II V 28)], if this tribe existed in two Cretan cities, it did not derive its name from a patronymic adjective, but rather from a deity; Πασικράτης/Πασικράτης is attested as an epithet of Demeter, Artemis, and Persephone, and Πακράτης is an epithet of Herakles in Athens, ed. pr.: in fine, AIZIM, lapis II 10, this clause shows the predominant position of Gortyn in this alliance, ed. pr. (the copy in Venice probably mentioned the Hierapytnians as a second object of ἐψηθῆαι, where the Gortynian copy has a vacat (see our lemma no. 947), Chaniotis] II 17. ΑΦΑΙΛΗΣΘΕΘΑΙ, lapis II 24-27 the borders of the territory of Priansos are described in the fragmentary copy in Venice (LL. 16-32; cf. our lemma no. 947); the western border may have been the river Mídriis, in the east Keratokambos, and in the north the border of Arkades, ed. pr. II 24 Πορώνων from the verb πόρω?, ed. pr. II 25, perhaps Ολοκῶνος δὴράδα (cf. the plant ὀλοκωνίτις), ed. pr. II 26. Ἐπίγειον?, ed. pr.

943. Gortyn. Treaty between Gortyn and Knossos concerning the division of the territory of Rhaukos, ca. 166 B.C. *I.Cret.* IV 182; Chaniotis, *Verträge* no. 45. G. Marginesu, *Dike* 6 (2001) 151-160, reprints the text (Italian translation) and discusses the information it provides concerning the topography of the agora of Rhaukos.

Kretika Chronika 10 (1986) 421. In the publication of a wooden writing tablet found in the cult cave of Eleithyia, G. Papasavvas, *MDAI(A)* 118 (2003) [2004] 67-89, discusses the dedication of wax tablets (perhaps with the personal messages the worshippers) in sanctuaries (83-89) and reprints this text: Ἐλουθιὺ χάριστῆιον

950. Itanos. Funerary epigram for Leon, 2nd cent. B.C. *I.Cret.* III.iv.39. M.Bile, in *L'épigramme* 131-134, reprints the text (French translation) and discusses the hapax φοβεσά-νορα (A L. 1), the rare ὁμέστιος (A L. 7), the name Θέννας (A L. 2), and the strong Homeric influence. B. assumes that the reference to the Νύμφαι Ὑδριάδες (A L. 7) does not reflect a real Cretan cult. [For Nymphs related to water in Crete see, however, A. Chaniotis, in J. Schäfer (ed.), *Amnisos* (Bonn 1992) 86/87, and K. Sporn, *Heiligtümer und Kulte* ... (cf. *SEG* LII 825) 389, Chaniotis.]

951. Kisamos. Christian epitaph of Persis, 5th cent. A.D. *SEG* L 916. D. Feissel, *BE* (2004) no. 517, reads in L. 2 Περσίς νέα (E NA, *SEG*). The reference to the 'new Persis' is an allusion to Paul, *Rom.* 16.12.

952. Knossos. Mosaic inscriptions: signature and labels, 1st/3rd cent. A.D. In a survey of Roman mosaics in the Knossos valley, ed. pr. R. Sweetman, *ABSA* 98 (2003) 527-530 nos. 9 and 12 (ph.), presents two mosaics with inscriptions: 1) Ἀπολλινάρις ἱεποίη (found in 1951 in a bathhouse?; Poseidon in his chariot drawn by hippocamps surrounded by a geometric design; late 1st/early 2nd cent. A.D., 527/529 no. 9; mentioned in various archaeological reports [hence in *LGPNI* I, s.v., Chaniotis]); 2) [---]κλος, Σατορνίλο[ς] (found in 1995 in a room-complex in the fields near the Villa Dionysos; representation of two boxers with their names written over their heads; late 2nd/early 3rd cent. A.D., 529 no. 12).

2. Perhaps the Gortynian Σατορνίλος, a victorious athlete (*I.Cret.* IV p. 28; 209 A D), ed. pr. (suggested to her by S. Paton and K. Wardle); his patron may have been the owner of the Knossian bathhouse (Wardle) [Saturninos was not a boxer, but winner in the stadion race (*Olympionikai* 170 no. 906), Chaniotis]

953. Kommos. Dedication to Poseidon, early 2nd cent. B.C. Two joining and six non-joining fragments of a round limestone monument (altar or thymiaterion) consisting of a base and a columnar shaft; an inscription on three fragments of the base; found in the fill of Temple C. Mentioned by J. W. Shaw, *Hesperia* 49 (1980) 223 (ph.); J. and L. Robert, *BE* (1982) no. 274. Republished by D. Geagan, in *Kommos* IV 125/126 no. 75 (ph.), with comments on the cult of Poseidon in Crete; cf. I. Ferrari, *ASAA* 81 (2003) [2005] 645/646.

[τ]ῷ Ποτε[ιδανί] ---[σ]ληνον[---]μ[---]

[ἀπ]έλλωνι? *BE*, G. reports that in 1984 E. Csapo and M. Shaw read [---]ς ἄσων[---].

954. Kommos. Dedication to Zeus Phyalimios (?), Euangelos, and Athena, 2nd cent. B.C. Limestone plaque found southeast of Temple C. J. W. Shaw, *Hesperia* 49 (1980) 249/250. Republished by D. Geagan, in *Kommos* IV 126 no. 76 (ph.).

Τηνι {Φυ}τε<α>υμί-
ωι

Εὐανγγέλωι
4 Ἀθαναΐαι ν

1-2. ΤΑΥΜΙΩΙ. lapis; restored by I. Mansfield apud G., sc. Φυτάλιμος, a common epithet of Poseidon, hitherto unattested in Crete || 3. the name of a divinity, rather than an epithet of Athena. G. [εὐανγγέλωι is an epithet of the Dioskouroi; see *SEG* LII 1855, Chaniotis].

955. Kommos. Epitaph of Telemnastos and Kallistos (?), late 2nd/early 1st cent. B.C. Three joining fragments of a limestone plaque; with remains of red, blue, and white paint on the margin framing; remains of red paint alternating with black in the letters of L. 1, alternating with blue in LL. 2 and 3 (?); found in the area of Temple C. J. W. Shaw, *Hesperia* 49 (1980) 227. Republished by D. Geagan, in *Kommos* IV 126/127 no. 77 (ph.).

Τηλέμναστος, Κάλλιστος Νικία

1-2. Telemnastos III attested in Axos, Lappa, and Gortyn. ed. pr. [the man is a Gortynian, since in this period Kommos was in Gortynian territory; there are four attestations of the name in Gortyn in *LGPNI* I, s.v., Chaniotis] || 2-3. Kallistos appears in another two cases between another name and a patronymic (*I.Cret.* LXXIII.16. Ἀριστόφορος Κάλλιστος Ἀριστόφω; *I.Cret.* LXXIII.16. Ἀμναιος Κάλλιστος [---]ων); it may, therefore, be an attribute of Telemnastos (Τηλέμναστος, κάλλιστος), and not the name of a second son of Nikias. ed. pr. [*LGPNI* I, s.v., mentions a still unpublished attestation of Kallistos as a personal name, Chaniotis].

956. Kommos. Epitaph of Gaius, 2nd cent. A.D. Two joining and five nonjoining fragments of a limestone circular basin or cult table; it is not clear whether the stone was used first as an epitaph and remodelled into a basin or vice versa; found in the area of Temple C. J. W. Shaw, *Hesperia* 49 (1980) 224. Republished by D. Geagan, in *Kommos* IV 127/128 no. 77 (ph.): Γάϊ ἐπέων [---, χαῖρε]

The vocative is unusual and the form ἐπέων (part of a metrical text?) unparalleled in Crete. G.

957. Kommos. Graffiti on vases, 8th-7th cent. B.C. 84 sherds of vases with signs, alphabetical graffiti, and a dipinto were found in the sanctuary at Kommos. Some of them have

already been published (see *SEG* XXVIII 745; XLI 762-767; XLIII 613; A.W. Johnston, *Hesperia* 62 [1993] 339-382). Edd. pr. E. Csapo - A.W. Johnston - D. Geagan, in *Kommos* IV 101-107 (introduction), 108-125 nos. 1-74, 128/129 nos. 79-84, 130/131 nos. 89-91, and 132 no. 95 (ph.; dr.). (re)publish them [it is not clear whether a symbol inscribed on a Levantine storage jar (1. ca. 900-850 B.C.) is Phoenician or Cypriot; nos. 2, 12/13, 15/16, 26, 28, 33, 36, 39, 41, 48, 51, 53, 56-59, 63-65, 70, 73, and 81 seem to be nonalphabetical marks]. The following texts have already been included in *SEG*: 19 (*SEG* XLI 762), 20 (*SEG* XLI 763), 21 (*SEG* XLI 765), 22 (*SEG* XLI 766), 24 (*SEG* XLI 764), 27 (*SEG* XLIII 613), 52 (*SEG* XLI 767), and 83 (*SEG* XXVIII 745). Most of the graffiti were engraved after firing. No. 71 is a dipinto. The vases are both Cretan and imported from Athens, Corinth?, Lakonia?, Mende, the Cyclades, Samos, Chios, Lesbos, Miletos, and Klazomenai. Most graffiti consist of single letters or abbreviations (nos. 3-8, 10/11, 14, 17/18, 22A, 23, 25, and 29 are interpreted as owner's marks, nos. 31/32, 34/35, 37/38, 40, 42-47, 49/50, 52, 54/55, 60-62, 66-69, 71/72, 74, 89-91, and 95 as commercial inscriptions). We present only a very small selection of texts: 1) [--]ετρὸν η[?] (8; Cretan cup; 7th cent. B.C.); 2) ABΓ[?] (9; Cretan cup; 7th cent. B.C.); 3) [--]ολο[?] (10; Cretan cup; 7th cent. B.C.); 4) [--]υι (11; Cretan cup; 7th cent. B.C.); 5) Νικαγόρο ε[?] (17; Cretan jar; 7th cent. B.C.); 6) ορνυ[?] (22A; Cretan cup; 7th cent. B.C.); 7) [--]αι vac. 1 πα[?] (30; Cycladic large pot; 7th cent. B.C.); XXX: KAE (47; Attic amphora; text engraved before firing; 7th cent. B.C.); 8) hEP (52; Chian cup; 7th cent. B.C.); 9) [--] ca. 8-9 --]X I ΔX I vacat (90; Mendeian amphora; Classical period); 10) KNO[?] (91; Cretan jar; text engraved before firing; Hellenistic period).

1. [ετρὸν η[?]]; the text indicates the capacity of the vase. J. II 2. an abecedarium, J. II 3-4. perhaps [Αη]δλο[?] and [Αη]δλο[?]υι. J. [or] [Ζη]υι, Chaniotis II 5. perhaps a man from Euboea, the Cyclades or Athens, J. II 6. or Αρνυ[?]. J. II 7. perhaps a dedication to a goddess (name in the dative in L. 1) by Pa- or Pha-. J. II 9. [δ(ε)α] (δε[?]); perhaps a sum (e.g., 'ten choes and one kotyle'). C. II 10. perhaps Kvo[?], referring to the destination of the vase, C.

958. **Kommos. Rhodian stamped amphora handles, 1st cent. B.C.** Three stamped handles of Rhodian amphoras found in the sanctuary at Kommos; the stamps name potters. Edd. pr. E. Csapo - A.W. Johnston in *Kommos* IV 131/132 nos. 92-95 (ph.; dr.). 1) Δίου (92; ca. 200 B.C.); 2) Σωκράτης (93; cf. *SEG* XXVIII 745; ca. 215-185 B.C.); 3) Νικαράτονος rose and anchor (94; ca. 200-175 B.C.).

959. **Kommos. Potter's signatures, 1st-2nd cent. A.D.** Five fragments of mold-made lamps with signatures on their bases (1-4), a stamped terra sigillata dish, and an impression on the base of a cooking dish (5). Edd. pr. E. Csapo in *Kommos* IV 132 nos. 96-102 (ph.; dr.). We do not present the Arretine dish (no. 99) with the Latin signature of L. Rasinius Pisanus and one of the lamps of the workshop of Romanensis (97): 1) T (96; Cretan or Italian; 1st cent. A.D.); 2) traces of letters (98; Knidian; 1st/2nd cent. A.D.); 3) N H (100; 2nd cent. A.D.); 4) Γάπου (101; Cretan; 2nd cent. A.D.); 5) ΟΥ[?] AI (102; 2nd cent. A.D.).

960. **Kommos. Inscribed roof tiles, 1st cent. B.C.-2nd cent. A.D.** Three clay roof tiles inscribed before firing: found in the sanctuary at Kommos. Edd. pr. E. Csapo in *Kommos* IV 129 nos. 85, 87/88 (ph.; dr.): 1) AM, [--] (85; cf. *SEG* XXVIII 745; 1st cent. B.C.); 2) C (87; 1st/2nd cent. A.D.); 3) E (85; 1st/2nd cent. A.D.).

961. **Kommos. Inscribed lead bar, 1st cent. B.C.** Lead bar; found in the sanctuary at Kommos. Edd. pr. E. Csapo in *Kommos* IV 129 no. 86 (ph.; dr.): AE[?]

962. **Kydonia. Funerary epigram for Banao and her sister, 5th cent. A.D.** *I.Cret.* II x.21: A.C. Bandy, *The Greek Christian Inscriptions of Crete* (Athens 1970) 122 no. 93. M. Bile, in *L'épigramme* 135-137, republishes this epigram (French translation) and discusses the relationship of its expressions with those of contemporary Patristic sources and Homeric poetry.

963. **Lato. Prosopography.** V. Apostolou, *Eulimene* 4 (2003) 81-133, presents a very useful prosopography of Latians on the basis of 73 inscriptions. Her catalogue contains 305 entries (279 complete, 26 fragmentary names), bearers of 181 different names. Each entry provides information about the inscription (edition, current inventory number, date, reference to *LGPV* I), family relationships, the offices held by the individuals, and possible identifications. For the many inedita mentioned by A. see our lemmata nos. 964-973 [87 no. 22, 112 no. 12, and 117 no. 2 = *SEG* I.11 871; the bibliographical reference *I.Cret.* I XVI.7 should be added to 119 no. 7; for an omission see our lemma no. 976. Chaniotis].

964. **Lato. Dedication to Aphrodite and Ares, after 113 B.C.** *I.Cret.* I XVI.30 (for the date and the historical context see Chaniotis, *Verträge* 331). V. Apostolou, *art.cit.* (cf. our lemma no. 963) 123 note 94, points out that the name Αριστιων, restored in L. 3, is not attested in Lato and plausibly suggests restoring [Μνα]στιωνος.

965-973. **Lato. Epitaphs.** V. Apostolou, *art.cit.* (our lemma no. 963) 84-124, gives the text (or part of the text) of nine unpublished epitaphs found in the area of Lato and Lato pros Kamara, the modern Agios Nikolaos. No description. Edd. pr. A. Martinez Fernandez - S. Apostolou, *ZPE* 150 (2004) 43-47 (ph.; Spanish translation), publish the epitaphs which contain funerary epigrams (our lemmata nos. 965-966), providing parallels for the names and the formulations.

965: 86 no. 27, 101 no. 2. **Funerary epigram for Hiaron, late 3rd cent. B.C.** Marble block found in Potamos; inscribed on front and later turned into a vertical position and re-inscribed on one of the sides (our lemma no. 966).

[Ἰάρων Ἀριζάλ]ω, χαίρει·

[νι]ὸν Ἀριζάλου φαύλ[α κόν]ις ἄδε καλύπτει.

[Ξεῖ]νε· Ἰάρων ὁ θανὼν, ματρί λιπὼν στοναχάς.

4 [ἔφθιτ' | ἐπ' εἰκοσῶι τελέσαντ' ἔτος ὃν πατὴρ ἄ·

[δε ----- δ]άκρυσεν σωφροσύνας ἔνεκεν

966: 98 no. 1, 122. Funerary epigram for a Amphia, early 2nd cent. B.C. On the same block as our lemma no. 965.

Ἀμφία Ἡρα-

κλειδα, χρη-

στή, χαίρει·

4 πέτρος ὁδ' αὐδᾶ σοι τις [κα]ῖ τίνος ο[ῦ]σα ὑπὸ τᾶ[ιδ]ε

γῆι κείμει στυγερούς ματρί λιποῦσα γόσους·

ἡ γὰρ ἄτεγκ[το]ς Μοῖρα γ' αἶψα μ' ἀπήγαγ' ἄτεκνον

εἴκοσι χή(ν)ός ἐτώγ, ξεῖνε, ἐ[μ]οὶ δὲ γονεῖς

8 καὶ συνόμαι[ός] μοι τούτο μ[ν]ᾶμ' αὐ[το]ῖ ἐτευξαν

τῆς πρὸς ἐμὲ στοργῆς [το]ῖς ἐπιγίγν[ο]μέ-

νοις

1-3. Written with larger letters.

967: 85 no. 3, 119 no. 5. Epitaph of Timola, 2nd cent. B.C. Found at Stavros: Τιμόλα Ἀγαγλύτο

968: 86 no. 12, 111 no. 2. Epitaph of Andrikos, 2nd cent. B.C.. Ἀνδρικός Ὀνασίμω, χαίρει

969: 97 no. 25, 108 no. 8, 119 no. 6. Epitaph of the children of Mnastion, 2nd cent. B.C. Probably from Agios Nikolaos: [---]ταγόρα, Τιμόλα καὶ Ἐχάνωρ οἱ Μναστίανος

970: 84/85 no. 2, 91 no. 13, 97 no. 23, 100 no. 16. Epitaph of Agaglytos and Euphrio, late 2nd. cent. B.C. Probably from Agios Nikolaos: Ἀγάγλυτος Θιοφείδιος καὶ Εὐφρίω Βύσχω

Close relatives of the kosmos Θιοφείδης Ἀγαγλύτω Βύσχω (I.Cret. I XXII 21. 8). A

971: 95 no. 1, 110 no. 2. Epitaph of Elpis, 2nd/3rd cent. A.D. Found at Lakonia: Νεικητῆς Ἑλπί τῇ ἰδίᾳ συμβίωι μνήμης χάριν

972: 95 no. 6, 96 no. 16, 97 no. 20, 99 no. 4, 103 nos. 11/12, 108 no. 9, 122-124. Epitaph of members of a family, 2nd/3rd cent. A.D.: [---]ων Ἐνίαν[τος, ---]λα

Εὐθυτίμω. ---]ς καὶ Κλητώνυμος Μναστίανος, Κλεόξενος Θαρσυνάνους, Εὐρύλα Κλεοξένου, Προθώι Μναστίανος, [χαίρει]τε

Imilo, perhaps [Μναστι]αν, A.

973: 97 no. 24, 121 no. 6. Mentioned by A. Martinez Fernandez - S. Apostolou, *art. cit.* 150 (2004) 43 note 2. Epitaph of Chreste and Epagathos, 3rd/4th cent. A.D. Found in Potamos: Εὐφρόσυνος Χρήστην | τὴν ἰδίαν γυναῖκα μνήμης | χάριν· καὶ Ἐπάγαθον

3 καὶ ἐπ' ἀγαθόν, A. corrected by M.F.A.

974. Lato. Epitaph of Boula, 1st cent. B.C. I.Cret. III.iii.34. V. Apostolou, *art. cit.* (cf. our lemma no. 963) 88 no. 26 and 90 no. 8, points out that according to the inventory of the Museum of Herakleion the provenance of this inscription is Agios Nikolaos (ancient Lato pros Kamara).

975. Lato. Loomweight, Hellenistic period. I.A. Sakellarakis, AD 20 B3 (1965) 564 (no text). Ed. pr. V. Apostolou, *art. cit.* (our lemma no. 963) 111 no. 4 and 118 no. 10 [to be added to the catalogue of Cretan loomweights with names of women in A. Chaniotis, in Z.H. Archibald et alii (edd.), *Making, Moving, and Managing. The New World of Ancient Economies* (Oxford 2005) 95/96]; Σωτηρία Πάγωνος

976. Lato. Loomweight, late Hellenistic/early Roman Imperial period. Clay loomweight with an inscription incised before firing; acquired by A. Evans in 1893, now in the Ashmolean Museum. J. Boardman, *The Cretan Collection in Oxford* (Oxford 1961) 128 no. 554 (ph.). This text has escaped the attention of LGPN I, V. Apostolou (cf. our lemma no. 963), and A. Chaniotis, *art. cit.* (cf. our lemma no. 975): Εὐνώ or Εὐνώ

[Probably a hypocoristic form of Εὐνώα (LGPN II/IIIa, s.v.), rather than the genitive of Εὐνώ, Chaniotis.]

977. Lisos. Dedication to Asklepios, 3rd/2nd cent. B.C. Gold tablet, originally attached to an undetermined object; found in 1957 in the temple of Asklepios. Mentioned in SEG XLV 1319 (as Orphic lamella on the basis of a preliminary report). Ed. pr. A. Martinez Fernandez, ZPE 145 (2003) 131/132 (ph.; dr.; Spanish translation).

Κυρίω Ἀσκληπιῷ καὶ τῇ κυρίᾳ Ὑγίᾳ Κάνωπος ἀνέθηκα ὅλην σωτηρίαν

2.3 The name Kanopos is attested in the Peloponnese, in Macedonia, Asia Minor, and Italy. ed.pr.: P. Gauthier, *BE* (2004), no. 254, plausibly suggests that Kanopos, whose name is not attested in Crete, was a foreigner perhaps expressing his gratitude for a safe journey: [the name of the dedicant, well attested in Egypt (cf. *SEG* XXXI 1303), suggests a man with some Egyptian connections; notice the lack of a patronymic, Chaniotis].

978. Mochlos. Potter's signature, late 2nd/early 1st cent. B.C. Fragment of an Ionian mouldmade bowl. Mentioned by N. Vogeikoff, in *Ε' Επιστημονική Συνάντηση για την ελληνιστική κεραμική. Χρονολογικά προβλήματα, κλειστά σύνολα, εργαστήρια* (Athens 2000) 72: Φύλωνος

On this workshop see *EAD* XXXI 247-251, V.

979. Phaistos. Metrical lex sacra of the temple of Megale Meter, 2nd cent. B.C. *I.Cret.* I.XXIII.3. Republished by M. Bile, in *L'épigramme* 125-128 (French translation), with comments on the language. She suggests interpreting the expression καὶ οἱ γενεὰν ὑπέχονται (LL. 3/4) as a reference to the fact that the worshippers of Μεγάλη Μήτηρ commit their descendants to uphold her cult and entrust them to her protection. Cf. our lemma no. 559.

980. Psychro ('Dictaeon cave'). 'Eteocretan' inscription (forgery). [Allegedly] stone plate from the cave of Psychro with three lines of Greek letters and Linear A signs. S. Marinatos in E. Grumach (ed.), *Minoica. Festschrift zum 80. Geburtstag von Johannes Sundwall* (Berlin 1958) 226-231. M. Finkelberg, *Minos* 37/38 (2002/2003) 95-99 (ph.), adduces this text as evidence for the cult of Πασιφάη (cf. L. 3: Πασιφαί). S. A. Alcock, *Archaeologies of the Greek Past. Landscape, Monuments, and Memories* (Cambridge 2002) 116/117 (ph.), refers to the same object as evidence for knowledge of Linear A signs in the Hellenistic period. However, C. Kritzas, in R. Gigli (ed.), *Μεγάλοι Νῆσοι. Studi dedicati a Giovanni Rizza per il suo ottantesimo compleanno* (Catania 2005) 255-261, demonstrates that this text is not written on a stone plate, but on clay. It is a modern forgery.

SICILY

981. Sicily. Alphabets and festivals. F. Ghinatti in *Quarte giornate -- elima* II 693-718, draws attention to the complexity of 'grecità' (ethnic; linguistic; dialects; institutional; religious) in western Sicily. He adduces inscriptions in great quantities in the first section of his study devoted to questions concerning the alphabets (693-705); differences with those used in the mother-cities from the outset, and the simultaneous use of 'red' and 'blue' signs in many cities (that the Greeks were conscious of this phenomenon appears e.g. from the lead tesserae from Kamarina (*SEG* XLII 778-795; XLII 846; LII 920*), where the red and blue alphabets were used by the grammateus of the same phratry for citizens of different origin). Numerous tables on 696-700 and 702-704, illustrate the geographical and chronological diffusion of red and blue complementary signs, especially for Ξ, Φ and Ψ; the data concerning the sampi (= ksi) used in Naxos, Gela and Himera are set out on 700-703; its introduction may be due to a secondary wave of colonization. G. underlines the variety of civic organization: brief discussion of *SEG* XLVII 1462 (area of Syracuse; tabular survey of civic subdivisions on 704), and of the πατρίαι on record inter alia in the Lex sacra from Selinous (see our lemma no. 1032). There is far less epigraphy in the second section, focusing on festivals without a manifest relationship with the alphabets (705-712); survival of pagan rituals in Christian ceremonies, especially in the cult of the Madonna delle Nevi which replaced that of Aphrodite in Eryx; commercial activities involved in these cults (on 709/710 bibliographical data concerning the export of stamped tiles from Tyndaris, Eryx and Rhegion to Lipara).

982. Sicily. Bouleuteria. H. P. Isler, in G. Fiorentini - M. Caltabiano - A. Calderone (edd.), *Archaeologia del Mediterraneo. Studi in onore di Ernesto De Miro* (Rome 2003) 429-433, collects and briefly discusses the archaeological, literary and epigraphical evidence of βουλευτήρια in Sicily (*IG* XIV 952 *IGUR* 2: decree of Akragas; 1078 (a) (Addenda): honors for an administrator (?) of the bouleuteria in Sicily; 300-350 A.D.; its precise meaning at this late period remains unclear) (See also *SEG* L 1020: building inscription concerning the bouleuterion of Segesta, Tybout).

983. Sicily. 'Chalkidian' and 'Doric' law and civic subdivisions. Starting with the observation that Thucydides distinguishes the νόμιμα Χαλκιδικά (6.5; foundation of Himera) from the νόμιμα Δωρικά (6.4.3/4; foundation of Gela, which passed this 'Doric law' to Akragas) A. Brugnone in *Quarte giornate -- elima* I 77-84, wonders whether this distinction can be confirmed on the basis of inscriptions and other literary sources. The ὁμοσπίται, known as the only civic group for the Chalkidian cities from the legislation of Charondas (members of the οἶκος, presumably under some form of public control; Arist., *Pol.* 1252 b.14), and the ὁμοσπέρται, known from the sacred law of the Megarian colony Selinous (see our lemma no. 1032; L. 3; perhaps members of the οἶκος to which the individual liable to purification belongs) seem to imply affinity rather than a difference between Chalkidian and Doric cities. From the law concerning redistribution of land *SEG* XXXVII 1427 it appears that φατρίαι underlie the civic subdivision

of Himera (earliest attestation among the western colonies); they played the most important role in the publication of the law. For Sicilian Naxos civic denominations derived from a common ancestor (γέννη?) are known: Ἀμφικλείδαι (*I.Délos* 320 B.L. 14; cf. *SEG* XLVIII 1033), Πολλίδαι and Ἐπιδώνδαι (*SEG* XLVIII 953 A/B; B. follows M.L. Lazzarini (cf. *SEG* XLV 1472) ■ her interpretation of these objects as 'geitoni di riconoscimento' rather than sling bullets). By contrast Doric colonies like Syracuse (cf. inter alia *Thuc.* 6.100; *IGDS* 97), Kamarina (*SEG* XLI 778-795; *XLII* 846; *LII* 920*) and Akragas (*IG* XIV 952 = *IGDS* 185) have a subdivision in three φυλαί, apparently absent in the Chalkidian cities, where the οἰκοί, phratrīai and ancestral groups may originally have been formed for cultic purposes and integrated into the political structures later. A new law from Himera shows that Chalkidian communities were in contact on matters of codification: see our lemma no. 1002.

984. Sicily. Stamps of manufacturers on amphoras, tiles and bricks, Hellenistic period. Without much of an argument G. Manganaro in M.G. Angeli Bertinelli - A. Donati (edd.), *Serta antiqua et medievale VI. Usi e abusi epigrafici. Atti del Colloquio Internazionale di Epigrafia Latina* (Genova 20-22 settembre 2001) (Rome 2003) 375-383, considers fiscal accounting the most important purpose of manufacturers' stamps on serially produced clay objects (mainly transport amphoras of the Hellenistic period): the stamps guaranteed that the manufacturers had met their fiscal obligations. After an introduction in which he denies such repetitive stamps the character of a proper epigraphical document (which should be unique), M. offers some thoughts on stamps from Rhodes (complex data serving the purpose of complete state control of the production of amphoras and their contents in a system of monopolisation and protectionism) and notably from Sicily: stamps on amphora handles always bear the names of manufacturers, never those of cities (EΛΠ, ΜΑΡΑΡ, and ΝΑΞΙΟΣ should be read as Ἐλῶ(ριος), Μαρᾶρ(κου) and Νάξιος (ph.), probably genitive of Νάξις; for the latter stamp see *SEG* LI 1385; M. rejects F. Cordano's assignment to Naxos in spite of her recognition of a 'signor Naxios'). He also mentions and publishes photographs of other amphora stamps: ΦΙΑΩ, Ἀντάλ(λου) (?), ΑΚΚΑ, and ΕΠΙ (the latter is unparalleled (the ph. shows ΕΠΙ)). Finally M. draws attention to stamps on tiles or bricks which do record city names or buildings (e.g. those from Iaitas; see *SEG* XXVI 1066-1069), and publishes texts and photographs of the following inedita (no dates and indication of provenance or present whereabouts, rectangular stamps): 1) Χ • Υ; 2) Κ • Τ; 3) ΑΞ; 4) ΝΞ; 5) Λευκίου | Μινάρου (the patronymic may be an Oscan name).

985. Sicily. Stamps on lamps: the Agyrios lamp-makers' family, ca. 50 B.C.-150 A.D. Cf. *SEG* XXXVIII 920; XLVIII 1232 bis; XLIX 1263. G. Manganaro in *Epigraphica - Giuridici* 135-140, publishes two inedita (see our lemmata nos. 989 and 1000) and lists the following known stamps on lamps: 1) Ἀγυρίου (ph., also abbreviated variants up to a single Α); 2) Πρύκ(λου) | Ἀγυρίου (ph.); 3) Ἀγυρίου | Πουπ(λίου); 4) Γαί(ου) | Ἀγυρίου (also abbreviated Γαίου); 5) Πουπ(λίου) | Ἀγυρίου (also abbreviated Πουπ(λίου) | Ἀγυρίου); 6) Σεβήριου | Ἀγυρίου. Contra M.G. Branciforti and R.J.A. Wilson (cf. *SEG* XLVIII), he argues that Ἀγύριος is an anthroponym, derived from the ethnic of Ἀγύριον and probably also

recalling the name of that city's tyrant ■ the late 5th cent. B.C. ("Ἀγυρίς/Ἀγύριος) rather than being the ethnic itself. According to M. Agynios (no. 1), probably the son of a Proklos on the assumption that Proklos (no. 2) was his oldest son and was named after his grandfather, founded a lamp workshop in the late 1st cent. B.C. in Katane (where several examples have been found; among the find-places Katane is the most important, and highly flourishing, city in the Roman period); the workshop was continued by the family during at least three generations up to the first half of the 2nd cent. A.D. (or perhaps each of the potters had his own workshop). Proklos (Proculus), Gaios, Pouplos (Publius) and Severus belong to the second generation, Agyrios son of Publius (no. 3) to the third.

986. Akragas. For an inscription possibly from Akragas see our lemma no. 1039.

987. Akragas (and Gela). The Archaic inscriptions. R. Arena, *Acme* 56.2 (2003) 245-250, comments on dialect and grammar in many inscriptions in Arena II² (cf. *SEG* LII 886). Names, grammatical forms and/or alphabet show that some dedicants on record in inscriptions from Gela are foreigners: Μάγες (Arena II² 82; Ionia), Μέγας (37; Boioia), Μελίσσος (80; 'origine sicionia'), and Φενφαί (86; 'elima'?). A. now prefers reading Θενθαυ (genitive) and hesitatingly suggests interpreting this name as Τένθαυ, 'ghiotone', probably a nickname). Some Cretan texts include forms coinciding with Aeolic ones, though A. prefers not to term them 'eolismi' (43, 45, 53); comment on the evolution of E into I. Discussion of the following names: Ἀγίσταρχος (108), Ἀγυρινός (55), Ἀδεινίας (10 (b); A. strongly rejects the reading Ἀδεινία in *IGDS* 146), Ἀκκα (113), Ἀτίτας (114), Ἀφενν (84), Γελλῶ (47; mythological name [A.'s long comment in 250 is a verbatim repetition of that in Arena II²]), Γοργεῖος (34; adjective; periphrase of Γοργώ), Δαρχονίδας (128), Δενδῶς (123) Φαγιάδας (102), Φουλιάδας (14), Κύπρα (110), Κυραι (117), Νειάδας (43), Σίναρος (116), Σκύτας (21), Χάρις (109), and Χλευῶ (115). For 87, classified among the non-Greek inscriptions, A. in Arena II² followed the interpretation of M.T. Manni Pissino, who read Ἰσοθα τὸ χεῦμα(α); he now suggests reading θωξάτῳ: imperative of the aorist of θάσσω (derived from θωρήσσω; cf. Hesychius s.v. θωξάτῳ μεθύσαι, πληρώσαι): an invitation to drink excessively and at one draught; the meaning of the first sign remains unclear.

988. Akragas (area of: Palma di Montechiaro). Commercial (?) graffito on a vase, 5th cent. B.C. *SEG* XLVIII 1248. L. Agostiniani, *Kokalos* 45 (1999) [2003] 429/430 note 6, argues that this graffito, incised on an Attic black-glazed kylix, is an Attic trademark: the number ΔΠΙ (17) is followed by a (semi-?) circular sign and preceded by a 'digramma sinistrorsu' beginning with E (name Δειπιδῶ (for Δειφιδῶ) with the first three letters written sinistrorsum, G. Manganaro; cf. *SEG*).

dual cultic and festive statutes (cf. the 'spezifische Satzungen' of the Attic phratry and other Greek civic subdivisions); here, and in the other reform measures, 'greifen Zuneigungsgebot und Konformitätswang ineinander' (98).

M. Corsaro in A.M. Corda (ed.), *Cultus splendore. Studi in onore di Giovanna Sotgiu* (Senorbì 2003) 373-396, returns to the Roman influences in these decrees, underlining the key role of the ἐπιμελητής (= praefectus) Tiberius Claudius (Nenci 4 = SEG XXX 1120 = IGDS 207 LL 4/5) in the reorganization of Entella in the wake of the Roman conquest. His argument is in line with his previous analysis (summarized at length in SEG XXXII 914 on pp. 256/257). Literary and epigraphical sources support the notion that civic reorganisations (synoikismos) are decided by victorious kings or their military representatives (cf. *Coll. Froehner* pp. 98-100; Robert, *Villes* 31-33; *I Amyzon* no. 15; SEG XXV 445; XXXIX 1283). The two eponymous archons in 4/5 and 8/9 (SEG XXX 1120/1121, 1123, and XXXV 999; IGDS 207/208 and 211/212) are to be related to the Roman model of double offices (rather than to the influence of Campanians who settled in Entella) [see already SEG XXXII 914 on p. 255; cf. also XLVII 1418]; Segesta, mediator both in Entella and Nakona, was an ally of Rome since the beginning of the first Punic war. The decrees with the eponymous archons are likely to have preceded those with the eponymous hieromnemon (1/2 and 6; SEG XXX 1117/1118 and 1122; IGDS 204/205 and 209 (cf. also SEG XLIV 749)). Discussion of Roman intervention in the constitution of Messina and Akragas.

L. Dubois, REG 118 (2005) 222/223, rejects G. Nenci's revised reading of a male name Αἰσχολῆς in Nenci 5 (Ampolo Entella A 1; SEG XXX 1121; IGDS 208) L. 25, preferring the old reading Αἰσχόλος (for N's reading see SEG XL 785 in fine, with erroneous accent: Αἰσχολῆς; as D. points out, the local demotic Σύννεος shows that we have a male name).

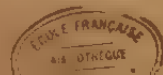
For the third decree cf. also our lemma no. 1029.

993. Entella. Stamps on amphoras and tiles, Hellenistic period. C. Michelini, 'Entella fra II sec. a.C. e I sec. d.C. Note preliminari', in *Quarte giornate .. elima* II 933-972, offers a survey of the results of archaeological research at Entella. Brief discussions of Rhodian amphora stamps (SEG XLIX 1254) and stamped tiles (SEG XLV 1357*) on 942 and 944/945, respectively.

994. Gela. Dialect. Under the title 'Gela come esponente della Doris severior in Sicilia', R. Arena, *Kokalos* 45 (1999) [2003] 449-456, presents brief comments especially on anomalous (i.e., in this context, mostly non-Doric) forms on record in Gela and other Sicilian places. He draws attention to the occurrence of both ἐμῆμῃ (the expected form in an area of 'Doris severior'; Arena II² 23 (b), 112, ph. of both) and εἰμί (Arena I² 10 (ph.)), assigned to Megara Hyblaea for that reason; Arena II² 74 (ph.), perhaps not to be assigned to Gela; contra L. Agostiniani, see our lemma no. 995 sub 8); in Μενεκρότιος (under Cretan influence) instead of the expected Μενεκρότης (Arena II² 4 = A.O. 142 = LSAG 278 no. 48; dr.); to ὀγανῖνα used for various reasons or substituted by an aspiration sign (Arena II² 3 (ph.), 102 (ph.), 119 L. 5, 126 (11 A); the latter two from Kamarina), to the anomalous form γεγράφεται and the Ionic form ἔφηος (both in Arena II² 128, from Kamarina), the Ionic form Σιμέ (Arena II² 118; area of Paler-

mo), the Ionic genitive Μόγεο (Arena II² 82; dr.; cf. also 59 and 80 (ph.)); all three may be due to strangers; to the genitive 'Ἀδελφίου of the nominative 'Ἀδελφίας (Arena II² 10 (b); dr.); to several remarkable forms in Arena II² 45: βόλιμος; σπενδοτέρον; the name Καλεσίδας (= Καλεσίδας); to Γελ(λ)ῶνι (Arena II² 47 (dr.)); to be connected with the mythical Γελλῶν. On 454 A. repeats his argument concerning Arena II² 77/78 (cf. SEG XLVII 1422 (2/3); see also our lemma no. 995 sub 7; ph.); to the lettering and the form κατελάετο in Arena II² 79 (perhaps to be assigned to Megara Hyblaea); to Σκύδας (Arena II² 130; Kamarina) versus Σκύτας (Arena II² 21, Gela); the latter form is perhaps also attested in Arena II² 19 (read in IGDS 143 (b) [λ]έπτος ho Σκύ[τα]); no restoration in Arena II² A. (1999) [2003] gives [λ]έπτος ho Σκύ[τας] and notes, on 455 note 38, the reading [κλ]επτός ho σκύ[φος] by A.W. Johnston; to Arena II² 52 (see SEG LII 886 on p. 299 initio for A.'s reading).

995. Gela. Various archaic inscriptions. L. Agostiniani, *Kokalos* 45 (1999) [2003] 427-448, draws attention to the relatively large proportion of inscriptions found in Gela but alien to the local epigraphic tradition (partly collected in the section 'Iscrizioni greche non geloe' of Arena II² (nos. 70-82), partly unnoticed). He comments on the following texts: 1) SEG XXXIX 852 (XLVIII 1237; dr.); Attic commercial marks rather than two incomprehensible 'Sicane' words (SEG XXIX) or scribbles by semi-literate Greeks (SEG XLVIII); a) letter A followed by three numerals: ΑΙΙΙ (= 16; A: symbol for δέκα; cf. CVA Gela 2, Tav. XL, nos. 3/4; dr.); b) ΠΥ followed by A (= 10); 2) Arena II² 62 (SEG XXIX 867; XLIX 1258; ph.); Attic commercial mark ΠΙΙΙ (8) rather than the ghost form πῖη [as signaled also by A. himself, the same correction was independently made by A.W. Johnston; see SEG XLIX]; 3) Arena II² 8: commercial mark rather than a name Κίμ(ο)ς [A. does not give a specific reading]; 4) Arena II² 73 (a) (LSAG 77 no. 10 (a); SEG XVI 543); owner's mark written in Attica on an Attic SOS-amphora of the type also found in Kamarina (SEG XXXIX 1003); 5) Arena II² 80 (IGDS 144 (a); SEG XXIX 908; ph.); the form of E and Σ identify the alphabet as the Sikyonian (though written on an Attic kylix); 6) Arena II² 76 (SEG XVI 553; dr.); certainly (possibly, Arena) the Boiotian alphabet (form of A and Α); the acclamation of women with the adjective καλή is frequent in Archaic Boiotia; cf. IGDS 87 from Syracuse (Arena V 94; SEG XXXVI 885; XXXVII 971), also written in Boiotian alphabet (not signaled in IGDS) [A. refers to his article in SE 44 (1976) 306-311 (not mentioned in IGDS) in which he identified this text as Greek, reading μ(ο): Τολοῖ instead of IGDS's Μιτόλοῖ but not to that of R. Arena in which the Boiotian character is also underlined; see SEG XXXVII 971]; 7) Arena II² 77/78 (IG XIV 595/596; IGDS 17 (a/b); LSAG² 248 nos. 20/21; SEG XLIX 1278*) (ph.); contra Arena, there is no reason to consider these inscriptions or the plates bearing them as forgeries; A. follows Arena (cf. SEG XLVII 1422 (2/3)) in interpreting the two names initio as male nominatives; Πεδιῶ is a divine name rather than an anthroponym; the formula ('X questo dono (offre o simili) a Y') is unique and probably due to non-Greek influence; 8) Arena II² 15 (dr.), 74 (ph.), and 86 (dr.) (SEG XXIX 860 (IGDS 150), 872 (XLVII 1423), and 869, respectively); three owner's marks in the dative (rather than the usual genitive), due to indigenous influence; A. rejects the interpretation of 15 as a nominative plural in Arena and IGDS, and Arena's view that 74 should not be assigned to Gela on account of the form εἰμί (cf. SEG XLVII 1423 initio and our lemma no. 994); it is rather an 'incidenza selunntino-megarese sugli usi grafici geloi'; 443; A. prefers the indigenous name [N]έν-



δα to the Greek name [Δ]ένδα(ι) and the new reading of 74 by G.Manganaro (cf. *SEG XLIV* 1423 in fine) (A expressed the same argument in several earlier publications; cf. most recently *SEG LI* 1194 Tybout).

For the Archaic inscriptions from Gela see also our lemma no. 987; for a later inscription possibly from Gela see our lemma no. 1039.

996. Gela (area of: Bitalemi). Dedications to Demeter, 5th cent. B.C. *SEG XLIV* 751 bis, Arena II² 46 (b/c). P.Orlandini, in *Archeologia del Mediterraneo* (cf. our lemma no. 982) 507-513 (ph: dr.), republishes the vase fragments A (early 5th cent. B.C.; 5th cent., *SEG* [ph and dr. show [Θ]εμοφορ[...]] instead of [Θε]μοφορ[...]) and B (450-440 B.C.; undated, *SEG* [the ph. shows ΔΑΜΑΤ[...]: Δάματ[ρ] or Δάματ[ρος] instead of Δαμάτηρ, Tybout) and adds an unpublished graffito reading ΔΑΜ on a mid 5th cent. B.C. Attic skyphos already found in excavations of the 1960s. Together with the graffito mentioned in *SEG XLIV* 751 bis app.cr. (dr.) these texts confirm the identification of the sanctuary at Bitalemi as that of Demeter Thesmophoros, and show that the goddess was either invoked with her name (Δαμάτηρ) or with her epithet (Θεομοφόρος). O. presents a survey of the results of excavation reports of and other studies concerning the sanctuary.

997. Halaesae. Tabulae Halaesinae, 2nd/1st cent. B.C. *IG XIV* 352 (*IGDS* 196; *SEG LII* 917*). In his article mainly devoted to the Tabulae Heracleenses (cf. our lemma no. 1076) M.Corsaro in *Ambiente e paesaggio nella Magna Grecia. Atti del quarantaduesimo convegno di studi sulla Magna Grecia, 5-8 ottobre 2002* (Taranto 2003) 133-167, on 156-159 draws attention to this cadastral document, which he dates ca. 150-100 B.C., as an important source of information on the appearance and transformation of the landscape and rural areas of Sicily in the Roman period. The main picture is that of an area characterized by numerous water-courses (embedded in a system of canals and ditches) and the cultivation of olives and fruit; the κλάροι, geometrically defined at the moment of colonization, had gradually fragmented as a result of hereditary divisions, sales and leases; brief discussion of the methods of delimitation (except boundary stones or fruit trees inscribed with civic symbols with the same function, streets, rivers, brooks, walls and poles served as boundary markers, much in the same way as in Herakleia).

A.Prestigiani Giallombardo, *ibid.* 171-178, presents a survey of previous interpretations of the term πύλινος, add now G.Scibona, see *SEG LII*, the same article now also in *Archeologia del Mediterraneo* (cf. our lemma no. 982) 594-603]. Four πύλινες serve as fixed points in defining the extension of seven plots located along the river "Αλατος and underlying the walls (see *SEG LII* for further details). She reports to have found in situ, in the walls of Halaesae (Tusa, hill of S.Maria delle Palate), a small water outlet well above ground level: a single opening framed by two vertical blocks and a horizontal covering block, the latter slightly protrudes from the main wall body, which explains why the outlet was called "nose" (or "nostril"). For a more detailed description in the context of a full account of the organisation of the territory, with special attention to the water courses on record in the inscription and of their place on the actual site, see now ead., "Ambiente e paesaggio nella Sicilia ellenistico-romana. I percorsi dell'acqua nel territorio di Halaesa Archonidea", *MEF*

9/10 (2004/2005) 229-248 (maps), especially 242-246; on 247/248 P.G. discusses and refutes Scibona's interpretation of πίς. For the deities and cults of Halaesae see ead., "Divinità e culti in Halaesa Archonidea. Tra identità etnica e interazione culturale", in *Quarte giornate -- elima III* 1059-1103 (key words: Μελιχλείον: Ἀδρανειῶν: ἱερὸν τοῦ Ἀπόλλωνος). For an earlier study by P.G. on this subject see *SEG XXXIV* 935.

998. Herbessos (Montagna di Marzo). Inscription on a gem, 5th cent. B.C. *SEG XXXV* 1010. For a precise replica of this stone on the bezel of a gold ring, possibly cast from it, see our lemma no. 2101 sub no. 47.

999. Herbessos (Montagna di Marzo). Inscriptions on clay balls, 3rd/2nd cent. B.C. Clay balls pierced by a hole. Ed.pr. L.Guzzardi, *Kokalos* 45 (1999) [2003] 548-550 (dr.: cf. M.Sève, *BE* 2005 no. 108): 1) Γλαῦκος | Νέανος IIIΠ; 2) Ἡρακλείδης | Δεινάρχου IIIΔ. G. argues that the balls are either dedications or a means of identification, the hole permitting them to be worn on a string around the neck (contra G.Manganaro (cf. *SEG XLIX* 1287), who hesitatingly interpreted these kinds of objects as sling bullets). A.M.Prestigiani Giallombardo, *ibid.* 551-553, focuses on the numerals (referring to the civic rather than the military organization), arguing that their unusual order reflects spoken language (IIIΔ = τεσσαρεσκαίδεκα, 'four-teen') (but cf. S.: 'cela ne vaut pas pour 8' = IIIΠ || most numerals are noted in the inversed order in Sicily, Lazzarini).

1000. Herbessos? (Montagna di Marzo). Manufacturer's stamp, 50-150 A.D. Fragment of a terracotta lamp; stamp on the bottom; inscription along the rim; probably from Montagna di Marzo. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 985) 135 (ph.).

Χρῦ[σέρωτος]

For this type of stamp see R.J.A.Wilson, *art.cit.* (in *SEG XLIX* 1263) 536 and notes 62-64, where the potter's name is erroneously given as Χηρυστέρας [cf. *SEG XLVIII* 1232 bis in fine]. M || the present whereabouts of the object are unclear.

1001. Himera. Cults. M.Torelli, in *Archeologia del Mediterraneo* (cf. our lemma no. 982) 671-683, uses some inscriptions in his discussion of the cults on the akropolis of Himera, where three temples were built during the 6th cent. B.C. Temple (D) can be assigned to Ἀθηνῇ on the basis of two dedicatory graffiti on vases (Arena III 45 = *IGDS* 8 = *CEG* 392; Arena III 48; T. 672/673) and temple (C) to Ζεὺς Σωτήρ on the basis of an inscribed bronze bullet (Arena III 53 = *IGDS* 13; T. 677). Archaeological evidence, especially a baitylos in an open-air cult preceding the construction of temple (A), suggests that an armed Aphrodite of Phoenician-Cypriot origin was worshipped in temple (A/B); ((A) is the predecessor of (B)). T. argues that the cult of the armed goddess Ἐννῶ, paredros of Enyalius and assimilated to Aphrodite in Sicilian Naxos,

supports this view (Athena III 72: SEG XXXV 1014; XLVI 1267*; T. 676/677); relations among the Chalkidian cities. Zankle, Naxos and Himera (the latter founded by Zankle) are also apparent from the contemporary introduction of highly similar coinage in the third quarter of the 6th cent. B.C.

1002. Himera. Fragment of a law. 550-500 B.C. Rectangular bronze tablet inscribed on both sides (A: interior; B: exterior); originally folded; now broken on the single, central fold; found in the plain of Himera; now in the Antiquarium of Himera. Mentioned by A. Brugnone in the article summarized in SEG XLV 1341 (1304/1305 note 48); ed.pr. ead., *art.cit.* (cf. our lemma no. 983) 83/84 (ph.).

A: [---] οδεη[---]
[---] εοπα[---]
[---] τοισε[---]
4 [---] οταλα[---]
[---] τουτα[---]
[---] στισαν[---]

8 [---] ναρα[---]
[---] σκεμ[---]

B: [---] προσγ[---]
[---] η[---]

A, Chalkidian alphabet; text engraved boustrophedon; traces in negative of some letters written on side (B) and subsequently erased || B, written top-down as compared to (A); the two lines either continue the text on (A) or are the sole remains of the text otherwise erased (cf. above ad A). ed.pr. || ed.pr. underlines the similarities with the bronze tablets bearing fragments of Chalkidian law from Monte S. Mauro (SEG IV 64: XXXVI 824; IGDS 15: LSAG² 247 no. 2) in lettering, appearance and contents (for our L. 4 cf. *δύο τάλαντα* in SEG IV 64 fr. 5 recto, for L. 6 [holatiz, ov] || cf. *νόστις* in SEG IV 64 fr. 3 recto, 5 recto and verso, 10 verso and 12 verso, where it apparently specifies the various types of crime); the tablets were probably manufactured in the same workshop, which points to relations among the Chalkidian colonies and between the latter and their mother-city; on accepting a legal code, a community presumably imported a written copy from the polis where it was first adopted or which had become the center of its diffusion. See also our lemma no. 983.

1003. Iaitas (Monte Iato). Acculturation. In an article entitled 'Iaita arcaica ed ellemistica e il contesto socio-politico siceliota di fine IV secolo', S.N. Console Langher, in *Quarte giornate di elima I* 271-285, on 273 follows M.T. Manni Piramo (*Kokalos* 25, 1979, 303) in considering the form *ἱερὸν* stamped on tiles (SEG XXVI 1068/1069; XXIX 922 (b); XXX 1125 (a); XXXII 916; XXXIII 746; XLIV 754 on pp. 227/228 sub 7) as evidence for linguistic influence from Chalkidian Himera; Himera must have played an important role in the acculturation of Iaitas.

1004. Iaitas (Monte Iato). Recent finds. H.P. Isler, in *Quarte giornate di elima II* 827-838, on 835/836 (ph.) briefly discusses some inscriptions found during recent excavations. See SEG XLVII 1429, XLVIII 1243 and L 1004.

1005. Iaitas (Monte Iato). Graffiti: names and erotic exclamations, ca. 3rd cent. B.C. Graffiti on a piece of stucco covering the western end of the north wall of the northern agora hall; hidden behind a podium built into the northwest corner of the hall in the 1st half of the 2nd cent. B.C. (terminus ante quem); now in the local depot. Ed.pr. H. Tauber, *Tyche* 18 (2003) 189-200 nos. 1-19 (ph.; dr.; German translations); nos. 20/21 are drawings of a standing nude man seen from behind (Herakles?; cf. the nearby graffiti nos. 11 and 13 below) and a head in profile (caricature?), respectively. Date: ca. 3rd cent. B.C. on the basis of the lettering. Ed.pr. selected the graffiti presented below among many others which could not be interpreted either since they are casual, meaningless scribbles or because of their bad state of preservation. The order is roughly from left to right: 1) [---] πολλα 'Ασχι(---) (190 no. 1; possibly [A]πολλᾶ; 'Ασκη(λη)πιδω-ρος), vel sim., ed.pr.; 2) *ἀγ[ι]κάζε* (190 no. 2; right of no. 1); 3) T1 (190 no. 3; between A and K of no. 2, in much smaller letters); 4) *πυγίζου* (190/191 no. 4; above no. 2, covering its K and using the upper hasta of Z); 5) *Ἀάλος πυγίζει* (191 no. 5; under no. 4; the third letter may also be X, Ψ, K or I; *Ἀάτος* or *Ἀάκος* cannot be excluded, ed.pr.); 6) "Υλη (191 no. 6; covered by ΠΥ of no. 6, in much smaller letters; Y may also be read as I, 'doch ist ein Frauenname an dieser Stelle wahrscheinlicher als die isolierte Nennung einer Reiterschwadron'); 7) *Χρέμων* (191 no. 7; right of no. 5); 8) [---] ΕΠΙ[] ΓΕΛ[] ΑΚΤ[] ΑΡΑΒΩΜΩΝ (192 no. 8; above the drawing no. 20; I may also be read as Y or P; ΕΛ may be Ω; K may be I; perhaps -αστραβωμῶν?; the meaning remains unclear, ed.pr.); 9) "Αδρα(στος?) | Καλλ(λ)ιπύγου πρῶς (192 no. 9; right of the drawing no. 20; the first Y may also be read as E; initio; or another anthroponym, e.g. "Αδρα(νών); 'Adra(stos?), Sohn der (Aphrodite) Kallipygos', a pun underlining the beauty of the man, ed.pr., who also considers "Αδρα(νός), eponymous hero of Adranon, who, however, is not known as a descendant of Aphrodite); 10) *μύζεττι ἀπὸ σκατ* (193 no. 10; right of the drawing no. 20; "er wird von ... gesaugt" (pass.) bzw. "er saugt von ..." (med.)); either in the previously unattested sense of *λαϊκάζω* (cf. above no. 2; for verbs of sexual intercourse ed.pr. refers to D. Bain's study summarized in SEG XLI 1876) or accompanying the drawing no. 21: a head possibly holding a blade in its mouth; ἀπὸ either refers to a person or to the stuff which is sucked, ed.pr., who refers to Xen., *An.* 4.5.27, on Armenian tribes sipping beer from a blade of straw (κάλαμος) λαβόντα εἰς τὸ στόμα μύζειν); 11) [---]χος "Ηρακλέω (193 no. 11; at the left margin, right of the foot of the man represented in drawing no. 20; perhaps *πυγίζει* should be understood, ed.pr.); 12) ΑΠΙΟCII (194 no. 12; right of no. 11; O or Θ?; reading uncertain, ed.pr., who hesitatingly suggests "Αρηος π(αίς) (epic genitive of "Αρης); 13) "Ηρακλῆς πυγίζεττι (194 no. 13; right of no. 12); 14) Γερώντιος[] χορ[] τοῦς (194/195 no. 14; upper left; 'Gerontios (scil. hebi o.n., vielleicht πυγίζει) die Tänzer' for a nominative: *τεῦς?*, Tybout); most attestations of the rare name Γερώντιος date to the Roman Imperial or late antique period, ed.pr.); 15) *Ἐάνων Ἐάων ἀν[] τικρῶς πυγίζει* (195 no. 15; under no. 14; perhaps some text is missing in fine; both rare names are attested for Magna Graecia: for Ἐάν(ν)ων see IGDS 124 (SEG XXXIX 1001); SEG XXXIII 781 (c); XXXIV 940; IG XIV 421 Col. I L. 30; Ἐάπων is the previously unattested Doric variant of Ἐάπων, for which see IGDS 121 (SEG XXXVIII 940); ἀντικρῶς: "direkt, unverhohlen", auch "unverzüglich"; ed.pr., who translates "Sanon treibt mit Gargys öffentlich Analverkehr" [rather something like 'straight on', outright, alluding to the force of the action]); 16) ἀπὸ Μαρούα (195/196 no. 16; under no. 15; in fine perhaps a numeral. A or A = 1 or 30; a receipt?; for the name Μαρούας in Iaitas cf. SEG

κλειδοῦς (no. 693), Στάγων (no. 277), Στάκτη (no. 407), Σωτήρ (no. 498), Φιλίαρχος (no. 290), Φιλοφάντω (no. 72), and Φιλωκώ (nos. 515, 714, and 743; cf. D. 224).

Information of other nature than onomastical is limited. Foreign ethnics on record are 'Ελεάτας (nos. 29 and 68), Καππάδοκες (no. 376), Μεσσανίος (no. 50), Ὀλυθραῖος (no. 377, cf. D. 220/221), Ῥόδιος (no. 387), and Συρακόσιος (no. 169); we also note an ἀπελευθερός and an ἀπελευθερά (nos. 397 and 459, respectively), two ἱέρηται (nos. 506 and 684; for the latter see our lemma no. 1020), a φιλόλογος (no. 565), a χαλκεύς (no. 486), and a woman qualified φιλοδόσποτος (no. 407); the γνῶριμοι in no. 367 ('Ἀτιμήτου οἱ γνῶριμοι) are perhaps those responsible for Atimetus' funeral (so D., 217 note 19); the age at death is given in nos. 352, 459, 503, 664, and 741 (also in the epigram no. 376, and in the Christian epitaphs nos. 789/790); the epitaphs are occasionally dedicated θεοῖς ἐπισημβίοις (no. 715) or καταχθονίοις (nos. 376, 459, and 503); no. 741 has the more exceptional θεοῖς οἰκείοις.

The following 182 texts (all epitaphs) are qualified as 'inedita': nos. 6/7, 14, 16, 19, 22, 25, 28, 30/32, 34/35, 40, 46, 49, 52, 56/57, 69, 73/74, 77/78, 81, 83, 104, 108, 115, 118, 121, 126/127, 136, 142, 144, 151, 157/158, 162, 166-168, 181, 183, 191/192, 207/208, 210, 220/221, 232, 237/238, 243/244, 247, 250, 263, 265, 267, 272, 281, 283, 287, 290/291, 296, 301-303, 306, 309/310, 313, 315, 317-319, 322-325, 327, 329, 331/332, 334 bis, 343, 346, 348, 383-385, 395/396, 401 (b), 406/407, 409, 418, 422, 428, 434, 436, 447, 465 bis, 467, 472/473, 475, 477, 479/480, 483, 486, 508, 510, 519, 521, 524-526, 530, 532-534, 536, 538-540, 543/544, 547, 549/550, 554/555, 558, 561, 569, 575, 577, 585/586, 590, 594, 596/597, 602, 614/615, 617-618 bis, 625, 630/631, 634-637, 640, 642-644, 646/647, 649, 662, 667, 672, 682, 693, 695, 698, 711, 714, 721, 729, 735, and 745 (the inscription of uncertain identification no. 793 is equally an imeditum).

Other texts may be considered 'quasi-inedita', since they were only mentioned or included in lists of names without full text and further details, many in articles on Liparian onomastics by G. Manganaro (cf. *SEG* XLII 851, XLIX 1303, and LI 1182), in *LGPN* III A, or in various lemmata by L. Bernabò-Brea and/or M. Cavalier in G. Nenci - G. Vallet (edd.), *Bibliografia topografica della colonizzazione greca in Italia e nelle isole tirreniche*, s.v. 'Pithecudi (isola)', 'Lipari (isola)', and 'Panarea' in vol. VII (Pisa-Rome 1989) 457-463, IX (*ibid.* 1991) 81-185, and XIII (*ibid.* 1994) 321-329 respectively. Consequently these texts have not previously been presented in *SEG*: nos. 10, 21, 24, 37/38, 48, 51, 53, 72, 82, 92, 113, 172, 202, 219, 228, 236, 241, 271, 277, 288, 333/334, 366, 371, 424, 442, 468, 498, 502, 587, 656, 671, 697, 717, 739, and 741. We remind the reader that texts drawn from *Meliguntis Lipara* II, published in 1965, or from other publications prior to 1976 (notably G. Libertini, *Le isole Eolie nell'antichità greca e romana*, Florence 1921, and P. Orsi, *NSA* 1929, 61-101), are equally absent from *SEG* unless they have been republished after 1976: nos. 33, 63, 86, 89/90, 96/97, 117, 119/120, 124, 128, 131, 140, 147, 149, 161, 163, 165, 170, 178, 186, 188, 190, 217, 223, 231, 233, 249, 252, 255, 264, 270, 312, 335, 337, 340, 350, 352, 356, 359, 364/365, 368, 379, 390/391, 393/394, 404/405, 410, 413, 416, 420/421, 427, 429, 430, 433, 441-448, 452, 455, 461, 463, 466, 470, 485, 492, 499, 505, 518, 527/528, 542, 545/546, 548, 563/564, 566/567, 571, 573, 580, 593, 599/600, 603, 608-611, 623, 628, 633, 638, 648, 659, 661, 669, 676, 678, 681, 685/686, 694, 696, 699/700 (a), 701/702, 704, 707, 715/716, 718, 727, 737/738, 746, and 795. Small fragments not reproduced in earlier volumes are nos. 129, 300, 304/305, 311, 320, 330, 487, 531, 537, 541, 551, 553, 589, and 621; no. 794 was also omitted on account of its dubious identification. For nos. 42, 75, 103, 173-175,

297, 307, 584, 684, and 736, unduly omitted in previous *SEG*-volumes, see our lemmata nos. 1011-1021.

In a separate chapter (493-502) B.B.-C.-C. discuss the inscriptions erected by (the) Liparians in Delphi, notably the dedications *F. Delphi* III 4 181-185 (*CEG* 832; *SEG* XLIV 429*); survey of previous scholarship concerning the text and the location of the monuments).

In 'Appendix I' (503-514) M. Fressi presents the dipinti and graffiti on vases (labels: 507/508 nos. 1-9; acclamations: 508 nos. 10-16; owners' inscriptions: 509/510 nos. 17-28; commercial inscriptions: 510/511 nos. 29-48; sympotic inscriptions: 511/512 nos. 49-51; dedications: 512 nos. 52/53; epitaph: 512/513 no. 54; texts of uncertain nature: 513 nos. 55-58; potter's signature: 513 no. 59; decorative pseudo-inscriptions: 513 nos. 60/61, and inscriptions on a bronze stegil (513/514 no. 62), a terracotta statuette (514 no. 63), a Roman lamp (514 no. 64) and a gold ring (514 no. 65); inedita: nos. 1, 37, 48-51, 55, and 58 [for stamps and inscriptions on amphoras, tiles and other objects, not included in the corpus, see *SEG* XXXIV 957 (no. 4), XXXV 1007/1008, XXXVII 765, XLI 820, XLIV 772 bis, XLV 1387, XLIX 1304 (nos. 3, 5, 7, 15, and 18-21), and L 1013]; 'Appendix II' (515-560; 'Le tradizioni genealogiche sull'eponimo degli Ausones') by A. Pagliara is based on literary sources.

The corpus includes full indices for the inscriptions on stone (485-491), but no concordance; we give a comparatio numerorum notably for *IG* and *SEG*.

A. Bérenger, *An. Ép.* (2003) [2006] nos. 784-797 reproduces the texts of 15 inedita: nos. 784-797 = *Lipara* 662, 667, 672 (where S. Pollet apud B. suggests restoring in LL. 2/3 e.g. Φιλίσ[ι-]του) or Φιλίσ[ι(τιδου)]. 682, 693, 695, 698, 409 + 711 (= B. 791 a/b), 714, 721, 729, 735, 759, and 760, respectively.

After discussing some vase inscriptions (215/216; Fressi's nos. 20-23 and 53; in the latter text, Εὐθύμᾱ ἐπὶ τῷ ἴ[απο-] (name) or ἴ[αρέος] can be restored) L. Dubois, *art. cit.*, comments on many names on record in epitaphs: male names (217-221) in -ις, -υς, -ᾱς, -ίςκος (no. 417 should perhaps be read Ἡρα(ρ)ίσκου); composite names (in no. 143, Δαμαίνετος instead of Δαναίνετος should be read); nicknames: Βαλλίων (no. 20), Μυρτώτας (no. 234), Ῥοδανός (no. 269; cf. also L. Dubois, *BE* 2005, no. 640), Τυρβάσιος (no. 504); ethnics used as names: female names (221-227) in -ις (composite names; hypercoristics; nicknames); names with complex suffix (in -αρίς, -υλῆς; all names in -υλῆς are female hypercoristics); names in -ῶ, -ιον; composite names (in no. 383, Διοδώρος is a genitive in spite of χαίρει; 'génitif de distraction' [but see also no. 381: Δημοκρίτου· χαίρει, Lazzarini]); nicknames (in no. 448 read (Δ)ορκάδος instead of Δορκάδος); names derived from abstracta; ethnics used as anthroponyms; metonymies (relatively numerous, which D. relates to the many attacks on the island from the late 5th cent. B.C. to the civil war between Augustus and Pompey); Doric dialect in names (227/228).

IG XIV	<i>Lipara</i>	IG XIV	<i>Lipara</i>	IG XIV	<i>Lipara</i>
383/384	87/88	390	581	397	493
385	556	391	572	398	629
386	560	392	206	399	631 bis
387	733	393	691	400	376
388	150	394	620		
389	397	395/396	723		

SEG XXXII	I.Lipara	SEG XLI	I.Lipara	SEG XLV	I.Lipara
920	8	810	39	1381 no. 8	109
921	29	811	58	no. 9	106
922	68	812	598	no. 10	111
923	169	813	583	no. 11	116
924	387	814	677	no. 12	308
925	377	815	588	no. 13	123
926	p. 507 no. 2	816	626	no. 14	125
XXXIV		817	730	no. 15	130
957 no. 1	8	818	357	no. 16	134
no. 2	23	819	201, 529	nos. 17/18	138/139
no. 3	234	820 (105)	p. 508 no. 14	no. 19	141
no. 5	68	XLII		no. 20	145
no. 6	733/734	852	3	no. 21	152
958 no. 1	556	853	2	no. 22	156
no. 2	93	854	388	no. 23	169
no. 3	222	855	4	no. 24	170
no. 4	211	856	209	nos. 25/26	184/185
no. 5	65	857	377	no. 27	189
XXXVI		858	169	no. 28	194
848	788	859	734	no. 29	196
849	791	860	234	no. 30	200
XXXVIII		861	5	no. 31	205
944	734	862	23	nos. 32/33	215/216
XLI		863	p. 509 no. 23	no. 34	218
796	494	864	no. 22	nos. 35/36	224/225
797	286	865	no. 20	no. 37	239
798	195	866	no. 21	no. 38	235
799	282	867	p. 512 no. 52	no. 39 front	240
799	app. cr. (1)	868	no. 53	no. 39 back	328
	app. cr. (2)			no. 40	242
	app. cr. (3)			no. 41	245
800	256	626 no. 1	791	no. 42	254
801	214	no. 2	788	nos. 43/44	257/258
802	146	no. 3	789	no. 45	269
803	198	XLV		no. 46	284
804	268	1380	1	no. 47	289
805	476	1381 no. 2	11	nos. 48/49	292/293
806	18	no. 3	15	nos. 50/51	298/299
807	70	no. 4	41	no. 52	522
808	26	no. 5	95	no. 53	344
809	59	no. 6	101	no. 54	347
		no. 7	100		

SEG XLV	I.Lipara	SEG XLV	I.Lipara	SEG XLIX	I.Lipara
1381 no. 55	351	1381 no. 101	712	1305 no. 13	79
nos. 56/57	354/355	no. 102	713	(better reading in SEG)	
no. 58	358	no. 103	474	no. 14	50
no. 59	360	no. 104	728	no. 15	80
no. 60	362	no. 105	495	no. 16	84
no. 61	369	no. 106	720	no. 17	143
no. 62	719	no. 107	523	no. 18	652
no. 63	378	no. 108	664	no. 19	689
no. 64	380	no. 109	513	no. 20	639
no. 65	392	no. 113	705/706	no. 21	440
nos. 66/67	399/400	1388	725	(better reading in SEG)	
nos. 68/69	411/412	1389	509	no. 22	47
no. 70	740	XLIX		no. 23	13
no. 71	417	1304 no. 1	2	no. 24	44
no. 72	423	no. 2	p. 512 no. 52	no. 25	76
no. 73	426	no. 4	p. 509 no. 20	no. 26	20
no. 74	687	no. 6	p. 512 no. 53	1306	pp. 507/508
no. 75	437	no. 8	p. 507 no. 8		no. 9
no. 76	445	no. 9	4	L	
no. 77	451	no. 10	pp. 509/510	1011	3
no. 78	456		no. 26	1012 no. 1	199
no. 79	459	no. 11	p. 509 no. 21	no. 2	112
no. 80	481	no. 12	p. 511 no. 40	no. 3	187
nos. 81/82	488/489	no. 13	no. 41	no. 4	604
no. 83	742	no. 14	no. 42	no. 5	85
no. 84	504	no. 15	no. 43	no. 6	246
no. 85	744	no. 16	no. 44	no. 7	503
no. 86	512	no. 17	no. 45	no. 8	62
no. 87	517	no. 22	p. 509 no. 23	no. 9	71
no. 88	431	1305 no. 1	9	no. 10	425
nos. 89/90	650/651	no. 2	12	L	
no. 91	660	no. 3	36	1202	55
no. 92	361	no. 4	27	1203	67
no. 93	388	no. 5	31	1204	91
no. 94	408	no. 6	43	1205	94
no. 95	414	no. 7	45	1206/1207	98/99
no. 96	690	no. 8	54	1208	102
no. 97	692	no. 9	61	1209	105
no. 98	438	no. 10	64	1210	107
no. 99	703	no. 11	66	1211	110
no. 100	454	no. 12	60	1212	114

SEG LI	<i>I.Lipara</i>	SEG LI	<i>I.Lipara</i>	SEG LI	<i>I.Lipara</i>
1213/1214	132/133	1279	390	1333	601
1215	135	1280	398	1334/1335	606/607
1216	137	1281/1282	402/403	1336/1337	612/613
1217	148	1283	415	1338	616
1218-1220	153-155	1284	419	1339	619
1221/1222	159/160	1285	432	1340	622
1223	164	1286	435	1341	624
1224/1225	176/177	1287	439	1342	627
1226/1227	179/180	1288/1289	443/444	1343	632
1228	182	1290	446	1344	641
1229	193	1291/1292	449/450	1345-1347	653-655
1230	197	1293	453		(better reading in SEG 1346)
1231/1232	203/204	1294/1295	457/458	1348/1349	657/658
1233/1234	212/213	1296	460	1350	663
1235/1236	226/227	1297	462	1351/1352	665/666
1237/1238	229/230	1298/1299	464/465	1353	668
1239	248	1300	469	1354	670
1240	251	1301	471		(better reading in SEG)
1241	253	1302	478	1355-1357	673-675
1242-1245	259-262	1303	482	1358/1359	679/680
1246	266	1304	484	1360	683
1247-1250	273-276	1305/1306	490/491	1361	688
1251-1253	278-280	1307/1308	496/497	1362	700
1254	285	1309/1310	500/501	1363-1365	708-710
1255/1256	294/295	1311/1312	506/507	1366	722
1257	314	1313	511	1367	724
1258	316	1314-1316	514-516	1369	726
1259	321	1317 (see app. cr. 1)	520	1370/1371	731/732
1260	326	1318	535		(other interpretation in SEG 1370)
1261	336	1319	552	1372	743
1262/1263	338/339	1320	557	1373	p. 507 nos.
1264/1265	341/342	1321	559		2, 7, 10, 12
1266	345	1322	562	1374	p. 509 nos.
1267	349	1323	565		17-19, 25, 28-33, 36
1268	353	1324	568	1375	pp. 513/514 no. 62
1269	363	1325	570	1376	p. 514 no. 65
1270	367	1326	574		
1271	370	1327	576	GV	
1272-1275	372-375	1328/1329	578/579	1018	376
1276/1277	381/382	1330	582		
1278	386	1331/1332	591/592	Kaibel, EG	
			640		376

1011-1021. Lipara. Epitaphs. In these lemmata we present 11 epitaphs which should have been included in previous volumes of *SEG* redivivum, since they were (re)published after 1976, but escaped our attention. The inscriptions appeared in majuscule texts in several volumes of the *Meligunis Lipara* series: V: L. Bernabò-Brea, M. Cavalier, *Scavi nella necropoli greca di Lipari* (Rome 1991); VI: *Filicudi. Insediamenti dell'età del Bronzo* (Palermo 1991); VIII/1: L. Bernabò-Brea, M. Cavalier, *Salina. Ricerche archeologiche (1989-1993)* (Palermo 1995); XI 1/2: see *SEG* LI 1202-1372 on p. 380; see *ibid.* for the roughly chronological framework indicated by the terms Cippi, Stelai 'antiquiores', etc. Now republished in *I.Lipara* (ph. of all stones except no. 584, now lost) (we give the texts of *I.Lipara*)

Cippi

1011: *Mel. Lip.* V, 152 and 156; *I.Lipara* 42. Epitaph of Kleandros: Κλεάνδρος

1012: *Mel. Lip.* VI, 8/9; *I.Lipara* 75. Epitaph of Phintus(s): Φίντας

Stelai 'antiquiores'

1013: *Mel. Lip.* XI, 180; *I.Lipara* 103. Epitaph of Apollonios: Ἀπολλωνίου

1014: *Mel. Lip.* VIII/1, 19; *I.Lipara* 173. Epitaph of Zopyros: Ζωπύρου

1015: *Mel. Lip.* XI, 145; *I.Lipara* 174. Epitaph of Zopyra: Ζωπύρα

1016: *Mel. Lip.* XI, 332; *I.Lipara* 175. Epitaph of Zopyra: Ζωπύρας

1017: *Mel. Lip.* VIII/1, 19; *I.Lipara* 297. Epitaph of Philista(s?): Φιλίστας

1018: *Mel. Lip.* VIII/1, 19; *I.Lipara* 307. Epitaph of [--]Is: [--]τιδος or [--]ιγδος

Perhaps [Φιλισ]τιδος, *Mel. Lip.*

Stele not assigned to the 'antiquiores' or 'recentiores'

1019: *Mel. Lip.* VIII/1, 19; *I.Lipara* 584. Epitaph of Zoippos: Ζωίππου

Stelai with Roman gentilia

1020: *Mel. Lip.* IX/1, 152; *I.Lipara* 684. Epitaph of the priestess Cassia Marala.

Κασσίας Μαραλαίας ἱερείας

1021: *Mel. Lip.* XI, 524; *I.Lipara* 736. Epitaph of M. Rustius.

Μ(ῖ)αρχε | Ρούσσει. | χαῖρε

1022. Lipara. Christian epitaph, 431 A.D. Rectangular marble plaque, now in a private collection in Lipari. Ed.pr. A.Paghar, *ZPE* 143 (2003) 135-137 (ph.); now also in *ILipara* 790 (ph.).

Ἐκοιμήθη ἐν ἡρῶνῃ καὶ πιστὶ ἐτὼν | κε' XXV πρὸ ἰα' | καλανδῶν Μαρτίων
μετὰ τὴν ὑπατίαν Θεοδοσίου τὸ ἰγ' | καὶ βαλεντι(ν)ιανοῦ τὸ γ' | α κτ γε ρ ι ο

Two chi-rho monograms in the right margin (between LL. 2/3 and right of L. 6); horizontal strokes above the numerals in L. 3 (KE) and 6 (IF): X = K (L. 4 initio) or A (L. 7, second letter); letter forms (A, Δ and Λ with prolonged right basta; E and I partly in square, partly in lunar shape) and christograms are similar to those in the epitaph of Proba (*ILipara* 789; *SEG* LII 922*). Ed.pr. || 1-2, the same formula inter alia in the epitaph of Proba, ed.pr. || 3, indication of the age at death both in Greek and Latin || 3-7 date of death February 19th, 431 A.D., ed.pr. || 7, TIANOY, lapis || 8, reading and meaning are uncertain, ed.pr.; perhaps the name of the deceased, G.Paci apud ed.pr.

1023. Liparian islands (Filiacudi). Rock-cut inscription (name), not before the 1st cent. B.C. G.Libertini, *Le isole Eolie* -- (cf. our lemma no. 1010) 227/228 no. 61; *Melegunis Lipara* VI (cf. our lemma nos. 1011-1021) 9 and 14; now republished as *ILipara* 747 (dr.). We present the text since *Meligunis Lipara* VI, published in 1991, escaped our attention.

Εὐκτήμων

1024. Megara Hyblaia. Dipinto on a vase, 625-600 B.C. *SEG* XXVI 1098; XXVII 654; *IGRS* 18, Arena I 14. G.Pugliese Carratelli, *art.cit.* (cf. our lemma no. 819) 309-311, points out that *Κορινθίος* is not a variant of the ethnic *Κορινθίος* (as registered in *SEG Consolidated Index for Volumes XXVI-XXXV*), but a personal name associated with the Messenian cult of 'Απόλλων Κορινθίος.

1025. Messina. Two dedications to Asklepios and Hygieia, reign of Augustus (?) / reign of Antoninus Pius. *SEG* XLII 870 (*IMessana* 38; reign of Augustus?), *IG* XIV 402 (*IGR* 1484; *SEG* XLVI 1264, *IMessana* ad 38, reign of Antoninus Pius); for both see *SEG* LII 1461 (cf. also LI 1380 on p. 393). I.Bitto in B.Gentili - A.Pinzone (edd.), *Messina e Reggio nell'antichità: storia, società, cultura* (Atti del Convegno della S.I.S.A.C. (Messina-Reggio Calabria 24-26 maggio 1999), Messina 2002) 127-139, argues that these stones come from Messina rather than Cilician Argeai, as maintained for *IG* XIV 402 by L.Robert (*OMS* VII 225-275) and recently for both stones by J.-Y.Strauss (cf. *SEG* LII 1461 [yet unknown to B.]). B. traces the history of the two very similar columnar monuments in Messina as extant in early scholarship. *IG* XIV 402 (with a dedication to Antoninus Pius on the other side) is known from the early 17th

cent., when it was re-used in the Duomo; it was destroyed when the Duomo was severely damaged by a fire in 1943; according to G.Gualtherus it was made 'in lapide granito-siculo'; *SEG* XLII 870 (no text other than the dedication), not included in the corpora and hence unknown to Robert, was first described in 1755 by C.D.Gallo, together with its pendant *IG* XIV 402 (both stones appear in several local 19th and early 20th cent. publications); it was re-used in the rival church of S.Maria del Graffeo or della Cattolica at least since the early 18th cent. (now in the local Museo Regionale) and is sculpted from white Luni marble. The possibility that the latter text is a refined forgery made on the basis of *IG* XIV 402 by an expert (writing Σ instead of C, and ΑΣΚΛΗΠΙΩΙ instead of -ΠΙΩ) cannot be excluded. Following G.Manganaro (cf. *SEG* XLVI 1264) B. rejects Robert's view that Messina knew no cult of Asklepios and Hygieia, 'Saviors and Protectors of the city': statues of the couple were found at the early 20th cent., and architectural elements belonging to the same find-context point to the existence of a sanctuary (1st/2nd cent. A.D., probably mid 2nd cent., which fits in with the presence of a dedication to Antoninus Pius on *IG* XIV 402; the cult may have entered a new and flourishing stage in the Antonine period); *IG* XIV 412, found at the same place, is a dedication reading Τρύγωνι (for Trygon as Asklepios' nurse cf. Paus. 8.25.1); as early as the 3rd cent. B.C. a vase was dedicated to Hygieia (*SEG* XLIV 773 bis: Υγείας). B. collects literary and numismatic evidence for cults of Asklepios, Hygieia and the healing Apollo in Sicily in general and in nearby Rhegion, where they were particularly important as tutelary urban deities.

For the same argument in a more concise form see I.Bitto, *IMessana* sub no. 38. The inscriptions are also briefly discussed in the context of an article on myths and cults in the area of the Street of Messina by G.Sfameni Gaspardo, *Messina e Reggio* (cf. above) 329-350, on 348/349; like B. she supports Manganaro's views. In this study some other inscriptions are added; we mention *IG* XIV 612 (S.G. 344) and 617/618 (S.G. 342 with note 35), from Rhegion, and Arena V 45 and *SEG* XLIX 1357 (S.G. 349/350), from Lokroi Epizephyrioi.

1025 bis. Modica (area of: Contrada Treppiedi). Christian epitaph of Dionysa, 4th cent. A.D.? Local limestone plaque; found in 1985 in a hypogeum southeast of the catacombs. Ed.pr. G.Di Stefano in E.Russo (ed.), 1983-1993; *dieci anni di archeologia cristiana in Italia. Atti del VII Congresso Nazionale di Archeologia Cristiana* (Cassino, 20-24 settembre 1993) (Cassino 2003) II 887-889 (ph.).

Ἀπέθανε | Διονύσα | πρὸ γ' | καλανδῶν Φλεβάρων

Date: 4th cent. A.D.? P. || 3-4, Φλεβάρων for Φεββαρίων, P. [cf. also *SEG* XXXI 1655 for the development from Φεβρουαριος to Φλεβάριος, Pleket].

1026. Naxos. Graffiti on vases, 5th/4th cent. B.C. Fragments of pottery found in 2001 in the shipsheds (the vase graffito *IGDS* I = Arena III 75 = *SEG* XXXIV 965 (XXXV 1015) comes from the same site). Ed.pr. D.Blackman - M.C.Leontini, *ABSA* 98 (2003) 414, 425 nos. 18/19, and 426 nos. 25/26 (ph. of nos. 1-3; dr. of all): I | [Τ]ερίλλο ἐμὶ καὶ Μο[... ea. 10 -] EX[-]

(414 and 425 no. 18; Attic (?) cup skyphos; graffiti on the zone above the foot [the ph. only clearly shows the letters AOBMI followed by another unclear letter; the two letters EX are above (somewhat left of) AO, the remains of what seems to be another, first line, Tybout || EX: X may also be E. Lazzarini]; 460-450 B.C.); 2) Δεξιάνης (414 and 425 no. 19; local bolsal cup; graffiti on the inside; 440-425 B.C.); 3) χαίρε (426 no. 25; local stemless cup; letters scratched in disorder on the inside [the ph. shows the letters required by XAIPF plus two more verticals; it is unclear whether the graffiti has been preserved completely]; another graffiti trademark [not specified; the very small dr. shows an unclear monogram] on the underside; 5th/4th cent. B.C.); 4) ΑΥΚΕ (426 no. 26; local stemless cup; graffiti (trademark) on the underside; local stemless cup; ca. 425 B.C.).

1027. Panormos (and area). Stamps on amphoras and tiles, 4th-2nd cent. B.C. B. Giarozzo in *Quarte giornate -- elima* II 557-683 (ph.: indices of names of manufacturers and eponymous officials on 629-637), (re)publishes the following stamps containing Greek texts, all of known types unless stated otherwise: five Rhodian (560-566 nos. 1-5) and three Greek-Italic amphora stamps (566-570 nos. 6-8) from Solunto; one stamp on a tile from Solunto (573 no. 12); one Rhodian amphora stamp from Terrasini (574-576 no. 13); one stamp on a tile from Carini (576-578 no. 14); 15 Rhodian (579-602 nos. 16-35) and one Knidian (602-604 no. 36) amphora stamps in the Mandralisca collection in the museum of Cefalù; one amphora stamp of unknown provenance in the same collection (604 no. 37: circular stamp Πίστου, unparalleled; the name is attested on rectangular stamps on amphoras from Knidos, Cyprus, Egypt, Syria and Greece; 4th/3rd cent. B.C.; local production can be excluded); six stamps on amphoras of the type MGS in the same collection (605-610 nos. 38-43; 605 no. 38: rectangular stamp 'Αλεξ[...], unparalleled; 3rd cent. B.C.?; 607/608 no. 41: rectangular stamp Δωρο[...], unparalleled; 3rd/2nd cent. B.C.?; 608/609 no. 42: unframed stamp Νου[...]; 3rd/2nd cent. B.C.?; the same abbreviated name is recorded on a stamp of another type on a MGS amphora from Kaulonia: see *SEG* LI 1408 (41); five stamps on tiles in the same collection (614-618 nos. 50-54).

1028. Paternò (= Hybla Eleatis?). Owners' marks on silver vases, 3rd cent. B.C. On the occasion of the recent cleaning and restoration of its seven objects, G. Platz-Horster, *Jdl* 118 (2003) 205-283, offers the first complete publication and an exhaustive study of the silver treasure found in 1909 in Paternò and acquired for the 'Königliche Museen zu Berlin' in 1911 and 1914 by Robert Zahn (now in the Antikensammlung of the Staatliche Museen). The treasure has been discussed in archaeological literature only (see especially A. Oliver, *Silver for the Gods: 800 Years of Greek and Roman Silver*; exhibition catalogue Toledo 1977, 58-61 and 65), with occasional reference to the inscriptions on six of the seven vases: a pyxis with a hinged lid in the shape of a Jacob's shell (octopus in relief on the lid; P-H 208-210 no. 1), two kylikes with omphalos (211/212 no. 2 and 213-217 no. 4), a fluted beaker ('Rietelbecher'; 217-220 no. 5), a flat pyxis with a large handle ('Spulenpyxis'; 220-224 no. 6), and an egg bowl (224-232 no. 7). P-H assigns the vases to various dates in the 4th cent. B.C. on the basis of parallels with pottery forms, and argues that (with the possible exception of no. 5) they were probably manufactured in Apulia or Tarentum; the inscriptions, however, should probably be dated to the 3rd cent. B.C., testifying to

the treasure's subsequent later owners. The silver was probably buried under the constraints of Hannibal's expeditions to Italy (212-202 B.C.).

On 233/234, P-H. presents a systematic survey of the inscriptions (punched unless stated otherwise; ph.: dr. texts in majuscules). There are four main types, three of which are found on more than one vase: 1) Πατέλου Κασίνου or Κασινίου (a: on the bottom of no. 2, running clockwise in a circle; previously incised; a pendant piece of this 'Henkelschale' is in the British Museum, bearing the engraved inscription ΚΑΔΕ (implying that the two pieces had been separated before being inscribed); b: on the outer bottom ring of no. 5, running clockwise in a semi-circle; c: on the outside of no. 6, running around the pyxis as a 'gut sichtbarer Dekor'; d: incised on the bottom of no. 6: ΠΑΠΕ and T; e: on the bottom of no. 7, incised in careless letters (for this inscription, P-H. gives ΠΑΠΕΛΟΥ[Τ]ΚΑΚΙΝΙΟΥ, but from the dr. it appears that the T is not certain; either ΠΑΠΕΛΟΥΤ (?) or ΠΑΠΕΛΟΥ (?), in ΚΑΚΙΝΙΟΥ. C) seems to be a ligature; the second I is not visible, unless it is included in the preceding N); 2) Λόλλ(ι)ο(υ) (for this reading see the present lemma in fine) (a: at left under the hinge of no. 1; b: on the inner bottom ring of no. 1, running clockwise in a circle segment; c: on the bottom of no. 6); 3) Τίκιου (a: at right under the hinge of no. 1; b: on the inner bottom ring of no. 5, running clockwise in a circle segment; separated from ΑΟΛΑΟ (cf. above 2 b) by a horizontal stroke; previously incised; 4) ΝΥΜ-ΣΑ (engraved on the bottom of no. 4). In summary: inscription (1) appears on four vases, (2) on three vases, twice in connection with (3); inscription (4) occurs once. The names Κασίνιος, Λόλλος, Πάπελος and Τίκιος have been included in *LGN* III A, all with the sole reference to our silver hoard, while ΝΥΜ-ΣΑ and ΚΑΔΕ (on the London bowl) are not. P-H. considers the names in inscriptions 1-4, punched or incised in different sizes, as those of four owners; Papelos may have been the first owner of (part of?) the pieces; Lollos should perhaps be related to the family of Quintus Lollius, the Roman landowner from Actina on record in Cicero, *Verr.* 2.3.61-63; an earlier Lolli(t)os, who lived near the finding place Paternò, may have been the second owner (rather the last owner, who buried the treasure).

On 240 C. de Simone comments on these names: Πάπελος Κασίν(ν)ιος (praenomen and gentile) are names of Italic-Oscan derivation, also on record in Etruria; Papelos is a diminutive of Papo (cf. Latin Pappus); for Kasinnios cf. Latin Casinius; Greek alphabet and Greek genitives point to a high degree of Hellenization. ΑΟΛΑΟ is best understood as *Loll(i)os(u) (if omitted per error), i.e., the gentile of *Loll(i)os(s) = Latin Lollius. ΤΙΚΙΟΥ remains unexplained. ΝΥΜ-ΣΑ is perhaps a form of the gentile known in Latin as Numerius < Numasios; Num-sa should possibly be understood as *Numisa (perhaps rather two abbreviated names, whether belonging to one or two persons, cf. the horizontal stroke separating 2 b from 3 b, Tybout).

1029. Segesta. Hellenisation, indigenous roots and elite families. S. De Vido in *Quarte giornate -- elima* I 367-402, presents on 397-401 a corpusculum of 15 Greek inscriptions (for an earlier corpusculum compiled by D.V. see *SEG* XLI 824), 13 of which come from Segesta: *IG* XIV 287 (*IGDS* 213), 288 *VI* (*IGDS* 214 a/b); 290/291 (*IGDS* 215/216); *SEG* XLI 826, 827 (L 1019*), and 829, XLV 1392/1393 (XLVII 1452); L 1020; A. Salinas, *NSA* (1885) 54/55 (M.T. Manni Pirano, *Iscrizioni greche lapidarie del Museo di Palermo*, Palermo 1973, 73 no. 48); P. Marconi M. Guarducci, *NSA* (1931) 397-399 (cf. *SEG* XLI 825 for the revised text of G. Nenci); *IG* XIV

282, recording a Segestan chiliarch, was found in Ence; *SEG XXX* 1119 is the third Entella decree (*IGDS* 206; Nenci III = Ampolo A (cf. *SEG LI* 1185; see our lemma no. 992)); three Segestan ambassadors are on record in *LL* 6-8). After an inevitably fragmentary sketch of Segesta's vicissitudes in the political turmoils of the 4th-2nd cent. B.C. and of the flourishing development of public space during this period (bouleuterion; gymnasium; agora; theater) based on literary and archaeological sources, respectively, D.V. draws on these inscriptions to show that its institutions are fully Hellenized: they record the ἀγορανόμος, γυμνασίαρχος, ἱεροθύτας (probably the eponymous magistrate), ἱερονόμων, ἱεροφύλαξ (perhaps subordinated to the hieronmamon), a priestess of Ἀφροδίτη Οὐρανία, and πρέσβεις. The magistracies must have been in the hands of a few elite families; though most of the more than 20 names on record in the inscriptions are Greek and well attested, some may point to the families' indigenous, possibly Elymean, roots: foremost Τίττελος (non-Greek name on record four times), probably Μινύρα, and possibly Ἀλκείδας, Ἀπελλίχος, Βίβακος, Δόσις; among the demotics (cf. *SEG XLVII* 1412) Ἐρμόστιος and Πετρεῖνος may reveal an ancient Elymean substrate. In the wake of Nenci (cf. *SEG XLI* 825 in fine) D.V. tries to reconstruct family relationships in some detail, mainly on the basis of names occurring more than once like Ἀρτεμίδωρος (Ἀρτεμίδωρα), Διόδωρος and Τίττελος; 'esperimento - del tutto ipotetico - per così dire "genealogico"' (377), of which the author himself admits 'il carattere certamente aleatorio' (379) (For Segesta see also our lemma no. 54).

1030. Selinous. Archaic Selinous. F.De Angelis, *Megara Hyblaea and Selinous. The Development of Two Greek City-States in Archaic Sicily* (Oxford 2003), is largely based on archaeological, and to a lesser extent on literary evidence. In Part 2, on Selinous (101-199), four inscriptions are discussed at some length in chapter 7 on 'Society and Politics' (146-172): 1) dedication to Herakles from Poggioreale: Arena I² 35 (*IGDS* 84; *SEG XIX* 615; XXXIV 968*); evidence for the penetration of Selinuntians deep into the hinterland in the earlier 6th cent. B.C.; contra S De Vido (*art. cit.* in *SEG XLVII* 1451 in fine, 555; *Gli Elimi*, Pisa 1997, 129-139) and L.Gallo (in *Terze giornate - elima* (cf. *SEG L* 993) 519/520), D.A. on 153/154 (text; translation) argues that Selinous aimed at territorial expansion; 2) treaty between Selinous and a group of exiles: *IVO* 22 (*SEG XI* 1179; *LSAG*² 277 no. 36; Arena I² 52; *IGDS* 28); D.A. on 160/161 follows the interpretation of D.Asheri (cf. *SEG XXIX* 403), and like A. thinks it 'unwise to try to attach specific historical reconstruction to this battered inscription' (161); 3) the dedication of the booty from Minoa (i.e., the Selinuntian foundation Herakleia Minoa) by Akragas recorded in the Lindian Chronicle *Lindos* 2 (see our lemma no. 821); D.A. on 161/162 (text; translation) dates the capture of Herakleia Minoa between 505 and 488 B.C., and speculates on the shift in location of Selinous' eastern border resulting from losing this city and doubtless other parts of its territory; 4) dedication of 60 talents on the occasion of a victory, found in temple G: *IG XIV* 268 (*Syll*³ 1122); D. on 167 points out that in view of its uncertain interpretation (talents representing the weight of the object in gold or its equivalent in silver?; for various interpretations cf. *SEG XIX* 1328*, L 989) this text 'has very limited utility as a document for Selinous' financial situation'.

For a review see R.J.Evans, *Mnemosyne* 59 (2006) 614-617.

1031. Selinous. Selinous and the Elymeans. Starting from the observations of L.Agostini that on the one hand the Elymean alphabet was basically derived from the Seluntian, and on the other the Elymeans introduced the sequence EMI as a mechanical copy of Greek ἐμί, R.Arena in *Quarte giornate - elima* 157-60, observes that in Selinous the variants ἐμί and εἰμί alternate in the 6th cent. B.C. (against εἰμί exclusively in Megara Hyblaea (cf. also *SEG XLVII* 1423)); εἰμί occurs in the late 7th cent. (Arena I² 16) and reappears at the end of the 6th cent. (Arena I² 17 bis [on p. 100], 44, and 58); during the 6th cent. ἐμί prevails (Arena I² 18, 20, 29, 35, and 43). A. assigns the form ἐμί to Rhodian influence (after the foundation of Akragas by Rhodian colonists in 580 B.C.) and supposes that the Elymeans took over the form in that period. He also adduces some examples of the reverse pattern, inter alia the frequent occurrence of names in -ις (e.g. Σέλις in Arena I² 23 and 30-31) which he considers the result of Sike influence.

1032. Selinous. Sacred law, ca. 460-450 B.C. *SEG XLIII* 630; *LI* 932 bis*. L.Dubois, *CRAI* (2003) 105-125, reprints the text (dr.; French translation), summarizes its content and comments on the following subjects: the arrangement of the text on the tablet (a κύρις?); the alphabet; the terms ἡμοσέππος, αὐτορρέκτας, and ἐλάστερος (related to ἐλαύνω); the festival Ἡρότυπτα and the Thracian origin of the cult of Κοτυττά; the Olympic ἐκχειρία; the cult of the Εὐμενίδες and Ζεὺς Εὐμενής (cf. the theophoric name Εὐμενίδωτος in Selinous and the month Εὐμενίδεος in Entella); the family character of the cult of Ζεὺς Μιλίχιος that was practiced in cult places of ancestors (ἐν Μύσσο, ἐν Εὐθυδάμο). As regards the rites for the Τριτοπάτορες (A *LL* 9-17; cf. the sacrifices for the γενέτορες in Nakona: *IGDS* 206 *LL* 29-31; cf. our lemma no. 992), he finds parallels to the wine libation through an opening of the monument (A *LL* 10/11: δι' ὀρόφο) in Pausanias (10.4.10: δι' ὀπής) and in the tomb of Kineas at Ai Khanoum; this offering differs from the sacrifice to the Τριτοπατρεῖς in Erchia (*LSCG* 18) which is νηράλιος. D. discusses in some detail the reintegration rites (B *LL* 1-13) that are analogous to those prescribed by the Cathartic law of Kyrene (*SEG IX* 72 *LL* 110-142), the customs of the Eupatrides in Athens (Athen. 323 F 14 = *FgrHist* 356 F 1), and Plato (*Laws* 865 d). The reintegration rite is performed by the closest relative of the person who has been killed (who is the subject of δότω in B *L* 4), but in B *L* 6 the subject changes and the text refers to the homicide (ποταγορέσθο, χαίρεσθο, καθευδεῖτο). B *LL* 7-9 refer to avenging spirits of foreigners (ξενικός), members of the family (πατρίος; cf. Apoll. Rh. 4.716/717), and to spirits appearing during hallucination (ἐπακουστός, ἐφορατός; cf. A.Giuliani, *Aevum* 72, 1998, 76, with reference to Hippocr., *Sacred disease* 1.40). In B *L* 11 D. reads διορίξας, ἡλὶ καὶ χρυσοῖ ἀπορρανάμενος (not διορίξας ἡλὶ; 'qu'après avoir procédé à une délimitation, et à des aspersions d'eau de mer avec un récipient en or'). 'Ελάστερος in B *L* 12, i.e., Zeus Elasteros who represents the angry spirits of the killed persons, receives a sacrifice (σφαζέτω ἐς γῆν) that reflects the ambiguous nature of this god who is associated with chthonic and family cults.

A.Brugnone, *Kokalos* 45 (1999) [2003] 11-26, summarizes the information provided by this text for Greek rituals, in particular in the context of family cults (comparison with *IG XII.3* 377/378, 1316-1318; *LSCG Suppl.* 115 A *LL* 21-25); she suggests interpreting the sacrifices to Μελίχιος ἐν Μύσσο and ἐν Εὐθυδάμο as cults of patria (cf. similar cults of family groups in

IG XII.3 1316; XII.5 1027; I Linds 899-907). For a shorter version see *Sicilia Archeologica* 30 (1997) 121-131.

A. Dimartino, *ASNP* 6 (2003) 305-349, reprints the text (Italian translation), summarizes its content, and discusses the interpretation of several crucial passages. We summarize the most important of D.'s observations: References to ἀλάστορ in literary sources support the assumption that ἐλάστερος was the evil spirit that had caused the manslaughter and not an avenging spirit (319-324) (but purification rituals are usually concerned with the effect, not the cause of a deed that produced miasma, Chthonis). The subject of [βυ]ποδεκόμενος (B LL. 3/4) is the killer himself (αὐτορέκτας), and not a purifier; it is also the killer that performs the purification rituals described in B LL. 4-7, for which D. adduces parallels from literary sources (325-329). 'Ἐπει in the phrase ἐπει κ' ἐλαστέρο ἀποκαθάρεται should be understood as 'after', not 'when' (329). The literary evidence on the evolution of archaic laws concerning manslaughter suggests that this text concerns itself with involuntary killing (μὴ ἐκ προνοίας; 334-345). Both sides of the document refer to rituals concerning the same individual, but the traditional order of the two sides should be reversed: the rituals on side B are of a private nature and were performed first, followed by the rituals described on side A (332-334 and 345-347).

• 1033. Selinous (?). Epitaph of Latinos, late 6 cent. B.C. SEG XLVIII 1252; XLIX 1342. G. Nenci, *Kokalos* 45 (1999) [2003] 3-9 (ph.), regards a Selinuntian provenance, suggested by edd. pr. as a possibility (cf. SEG XLVIII), as certain on account of the type of the limestone stele, the forms of Γ, Ε, Α and Ρ, the form ἐμί rather than ἐμι [see also our lemma no. 1031], and the repetition of ἐμί which has a perfect parallel in Arena I² 74 as read by F. Cordano (see our lemma no. 1037). He dates it to the late 6th cent. B.C. (6th cent. (ca. 550-500?), edd. pr.) and argues, contra G. Manganaro (cf. SEG XLIX), that it is not a forgery. Observing that the patronymic is almost never absent in epitaphs from Selinous, N. interprets 'Πέγ(ν) as a patronymic rather than an ethnic; double ἐμί is a means to express emphasis (the same applies to Arena I² 74). The Η before ἐμί is not a mason's error (Αατίβ(η) ἐμί, edd. pr.), but an aspiration sign used as a substitute for sigma (of Αατίβ(η); the deceased is speaking rather than the gravestone) in intercalic position as in Lakonian, Argive, Elean and Cypriote; this explanation accounts for its absence before ἐμί in L. 2; the lakonism will be due to the provenance of the person who erected the epitaph. These views result in the following translation: 'Sono Latino. Sono figlio di Reggino' ('I am (the gravestone) of Latinos the Rhegian. I am', edd. pr.).

1033 bis. Syracuse. Titles used for Dionysios of Syracuse. See our lemma no. 83.

1033 ter. Syracuse. Honorary decree of the association of Dionysiac artists for Apollo-dotes, 1st cent. B.C. IG XIV 13 (cf. SEG L 1025). Republished by S. Anezini, *Die Vereine* (see SEG LI 2279) 401 no. F3, who restores in L. 6 [ε]μεργέν(η) κατακαλ(ε)ῖν αὐτὸν (κατὰ καλοκαθίαν), IG].

1034. Tauromenion. Political institutions and magistrates. L. Del Monaco in M.L. Lazzarini - P. Lombardi (edd.), *L'Italia centro meridionale tra repubblica e primo impero: alcuni aspetti culturali e istituzionali. Giornata di studio - Roma 13 dicembre 2002* (Rome 2003) 33-48, offers some reflections on the political structure of the city in the Hellenistic-Roman period; brief discussion of the so-called cippus of the στραταγοί (IG XIV 421; ph.), especially of the formula στραταγοί διὰ πέντε ἐτέων ('strateghi dopo cinque anni'; obviously iteration of office was possible, but not year after year); brief remarks on the ἱεραιμάνοι, ταμίαι, σιτοφύλακες, σιτώναι, the ῥέκτας (IG XIV 431), γυμνασιάρχαι, λαύραρχοι (from the period in which Tauromenion became first a municipium, later a colonia; equivalent of the vicomagistri), on the σιτώνιον ('corn-fund', nourished by individual citizens; surpluses are to be put ἐν ἐπιμονῇ, possibly with a banker [on the Tauromenian σιτώνιον and the σιτοφύλακες see also SEG LXIX 1334]) and on the various sigla accompanying an individual's name plus patronymic in IG XIV 423-430 (cf. also SEG XXXVIII 973, XLVII 1462 (Syracuse), and LII 936 in fine; see also C. Antonetti, 'Sigle epigrafiche di Tauromenion', *Memorie Istituto Veneto (Classe di scienze morali)* 39, 3, 1985, 1-67; non vidimus). D.M. interprets the sigla as indications of territorial units ('distretto di residenza').

1035. Terravecchia di Grammichele (province of Catania). Various inscriptions, 5th cent. B.C. G. Manganaro, *ZPE* 144 (2003) 147-153, discusses five Greek inscriptions as evidence for the Hellenization 'in chiave calcidese' (149) of the Sikeli indigenous population of Terravecchia di Grammichele in the 5th cent. B.C.: two new graffiti on Attic cups (see SEG LII 915 A/B, including M.'s readings and comments), a vase inscription long known (on 151/152 M. repeats his earlier reading and interpretation, for which see SEG XLVIII 1251), an incised bronze tablet (SEG XLII 884; on 152 M. repeats his earlier interpretation summarized in SEG XLV 1420), and an incised lead doll (briefly mentioned on 153; see SEG XLVII 1424 for M.'s reading and interpretation). In a long introduction M. points to the frequency of writing errors and incorrect forms in Greek Archaic graffiti in general, which are not the result of 'anellenicità' or 'interferenza linguistica'; examples are the phrase ἀρὰ κακάμι (also in truncated variants) in graffiti on kylikes found near sarcophagi from Herbessos (SEG XLIX 1288 (3-9)), κόλιξ for κύλιξ on a vase from Al Mina (SEG XVI 231; XXXV 1482), and orthographical and writing errors in two epitaphs from Kasmenai (IGDS 103/104 = SEG XLVI 1260 (1/2), with M.'s readings, repeated in the present publication); M. assigns IGDS 104, in Chalcidian alphabet, to a (family?) group of immigrants from Leontinoi (possibly from Euboea, a sub-colony of Leontinoi, destroyed by Gelon and probably to be localized in San Mauro di Caltagirone).

1036. Unknown provenance. Dedication to a polis, 5th cent. B.C. Tubular object with a square basis originally serving as the support of a statuette (the material is not mentioned; probably bronze). Ed. pr. (on the basis of ph. and dr.) G. Manganaro, *ZPE* 144 (2003) 153-156 (ph.; dr.; Italian translation).

Δεῖφος: μ' ἐδοῖε: τοι Σιλιανῶς: ἰτέ Πολι

'Deiphobos mi ha donato, qui, Sifonaios, alla Polis', ed.pr. || 1 Δεῖφοβος (=Δηῖφοβος) name of an Homeric hero, previously unattested elsewhere, ed.pr. || 1-2, for ἔδωκε, rarer than ἀνέθηκε, cf. e.g. *IGDS* 79 and *M.L.Laz.* 2000, *Le formule delle dediche votive nella Grecia arcaica* (Rome 1976) 295 no. 824, ed.pr. || 2 Στελαναῖος, previously unattested ethnic, B or A omitted before A, yielding the toponym *Στελάνη or *Στελάννα which is presumably also found on a 5th cent. B.C. series of coins with the legends Στελαναῖον, Στελ(α)ναῖον and Στε(α)λαναῖον, probably a city in the area of the Etna; our object may have been dedicated in a sanctuary recently excavated in Francavilla (near Randazzo), where a coin with the legend ΣΤΙ was found, ed.pr., with detailed comment on similar emissions from other places

1037. Unknown provenance (Selinous?). Epitaph (?) of Kallikrates, late 6th cent. B.C. *IGDS* 217; Arena I² 74 and Add. on p. 1120; *SEG* XXIX 941. After re-examination of the vase F.Cordano and G.Nenci, *art.crit.* (cf. our lemma no. 1033) 7/8, reads [ἐμ] Καλ(λ)ικρά- τεος Μένναρος ἐμί ('Sono (il figlio) di Kallikrates [read Kallikrates]. Sono Mennaro' instead of τῆς Καλ(λ)ικράτεος, Μένναρος ἐμί (*IGDS*: 'J'appartiens à Mennarō, la fille de Kallikratēs'; nominative: Μένναρῶ; *SEG*: Μένναδος or Μένναρος) or τῆς Καλ(λ)ικράτεος Μένναδος ἐμί (Arena); nominative: Μέννας or perhaps Μένναδος) or τῆς Καλ(λ)ικράτεος Μένναρος ἐμί (pr. V. Tusa, who translated 'Sono Mennaros, figlio di Kalikratos'; cf. *SEG*). N., who adduces this inscription of unknown provenance as a parallel for the epitaph in our lemma no. 1033 which he also assigns to Selinous, terms it 'una iscrizione graffita selinuntina' (without explanation), and argues that it is an epitaph rather than an owner's inscription (the vase served as an ash urn according to Tusa) (In Add. p. 120 Arena suggests reading [ἐμ] Καλ(λ)ικράτεος μὲν ὁδὸς ἐμ[?]).

1038. Unknown provenance. Judicial defixio, 500-450 B.C. Rectangular lead tablet: letters on incised guide-lines; now in the private museum of P.Veneroso in Sciacca. Ed.pr. G.Manganaro, *REG* 116 (2003) 685-689 (ph.; dr.; Italian translation); republished by L.Bettanni, *ZPE* 151 (2005) 253-258. We give B.'s text, which he claims to be more in line with the Doric dialect and the formula of judicial defixiones.

4 {-----} : K (?)
[χρίσθ] Hērmōnia ἐπὶ λάθει (αἰ) τι ἐπιφέρει
[ἐργον] ἔ [h] (ἐ)πος καὶ Κάνον καὶ Σίκωνα vacat
[-----] λάθων ποιέσι(ι)ος vacat
[-----]ν (ἡ)όσι(σ)οι σί(ν)δικοι ἐπίλασιν πᾶσι

Date: 500-450, perhaps 475-450 B.C., on the basis of the lettering, inter alia the closed H (cheti). B || M. assigns the tablet to Selinous on the basis of the alphabet, strongly rejected by B. 'In realtà di propriamente selinuntino questo alfabeto non ha nulla' (253); the most characteristic letter is the alpha with central dot (three times out of four in L. 3), used not only in Selinous but also in the areas of Gela/Akras, Kamarina, Akrai, Himera, Katane and Ermi. All other letters occur throughout Sicily in the 6th/5th cent. B.C., consequently the question of provenance must be left open. B || translation: '[...] K (?) [Regist] Hermon perché dimentichi qualunque cosa adduca contro [sia atti processuali] sia testimonianza orale e Kanos e Sikon [] oblio dell'adozione

[...] tutti quelli che sono assistenti in giudizio Oblio a tutti' || [Θ(εοίσι) : Κ(αταχθονί)σι] : [ἐπίκαλοι] Hērmōnia ἐπὶ λάθει(θεοί)σι τι ἐπιφέρει : [h] ἔργον] ἔ [ἐπος Κάνον καὶ Σίκωνα vacat] : [λαβέσθαι] λάθων ποιέσιος vacat || [πάθειεν?] νόσοι (οἱ) σὺ(ν)δικοι ἐπίλασιν πᾶσι. M., who translates, '(Agli Dei) Inferi (chiedo) che Hermon dimentichi quanto adduce contro (sia atti processuali) sia testimonianza orale e Kanos e Sikon (abbiano) dimenticanza dell'adozione (Soffrano) per malattia : difensori in giudizio dimenticanza per ogni cosa'. The defixio is aimed against the witnesses summoned to court in order to testify against the writer of the text, a relative of a deceased person, on behalf of an adoptive son. M., followed by B || 1, abbreviation of unknown nature. B., who points out that M.'s reading [Θ(εοίσι) : Κ(αταχθονί)σι], equivalent of the Latin *Dis* (*M(an)ibus*), would require a much later date (Roman Imperial period); the early 2nd cent. B.C. defixio *SEG* XLVII 1443 (A) has παρὰ καταχθονίσι θεοῖσι in the text, not as an invocation preceding the curse || 2, or ἄπο- /κατα-λέγγραφοι. B., ΕΠΙΛΑΘΑΙΤΙ, tablet || 3 Κάνος seems to be an Italic name, corresponding to the Latin cognomen Canus. B || 4 ΠΟΙΕΣΟΣ, tablet || 5 ΝΟΣΙΣΥΔΙΚΟΙ; the only other attestation of ἐπίλασις is *Pind.*, *Pyth.* 1.46, B.

1039. Unknown provenance. Dedication or adoption of Ariston's three daughters, late 4th cent. B.C. Rectangular bronze tablet; at left and right a hole; inscriptions incised on the front (A) and back (B), probably by different hands; now in a private collection in America. Ed.pr. R.Wachter, *ZPE* 142 (2003) 53-63 (ph.; German translation; ample linguistic commentary); see also L.Dubois, *BE* (2003) no. 649 and (2005) no. 639, G.Manganaro, *REG* 116 (2003) 688/689, J.Méndez Dosuna, *ZPE* 151 (2005) 87-90, and J.Mylonopoulos, *EBGR* (2003) [2006] no. 180.

A: Θυγατέρας ἐθήκατο 'Αρίστων Ἡ- 4 ἄς Πλειστάρχος Μένωνος, ἀποφύλοι
γήτορος Ἑστών. Χάροισσαν, Λύσις 'Ερμαῖδ. Νυμφάρτας 'Αλκαμ-
'Ανταλλ- ἐνεος, Μένας Πσιφύρδ
ἰδα· θεαῖρος Σδοσίας Ἡγιά, ἡπαρθύτ-

B: θεοὶ 'Ανδρέας 'Εξάρκῳ

'Red' alphabet with 'classical eastern Greek' F, Δ, Α (but R for Π, later forms of eta (open ē) and theta (with a dot); however, the old closed H (chet) is used at the beginning of words ('Anlaut'): Ἡγῆτορος, Ἡγιά and ἡπαρθύτας; Ψ is rendered by ΠΣ rather than the usual ΦΣ. This previously unattested combination provides a terminus post quem of 450 B.C. Analysis of the Doric dialect leaves the following possible places of provenance: eastern Argolis, the (non-paioitic) islands, and some colonies in the West, especially Rhodes and its colonies. Alphabet, dialect and onomastics (see below) point to Akragas and Gela as the most probable candidates. ed.pr., who adds 'Persönlich favorisiere ich Gela' (63); Manganaro mentions Gela, Akragas, Himera and Selinous: on the basis of the alphabet || A. 1. ἱθῆκατο 'consecrated', 'dedicated', ed.pr., skeptical D., who points out that there are no examples of τίθεμαι in this sense || 2. Ἑστών: rare name, attested in Sicily (Plut., *Dion* 21; perhaps *IGDS* 164). Manganaro points to attestations in the Agrigentine area of Licata, in Lokroi Epizephyrioi, and to the male variant Ἑστών. Θεοτίας, Ἑστώρ and Ἑστέσιος, Χάροισσα: previously unattested (cf. the male variant Χάρων), cf. χαροπός (association with the 'bright-eyed' Athena), ed.pr. || 2-3. 'Ανταλλίς (cf. the male variant Ἀνταλλίος) rare name, popular in Sicily (L.Robert, *Hellenica* XI-XII, Paris 1980, 208 note 2; *SEG* XXXIX 1001/1002, XL 836, XL VII 1463 L. 11), ed.pr.; Manganaro reads Π rather than Ν, which would yield the

previously unattested name Ἀπαλλίς || 3. θεῶρος: in view of the 'mobile' character of this office (sacred and secular) Sosias may have brought the three girls ('vielleicht seine jüngeren Cousinen', rejected by Manganaro) from the place where they lived to a sanctuary elsewhere; the absence of ethnics suggests that this action took place within one polis, ed.pr. || 3-4. the hieropoῦτάς is the (eponymous?) official of the sanctuary who accepted the girls; on record especially for Rhodes (Lindos) and its Sicilian colonies and the central Peloponnese; mostly attested in collegia, the oldest examples, especially in Sicily, record a single hierothylas attached to the sanctuary of the main deity of the polis, ed.pr., referring to the study of J. Winand (cf. *SEG* XL 1717) || 4-6. ἀποφύλοι = οἱ ἀπὸ φύλων, three representatives of the three Doric phylai. They may be the three phylarchai (i.e. one presiding over the council, and two incoming presidents), ed.pr.; rejected by Manganaro, who reckons Andreas son of Enakos on side (B) among the apophylion (written on the back since there was no room left in A L 6) and argues that the four men were members of the phylai of the city (not necessarily three) acting as witnesses to the consecration of Ariston's daughters || 6. τοῖσπορος: so far only the female variant (Ψ(ε)τοῖσπος) is attested, ed.pr. || B. Ἐξάκος: rare name (cf. the more frequent Ἐξηκτιάς), ed.pr. (but see also Ἐξάκτος (*IGDS* 35, 98, 140) and Ἐξάκτορας (*IGDS* 48, Lazzarini) || the dedication in the presence of many officials probably means that the three daughters, members of an elite family, were handed over to the deity (known locally, probably Athena, inter alia on the analogy with the Lokrian Maidens; *IG* IX 1² 706) for a sort of temple service, possibly in the sense of a 'rite de passage' which they underwent as representatives of all girls of their age class, ed.pr.; contra Méndez Dosa, who with Dubois rejects translating ἱεράκοτο with 'dedicated', vel sim. He argues that we have an act of adoption, and presents examples of the expression υἱόν (θυγατέρα, παῖδα) τινα τίθεσθαι ('to adopt (oneself) a son') from literature. Ariston adopts three sisters under the protection of the deity, who is likely to be the deity of the phyle to which he belongs and into which the three sisters are to be inscribed. The apophylion are the representatives of this single phyle rather than those of the three Doric phylai. Méndez Dosa points to the role of civic subdivisions in adoptions in Crete (Gortyn Law: *I. Cret.* IV 72 Col. X-XI) and Athens (Isaeus 2.17 and 2.13). No document similar to ours is known so far, but some testaments from Magna Graecia equally inscribed on bronze tablets offer close parallels. *IG* XIV 636 = *IGDGG* II 93 = Arena IV 51 = *Syll.*³ 1214 = *LSAG*² 261 no. 28 (Petelia); *SEG* IV 71 = *IGDGG* II 100 = Arena IV 52 = *LSAG*² 261 no. 29 (Kaulonia); Arena V 50 = *LSAG*² 286 no. 31 (Lokroi Epizephyrioi); *SEG* IV 75 = *IGDGG* II 94 = Arena IV 53 = *LSAG*² 261 no. 30 (Krimisa) (in case of an adoption one would expect the name of the natural father (φύρεα + name); the adoption of daughters is very rare, of three at the same time hard to explain (cf. *SEG* XLIII 522), Chaniotis). As an alternative hypothesis, Mylonopoulos suggests that Ariston dedicated statues or statuettes of his daughters, with the bronze tablet attached to the base, inscription (B) would then record the acceptance and registration of the votive by a representative of the sanctuary. The theoros and the apophylion may represent a delegation of officials who accompanied the girls (or the statues) to an important sanctuary.

SARDINIA

1040. Sardinia. Christian Greek inscriptions. Continuing his survey of Greek inscriptions in Sardinia (cf. *SEG* LII 940 for the pagan texts), G. Marginesu, *PP* 58 (2003) 372-396 (dr. text, Italian translation, bibliography, commentary), republishes five early Christian Greek inscriptions from Sardinia: all epitaphs, ranging from the 4th to the 6th cent. A.D. Four of these are also included in A.M. Corda, *Le iscrizioni cristiane della Sardegna anteriori al VII secolo* (Rome

1999, ph.); cf. D. Feissel, *BE* (2002) no. 645: 1) *SEG* XXXVIII 976 (Wessel, *IGCV* 287); Grugua (area of: Buggerru); epigram; 4th/5th cent. A.D.; M. 375-378 no. 1; in L. 3 read σύνβιον for σύνβιον; 2) *SEG* XXXVIII 981 = XLII 891 (Corda, *op.cit.*, 208 no. TURO13); Turris Libisonis; 4th/5th cent. A.D.; M. 378-380 no. 2; following F. and contra C. and previous editors, M. argues that [- ἐπὶ]δημησάση τον κόσμον refers to life on earth rather than in Heaven, and suggests restoring something like [δλγτον δ ἐπὶ]δημησάση, in L. 2 M. reads ἔστι(η) or ἔξ(εσ) instead of ἔτεσι; 3) *SEG* XXXVIII 977 (Wessel, *IGCV* 28; Corda, *op.cit.*, 49/50 no. CAR005); Karales; 4th/5th cent. A.D.; M. 380-385 no. 3; the text has 'un vago e confuso andamento metrico' (M. 384); for this epitaph of a young woman ἐκ Φρυγίας, M. points to possibly Phrygian influences in onomastics (Ἀμμία), linguistics (omission of ny in internal position; iotacism) and formulas (ἀφαιρέω; τύμβος); C. reads in L.L. 2/3 μο[ί]ρ' ἡ (8) ιοπτεύσασα instead of μοίρῃ διοπτεύσασα and in L. 4 in fine δ' ἐτ' instead of δ' ἐτ'; 4) *SEG* XXXVIII 983 (Corda, *op.cit.*, 85/86 no. CAR049; published as a 10th/11th cent. medietum by A. Guillou, *Recueil* ... (cf. *SEG* XLVI 1302) no. 227 (in XLVI 1302, the reference to *SEG* XXXVIII should be added to the comparatio numerorum)); unknown provenance; 5th/6th (probably 6th) cent. A.D.; M. 385-387 no. 4, who gives two uncertain letters in a line (L. 1) preceding the text as presented in *SEG*: {-} {-} {-} (possibly Κύ[ρ]ι); following D. Feissel, M. reads and restores in L.L. 2/3 [Ἐνθάδε κεῖται ὁ ἐν] ὁσίῃ τῇ [μνήμῃ] - name/nite -] ζήσας; he omits the lacunas in L.L. 3/4 initio, and reads in L. 4 μ[ν] (ν) No(εμβρίου), ἰ(ν)δ(ικτιώνος) θ' instead of μ[ν] (ν) Ἰ(α) (νουαρίου) θ'; 5) *SEG* XXXVIII 982 (Corda 73/74 no. CAR034); unknown provenance; Karales?; 5th/6th (probably 6th) cent. A.D.; M. 387-391 no. 5, who reads in L. 1 μνήσθη instead of μνήσθητι, and in L.L. 6/7 τὸ λάρνακ' τοῦτο (for τῷ λάρνακι τοῦτω, 'dativus incommodi') instead of τὸ λάρνακ' τοῦτο (for τὸ λαρνακίον τοῦτο)). This very small corpusculum (five Greek against 212 Latin texts in Corda, *op.cit.*), diverse in provenance, linguistics and formulas, reflects the absence of a Greek epigraphic culture in early Christian Sardinia.

Partly drawing on L. Pani, *Emmi, Museo Archeologico Nazionale di Cagliari. Catalogo dei materiali paleocristiani e altomedioevali* (Rome 1981), R. Caroneo, in *Cultus Splendore* (cf. our lemma no. 992) 347-372, publishes 30 lemmata on early Christian/medieval Greek inscriptions from Sardinia; 17 are in Guillou's corpus, the other 13 are not, because they were either published after the appearance of the corpus (1996) or were missed by G. (he did not consult P.E.'s catalogue). Each of C.'s entries features a drawing, indications of present whereabouts, dimensions, provenance, date, and an updated bibliography. The five inscriptions (possibly) prior to 800 A.D., the chronological limit observed by *SEG*, are C. 352/353 nos. 5-8 (= above nos. 1, 3, 4, and 5, respectively) and 361 no. 25 (= Guillou no. 230). Cf. D. Feissel, *BE* (2006) no. 568, for some remarks on no. 21 (ineditum; 10th cent. A.D.?).

1041. S. Nicolò Gerrei (area of: Santu Iacì; 50 km northeast of Cagliari). Trilingual dedication to Asklepios Merre, 1st cent. B.C. *IG* XIV 608, *SEG* L 1030 (*IGR* I 511; *CIL* I² 2226, *ILS* 1874, *CIS* I 1 143). M. Pittari in *Cultus splendore* (cf. our lemma no. 992) 773-776, comments on the toponym Maconier ('city of Merre') (maqu' Merre in Punic); Merre is the proto-Sardic deity honored in our inscription. Cf. S. Dardaine, *An Ép* (2003) [2006] no. 798.

1042. Sulci. Greek Jewish inscription translated into Latin. *CIL* X 1449*: *JWE* I 174 H. Solin in *Cultus splendore* -- (cf. our lemma no. 992) 909-914, argues that this inscription is the Latin translation (period of L. Muratori) of an originally Greek inscription. Non vidimus; cf. S. Dardaine *An.Ép.* (2003) [2006] no. 798.

1043. Villasimius. (area of: Secca dei Berni). Dedication to Zeus?, 3rd cent. B.C.? Rectangular bronze handle with palmette decoration and incised inscription; found by a private person in the sea in the area called 'Secca dei Berni'; now in the possession of the Soprintendenza. Ed.pr. D. Salvi, *Bollettino di Archeologia* 41/42 (1996) [2002] 237/238 (ph.).

ΔΙΟΞΟΔΥΝ

Hellenistic period. ed.pr. [the letter forms (N with uneven hastae; small O above the line; ▯ with divergent hastae; no apices) point to the 3rd cent. B.C. ▯] the ph. seems to show ΔΙΟΞΟΔΥΝ: Διὸς Ὀξυδίου? Tybout ▯ perhaps also part of Π is visible. Lazzarini].

1044. Villasimius (area of: Serpentara). Inscription on a lead anchor, 1st cent. B.C.? Lead anchor found in the sea near the island of Serpentara. Mentioned by D. Salvi, *Bollettino di Archeologia* 41/42 (1996) [2002] 238 (text in majuscules): ΣΩΤΗΡΑ

Expression of the hope for protection and safety. S., who on 239 note 3 lists some anchors with Latin inscriptions, equally found along the coast of southern Sardinia [epithet of a goddess of good luck or victory used as the name of a ship; for ΣΩΤΗΡΑ and other epithets on anchors see *SEG* XLIV 1679, where 'Σώτηρ' ▯ 'Cagliari' will refer to our anchor; the epithet without specification is frequently found on bronze strigils: see e.g. *SEG* XLIX 1267 (2) and 1348 (3); LI 1375. Tybout].

ITALY

1045. Italy. Glass handle. For an inscribed glass handle possibly from Italy see our lemma no. 2125 sub (31).

1046. Italy. Jewish inscriptions: corpus. In a review of *JWE* I and II (cf. *SEG* XLIII 636). H. Solin, *Gnomon* 75 (2003) 429-433, mentions the following Greek inscriptions not included in these corpora: *SEG* XLIV 818; A. Ferrua, *RAC* 51 (1975) 362 (fragment said to come from the catacomb of Vigna Randanina, Rome, known from a manuscript: ἡ κόμη[η]σις -- σο?}υ, vel sim.); an unpublished inscription seen by S. in Fondi in 1988: ἐνθάδε κεῖται Ἰουδας (this text, however, may well be a forgery made in Rome); another ineditum read by S. on the Via Appia north of Terracina in 1987 ending with the word ΙΟΥΔΑΙΕΙC (the last letter may also be Ω:

unusual spelling of the dative of the ethnic Ἰουδαῖος?). In *JWE* II 65 (*CIL* 444), S. rejects the reading Καρ[ητῶν]σα, preferring Καρ[ῶ]σα or Καρ[ιτῶ]σα (i.e., the Greek name Καρ[ι]τῶσα, with the not unusual replacement of ▯ by K); in *JWE* II 523 (*CIL* 14) L. 2, S. reads [Γο]ργονία from the photograph in *CIL* ([...]ργον[ι]α, *JWE*: [Γο]ργονία), *CIL*].

1047. Italy. Jewish inscriptions. G. Lacerenza in M. Perani (ed.), *I beni culturali ebraici in Italia. Situazione attuale, problemi, prospettive e progetti per il futuro. Atti del Convegno Internazionale, Ravenna, 22-24 maggio 2001* (Ravenna 2003) 71-92, presents a survey of the ca. 800 Jewish inscriptions found in Italy so far, with special attention to their state of publication, present whereabouts, language, information contained, and typology. Cf. M.-Y. Perrin, *An.Ép.* (2003) [2006] no. 268.

1048. Italy. Manuscript source for inscriptions. L. Toneatto in *Cultus splendore* -- (cf. our lemma no. 992) 931-952, describes the manuscript Vat. lat. 3896, f° 218v-232r, once owned by Angelo Colocci (1474-1549), which offers 20 texts (18 in Latin, one in Greek, and one bilingual) but is never adduced as a source in the corpora. The Greek texts are *IG* XIV 1092 (*CIL* VI 10091; *IGUR* 1566; *IGR* I 167; bilingual (Greek/Latin) honorary inscription for Q. Iulius Miletus; after 204 A.D.; cf. our lemma no. 1103; T. 944 no. 14) and 2273 (*IGR* I 477; region of Pisa; epitaph of Epaphras; undated; T. 942/943 no. 12). Cf. S. Dardaine, *An.Ép.* (2003) [2006] no. 29.

1049. Adria. Inscriptions on vases, 5th cent. B.C. C. Antonetti, 'Frammenti greci iscritti da Adria e iscrizioni greche di Altino' in *AKEO. I tempi della scrittura. Veneti antichi. Alfabeti e documenti* (Catalogo della Mostra di Montebelluna, Museo di Storia Naturale e Archeologia 3/12/2001-26/5/2002; Cornuda 2002) 169-174 nos 9-11 (ph.; dr.), republishes *CIG* IV p. XIII. 3 (*IGDGG* I 72; A. 169/170 no. 9; ph.; dr.), *SEG* XXXVIII 986 (*CIG* 8340; *IGDGG* I 70; A. 170/171 no. 10; ph.; dr.), XXXV 1023 (*CIG* 8504; *IGDGG* I 74; A. 172 no. 11) [for no. 12 (inscription on a ring) see *SEG* LII 945, on 174 no. 13 (ph.) A. republishes *SEG* XLVI 435]. In M.A. Angeli Bertinelli - A. Donati (edd.), *Seria Antiqua et Mediaevalia* VII (Rome 2005) 122-128, Antonetti presents a survey of the Greek inscriptions on vases found in Adria. In an Appendix on 135-141 she presents again the above-mentioned three texts (the fragments 9-11 in Antonetti 2002) and also *SEG* XXVIII 772, with excellent photos and commentary. In *SEG* XXXVIII 986 she prefers to read ἐνέθεμε(ι) (the iota 'è sicura'); ἐνέθεμε is an archaic variant of ἐντίθημι: Tychon l'ha posto (dentro), Tychon ha consacrato ad Apollo'; for ἐντίθημι A. refers to Homer, *Od.* 5.166. In *SEG* XXVIII 772 (*CIG* 8341; *IGDGG* I 71) she prefers reading in fine 'Ἐπι (= Εἶπι = Εἰσίδι): we have a dedication to Ins by a woman called Σώμ (cf. the male name Σῶν: in *IGDGG* 'Ἐπι (dative of 'Ἐπις) is read; A. argues that the cult of Ins is connected with that of Apollo). For *IGDGG* I 72 A. suggests that the name Σόλειος is derived from the Cypriote city Soloi. As to *SEG* XXXV 1023, A. tends to interpret the text as an inventory of the number of σκύφοι (L. 3) in a ship's cargo: a "'bordereau' contabile" (141). The text is Doric; therefore the final H in L. 2 is

an aspirate rather than an eta. She rejects Mambella's theory (see SEG XXXV) about a Syracusan presence in Adria. In the epigraphy of Adria both the Aegietan and the Attic alphabet occur.

For a complete survey of vase inscriptions from Adria see G.Colonna, *RSA* 4 (1974) 1-21.

1050. Altinum. Greek inscriptions. C.Antonetti, *Studi Trentini di Scienze Storiche* 82 (2003) 95-103, studies the three Greek inscriptions found in Altinum (for a 'pierre errante' from Messenia see SEG XLVI 435). A.'s views on SEG L 1034 and LII 945 are in line with those expressed in her editions (see *ibid.*; additional comment on ἐδῶκην for ἔδωκεν: H for E develops in bilingual contexts, especially in Egypt in the 2nd cent. A.D.; examples from the Syro-Palestinian area are also known; however, the origin of the dedicant cannot be established on these criteria). Special attention is given to the inscribed balance presented in our lemma no. 1051 (see *ibid.*). In the introduction A. hints at the different socio-historical conditions and chronology of the presence of Greeks in Adria, Altinum, Aquileia and Concordia, resulting in Greek epigraphical corpora differing in size and partly thematically (For ceramic cups produced at Altinum, some with Greek marks, see M.P.Lavazzari Pedrazzini, *Produzioni* -- (cf. our lemma no. 1051) 207-225).

1051. Altinum. Inscriptions on a balance, late 1st cent. A.D. Arm of a bronze balance with punched inscriptions on both sides (A/B); in the center two caducei; chance find from the 1980s. Ed.pr. A.Savio - T.Lucchielli in G.Cresci Marrone - M.Tirelli (edd.), *Produzioni, merci e commerci in Altino preromana e romana. Atti del convegno Venezia 12-14 dicembre 2001* (Rome 2003) 363-373 (illegible ph.). Cf. S.Dardaine, *An.Ép.* (2003) [2006] no. 700. See also C.Antonetti, *art.cit.* (cf. our lemma no. 1050) 98-103.

- A:** 1) Σεμιδάλης ιβ' ζ' (?) δ' Γ' [.] ΛΔ'
2) Ἀττικοί [-?] ις' κ' κδ' Α' Μ' Ν' Ξ' [Ο'] Π' ϕ' Ρ' Ρκ' Ρμ' Ρε'
- B:** 1) Ὀνγκίτι λείτραι (uncia) (duae unciae) (tres unciae) (quattuor unciae) (sex unciae) (novem unciae) (libra) (libra semilibra) (duae librae)
2) Πτολεμαϊκοί [Δ'] ζ' Η' ι' ιβ' ις' κ' [κδ'] Α' Μ' Ν' Ξ' Ο' Π' ϕ' Ρ' Ρκ' Ρμ' Ρε' Ρπ' Ρ'

Indication of four weight systems and their respective marks: **A 1.** 'commercial' system based on fractions of a chuinix (1/40 or 1/48 of an artaba; measure of capacity) of σεμιδάλης ('flour di farina', 'wheat flour'); marks: 1/12, 1/6 (2), 1/4, 1/3, 1/2, and 3/4 i.e. from 0.05 to 0.75 liter, implying a maximum weight of ca. 600 g of flour. ed.pr. σεμιδάλης; perhaps a nominative (orthographic variant of σεμιδάλης) in view of the fact that the other units are all indicated in the nominative. A., who points out that σεμιδάλης is considered a rare product of Phoenician provenance in some fragments of Athenian comedians and that it is prominent almost only in Jewish sacrificial ritual || 2. Greek system based on the light Attic drachme (4.36 g), marks: [..], 10, 20, 24, 30, 40, 50, 60, 70, 80, 90, 100, 120, 140, 160, implying weights from [35] to 698.56 g. ed.pr. || **B 1.** Roman system based on the uncia (27 g) and the libra, marks: 1, 2, 3, 4, 6, 9 uncia, 1, 1/2, 2 libra, implying weights from 27 to 654 g. ed.pr. || 2. Graeco-Egyptian system based on the Ptolemaic drachme (3.56 g), marks: 4, 6 (an epismenon).

B, 10, 12, 16, 20, 24, 30, 40, 50, 60, 70, 80, 90, 100, 120, 140, 160, 180, 200, implying weights from 21 to 712 g. ed.pr. || the balance has a mobile suspension point rather than mobile counterweights, as is more usual, it probably belonged to an Egyptian resident of Altinum at the end of the 1st cent. A.D. ed.pr. according to A., the balance is likely to have been made in a Jewish community in Egypt (cf. above ad A 1).

1052. Ancona. Epitaphs, 2nd/1st cent. B.C. F.Colivicchi, *La necropoli di Ancona (IV-I sec. a.C.). Una comunità italica fra ellenismo e romanizzazione* (Naples 2002) 64-76 nos. S 2-S 15 (bibliography; texts in majuscules), republishes fourteen inscribed funerary stelae now in the Museo Archeologico Nazionale delle Marche at Ancona unless stated otherwise: SEG XXVI 1125 (71/72 no. 10, ph.), 1126 (C. 70 no. 8, ph.), 1127, (C. 69/70 no. 7, ph.), 1128 (C. 70/71 no. 9, ph.), 1129 (C. 64/65 no. 2, ph.), 1130 (C. 66/67 no. 4, ph.), G.Manganaro, *ZPE* 142, 2003, 136/137, suggests restoring in L 1 [Κλε]ντία, 1131 (C. 65/66 no. 3, ph.), and 1132 (XLIII 639; 74/75 no. 12, ph.); *CIG* 6469 (C. 75 no. 14); Pfuhl-Möbius 896 (C. 67/68 no. 5, ph.; dr.; no text [we read from the ph. and dr. Τῆς Σωσιπόλης ἡ χροστὴ, χυρίρ, G.Manganaro, *ZPE* 142 (2003) 136, renders the name as Τῆς Σωσιπόλης, considering Τῆς a probably Greek name (cf. Τῆς in Samos and Τῆς in Sicily); the square letters point to the Roman Imperial period, confirming P-M's view that the inscription was engraved in *rasura* in secondary use, Tybout) and 1686 (C. 73/74 no. 11, ph.; [Α]ντιφύλος[...]; [Α]ντιφύλος, P.-M.); *IG* II² 5443 (C. 75/76 no. 15) is an Attic stela transported to Ancona before 1675 and now lost (cf. also Manganaro, *l.c.* 137 note 23); for nos. 6 and 13 see our lemmata nos. 1053/1054.

In an article on relations of Brundisium and Ancona especially with Delphi and Illyria G.Manganaro, *art.cit.* (cf. our lemma no. 484) 136-138, reflects on some names on record in these epitaphs and other documents from or testifying to Ancona, inter alia Ἀρβεντα (perhaps Illyrian) and Roman names like Γάιος, Γ. Καίσιος (with the ethnic Ἀνκωνίτης, on record in Illyria: *I.Epidamne* 20), Τέρσεντα (see our lemma no. 1056), and Τίτος (our lemma no. 1058). The bulk of the names, however, is Greek, and M. concludes that Ancona remained, at least to the late 2nd cent. B.C., basically a Greek city, though with occasional Roman and other foreign influence; contra F.Colivicchi, *Ostraka* 9, 1 (2000) 135-142, who argued in favor of a strong Roman and Italic indigenous cultural component; see now also C., *op.cit.* 463-467, who in addition to the Roman names mentioned above considers, unlike M., the names Ἀρβεντα, Τῆς (cf. above), Τίτελος (also attested in Selinous, M.) 'italici ... o specificamente latini' (465).

1053-1054. Ancona. Epitaphs, 2nd/1st B.C. Two epitaphs previously mentioned in archaeological literature only; now in the Museo Archeologico Nazionale delle Marche at Ancona Ed.pr. F.Colivicchi, *op.cit.* (cf. our lemma no. 1052; ph.; texts in majuscules).

1053: 68/69 no. S 6 (ph.). Epitaph of Aspasia. Rectangular limestone stela; rosette in the triangular pediment; in a recessed niche a relief representing a standing woman clad in a chiton and himation at left and a smaller standing figure (servant?) at right; inscription below; found in 1982 (re-used in a Roman tomb). Mentioned by M.Landolfi, *Fausti Archaeologici* 34/35 (1979/1980) no. 6707 (B); id., *SE* 51 (1983) 468

(ph.): id. in *EAA Suppl. II* (1971-1994) 224; S. Sebastiani, *Ancona. Forma e urbanistica* (Rome 1996) 23 (ph.), 92, and 114.

Ἀσπασία | Πρώτου χρηστή. χαῖρε

2-3. ΧΡΗΣΤΕ. ed. pr. [the ph. seems to show the expected χρηστή. : Lazzarini].

- 1054: 75 no. S 13. Epitaph of Apollonidas. Rectangular marble stele without a relief; triangular pediment with three akroteria; found in 1908. Mentioned by G. Pellegrini, *NSA* (1910) 363/364; I. Dall'Osso, *Guida illustrata del Museo Nazionale di Ancona* (Ancona 1915) 374; N. Alfieri, *Atti e Memorie della Deputazione di Storia Patria per le Marche* 5, 2 (1938) 220 no. 3; D. Baldoni - E. Mazzacupa in *Atti dell'Accademia delle Scienze dell'Istituto di Bologna. Classe di Scienze Morali. Rendiconti* 57 (1978-1979) 185 note 48. Cf. G. Mangano, *ZPE* 142 (2003) 13.

Ἀπολλωνίδα, χαῖρε

1055. Ancona. Inscriptions on silver objects, 2nd/1st cent. B.C. F. Colivicchi, *op.cit.* (cf. our lemma no. 1052), includes five silver objects with punched inscriptions previously recorded in archaeological and/or inaccessible publications only. We read the inscriptions nos. 1-3 from the dr. (no texts given by C.); for nos. 4/5 we give the (probably deficient) texts as presented by C. (no dr.): 1) Ζωσιῶνος ΙΖ (C. 189 no. 27.2; small cup with inscription on the outside along the rim; N. Alfieri, *Atti e Memorie della Deputazione di Storia Patria per le Marche* 5, 2, 1938, 224 no. 13 [the last three signs may perhaps represent a number denoting that this cup was 'no. 17' of Zopion's series, Τηλοῦν]); 2) ΗΦ·ΒΙ·Ο·ΑΙ (or Ν?) ·ΟΓ·ΠΙ·C·ΤΗ (C. 226 no. 33.7; cup with two handles, inscription running in a circle under the foot; P. Wullemier, *Tarente des origines à la conquête romaine*, Paris 1939, 361; M. Moretti, *Ancona*, Rome 1945, Pl. VIII (b); H. Kuthmann, *JRGZ* 5, 1958, 106; M. Landolfi P. Quir in *Capolavori e restauri. Catalogo della mostra di Firenze 1986-1987*, Florence 1986, 251/252 no. 21 B [the inscription probably denotes the weight, with OT representing ὀνκίον]); 3) ΗΦ·ΠΙ·ΟΙ·ΠΙ· - unclear signs - (C. 226-228 no. 33.8; small jug with one handle in the shape of a comic actor; inscription running in a circle under the foot); 4) Β·Ο·ΗΙ·CII[-] (C. 207/208 no. 30.4; small jug; inscription running in a circle (?) under the foot; Moretti, *op.cit.*, Pl. IX (b)); 5) Η·C·ΟΓ· - GΔ (sic) (C. 287/288 no. 46.6; small jug with one handle; inscription under the foot; apparently not mentioned in previous publications).

1056. Ancona. Inscription on a gold ring, 2nd/1st cent. B.C. Punched inscription on a gold ring. N. Alfieri, *Atti e Memorie della Deputazione di Storia Patria per le Marche* 5, 2 (1938) 225 no. 14. Republished by F. Colivicchi, *op.cit.* (cf. our lemma no. 1052) 285/286 no. 46.3. Τρῆνεα. Cf. also G. Mangano, *ZPE* 142 (2003) 136 (non-Greek name).

1057. Ancona. Amphora stamps, 2nd/1st cent. B.C. F. Colivicchi, *op.cit.* (cf. our lemma no. 1052), republishes three amphora stamps: 1) SEG XXVI 1133 (C. 114/115 no. 12.3; Rhodian; early 2nd cent. B.C.); 2) 1134 (L. 1035) (C. 133/134 no. 17.3; Rhodian; ca. 150 B.C.); 3) 1135 (C. 117/118 no. 13.4; Knidian; 188-186 B.C.) New stamps: 4) (a) ἐπὶ Α[-] | Δαλίου (b) Ἀνδρονίκου (C. 210/211; published from a note in an archive; now lost; Rhodian; 150-100 B.C.); 5) (a) [-]ΟΞ caduceus; (b) [-]τ[-] | Δαλίου (C. 249/250 no. 36.3; Rhodian; undated).

For the Rhodian stamps from Ancona see also F. Cordano, *Picus* 12/13 (1992/1993) 189-193.

1058. Ancona. Graffito on an amphora, 2nd/1st cent. B.C. Graffito on the shoulder of a Rhodian amphora. Mentioned by F. Colivicchi, *op.cit.* (cf. our lemma no. 1052) 331. Τύλιον. Cf. G. Mangano, *ZPE* 142 (2003) 136 (Roman name).

1059. Ancona. Stamp on a lamp, late 2nd/1st cent. B.C. Black gray glazed clay lamp; relief stamp on the bottom (exterior). Ed. pr. F. Colivicchi, *op.cit.* (cf. our lemma no. 1052) 260/261 no. 41.2 (dr.): ΜΕΡΗΤ

1060-1062. Antium. Three epitaphs, 3rd cent. A.D. / undated. H. Solin, *Epigraphica* 65 (2003) 105-109 nos. 1-3 (ph.), publishes two inédita (nos. 1 and 3) and comments on *IG XIV* 1958 on the basis of a ph. (no. 2); the latter came to Antium as a 'pierre errante' under unknown circumstances at an unknown date; no. 3 is possibly not from Antium either.

1060: 105/106 no. 1. Fragment of an epitaph, ca. 3rd cent. A.D. Marble block; found in 1988 built into a house in Via Asserpe and said to have been found nearby.

---|---|ΠΑ.[-]---| ἐγγον[-]---|εβτο.[-]

2. A form of ἐγγονος/ἐγγονος. 3. A name like Τρέβιος, Εὐσέβιος or Ἀπέβιος. S.

1061: 106/107 no. 2. Epitaph of L. Postumius Crescens, his wife Petrousidia Kosmia, and their relatives and freedmen, undated (Roman Imperial period). *IG XIV* 1958 S. publishes a photocopy of a lost photograph of the stone (found in Marino in 1819) made in the 1980s at Nettuno; the stone is lost since 1989; the ph. shows a rectangular block, presumably of marble, with the text in a recessed field with moulded frame; it shows that *IG*'s text is entirely correct; punctuation between the words except in the last two lines; initio hedera between Θ and Κ.

1062: 107-109 no. 3. Epitaph of Claudius Gorgos, 3rd cent. A.D. Stone plaque with inscription in an incised tabula ansata; incised dog chasing a hare between LL. 6 and 7; lost since 1989; text read on the basis of a photocopy of a lost photograph of the stone made in the 1980s at Nettuno; perhaps found together with *IG XIV* 1958 at

Martino (see the preceding lemma), though the provenance remains unknown; Rome is another possible candidate.

Θ(εοίς) καταχθονίοις· ἸΚλαύδιος Ἐρωτίων ἰ καὶ Κλαυδία Ἰππονόη ἰ
Κλαυδίη Γόργω ἰ ἀδελφῇ καὶ συγ[ενεῖ] ἐποίησαν ἰ [ζήσαν]τι ἔτη [ἔτη] λ'

2. Ἐρωτίων rare name in Rome as well as in Greece. S., with a list of epigraphical attestations on 108/109 note 156 (where S. rejects restoring [Ἐρ]ωτίων in IG I³ 124, as suggested = LGPN II i on 160) || 3. Ἰππονόη: previously unattested as an anthroponym; for the homonymous Νερέϊδ see Hec., Theog. 251, and Apollod., Bibl. 1.127; the male variant Ἰππώνοος is equally rare; cf. SEG XXXIV 487 (Atrax, 2nd/3rd cent. A.D.). S., with further onomastic comment || 4. Γόργος common in Greece, but rare in Rome except for Gorgonius/-ia which becomes popular in Christian onomastics. S. || 5-6. there seems to be room for another gamma: συγ[γενεῖ]. Lazzarini).

1063-1065. Antium (area of: Torre Astura). Three fragments, 3rd cent. A.D. Three fragmentary inscriptions found in the 1980s/1990s in the coastal area of Torre Astura; now in a private collection at Borgo Bogdora. Ed.pr. H.Solin, *Epigraphica* 65 (2003) 109-111 nos. 4-6 (ph.), among the archaeological remains at Torre Astura is a villa identified as one of Cicero's, which later became imperial property; S. hints at the possibility that the authors of these scraps were servile members of the imperial entourage of eastern origin.

1063: 109 no. 4. **Fragment:** --[--]χίου or [--]κίου [...]

Probably the end of a name in -χίους or -κίους. ed.pr.

1064: 109 no. 5. **Fragment.** Fragment of terracotta ware: Εύφ[--]

Probably the beginning of a name. ed.pr.

1065: 109 III no. 6. Scholarly or magical exercise? Fragment of a tile; inscription incised horizontally (A), vertically from bottom to top (B), and vertically from top to bottom (C).

A: [...] Ζ Η Θ Κ Α Μ Ν Ξ Ο Π [--η] Φ Χ Ψ Ω ἰ [--]ης ἰ [--]άνης ἰ

[Ἀ]νότης ἰ Μέτρης ἰ Φλάκιος

B: ΠΕΑΟΜΟΟ [...]?

C: ΠΕΑΑΚ

A. 1-2. Alphabet with the first five letters and those between Π and Φ missing (the latter either in L. 102 or all in L. 2 motto). ed.pr. (the iota is also omitted, Stroud) || 6. Ἀνότης name of Cappadocian origin popular in Roman onomastics, or [Πα]νότης, less preferably in view of its

rarity. ed.pr. || 6. Μέτρης perhaps standing for Μίθρης; Φλάκιος = Flaccus. ed.pr. || B/C. writing exercises without sense?, ed.pr.

1066. Apulia. Inscription on a vase, ca. 380 B.C. J.R. Green in *Essays William Slater* 178-184, studies a theater scene of Old Comedy on an Apulian red-figured krater in the Virginia Museum of Fine Arts at Richmond: a slave purifies another slave, who is marked with the letters ΣΘΕ on his forehead and is seated on clothes apparently stolen from an old man. This scene may have been inspired by a comedy of the late 5th cent. B.C. dealing with the impoverished (?) tragic poet Σθένης (cf. Aristoph., *Wasps* 1313).

1067. Apulia. Ruvo (now in Naples). Names on the Pronomos Vase, ca. 400 B.C. See our lemma no. 263.

1068. Aquileia. Museum Guide. G. Lettich, *Itinerari epigrafici aquileiesi. Guida alle epigrafi esposte nel Museo Archeologico Nazionale di Aquileia* (Trieste 2003), offers texts, Italian translations and bibliography of and brief explanatory notes on 469 (nos. 1-468 and no. 133 bis as an addendum on p. XXII) inscriptions (ph. of many; indices of names and emperors, concordances; maps of find-places). The overwhelming majority are in Latin (464 against five in Greek). The Greek inscriptions are nos. 203 (*I. Aquileia* 211), 218 (ph.; *IG XIV* 2337; *I. Aquileia* 264), 238 (ph.; *I. Aquileia* 234; *SIRIS* 613; dedication by Ἀρνούφης ἱερογραμματεὺς τῆς Αἰγύπτου), 289 (*IG XIV* 2343; *I. Aquileia* 491; *CIL V* 868; Samama, *Les médecins* -- (cf. our lemma no. 2191) no. 498), and 295 (ph.; *IG XIV* 2342; *I. Aquileia* 710; *GV* 675; *SEG LII* 947; the well-known funerary epigram for the mime Βασσίλλα).

1069. Aquileia. Orientals in Aquileia. L. Boffo in G. Cusento (ed.), *Aquileia dalle origini alla costituzione del ducato longobardo: storia - amministrazione - società. Atti della XXXIII settimana di studi aquileiesi, Aquileia, 25-27 Aprile 2002* (Trieste 2003) 529-558, studies the presence of Orientals in Aquileia (for the significance of Greek inscriptions for the subject cf. already the studies by B. mentioned in *SEG L* 1036 and *LII* 946).

1070. Caere. The vase of Aristonotos, ca. 675-650 B.C. *LSAG*² 241 no. 24; *Arena III* p. 116 no. A 2; *SEG XXIX* 946*. Two studies focus on this vase as an example of Greek/Etruscan cross-cultural interaction. The inscription is discussed only briefly by C. Dougherty in C. Dougherty - L. Kurke (edd.), *The Cultures Within Ancient Greek Culture: Contact, Conflict, Collaboration* (Cambridge 2003) 35-56 (39, cf. the 'hypothetical profile' of this Greek potter living in Caere drawn in the section 'The production of the Aristonotos krater' on 50-52).

V. Izet in K. Lomas (ed.), *Greek Identity in the Western Mediterranean: Papers in Honour of Brian Shefton* (Leiden-Boston 2004) 191-210, on 194-198 comments on the inscription, con-

sidering it meaningful that Aristonotos 'signs his name in the narrative centre of the blinding scene' (Polyphemus): 'the point at which the onomastic inscription is inserted is that at which Odysseus' namelessness is crucial for the outcome of the story' and 'the inscription itself should be read as an act of blinding, and, paradoxically the act of reading the inscription blinds the reader' (195). 'Αριστόνοθος is a curious name, not only because it is unique, but also since among names beginning with 'Αριστο- this is the only one to convey a negative meaning (oxymoronically: 'noble bastard'); it is likely not to be the real name of the potter, who may have intended to 'blind' the Etruscan owner of the vessel by making this joke. I. finds support for these views in the scenes on the vase, arguing that the 'elements of illegitimacy raised in the name and inscription, are imposed, in the pictorial scenes, on a set of characters whose own status is uncertain and questionable'; as a result 'the question "who is Aristonothos" has many possible answers: the painter, Odysseus, Polyphemus, and even the Etruscan owner of the pot (...) Who is legitimate? Who is barbarian, and who is civilised?' (198) [These constructs, curious in themselves, are seriously hampered by the observations of R. Wachter, *Non-Attic Greek Vase Inscriptions* (cf. SEG LI 2359) 29/30, who reads 'Αριστόνοθος, rejecting the traditional interpretation that Φ stands for Θ, and argues that this name is probably an error for 'Αρίστονοθος (= 'Αρίστονοθος: unattested, but cf. 'Επόμης, Κλήμας) - 'we shall have to assume a mistake anyway' (29); W. points out that the form ἐποίησεν (for ἐποίησεν) is another error, 'Tybout || Should the name be 'Αριστόνοθος, it is paralleled in its positive connotation by Νοθοκόρη (see SEG LII 827), Chaniotis].

1070 bis. Caere (area of: Statua). Amulet on a gold leaf, 3rd/early 4th cent. A.D. Rectangular gold leaf, originally folded; found at the mansio of Statua (between the 20th and 21st mile of the Via Aurelia). Edd. pr. G. Bevilacqua - R. Cosentino, *RPAA* 72 (1999/2000) [2001] 211-219 (ph.; dr.).

αββαβλαναθαναβα | αβλαναθαναβα | αβλαναθαν | λαθαναλαθαν

Palindromic αββαβλαναθαναβα (divine name of solar character both used independently and as an epithet) very frequent in Greek and Anatolian documents, in pure form in L. 2, and in variants in the other lines; anagrams and inversions are frequent in magic texts. Edd. pr., who refer to other variants of the term, comment on its possible meaning and point out that it is unclear whether or not our amulet was found in a funerary context.

1071. Clusium. Epitaph of Frankios, late 4th/early 5th cent. A.D. SEG XV 627; cf. XLVII 2323. Republished in V Cipollone, *Inscriptiones Christianae Italiae septimo saeculo antiquiores XI. Regio VII. Clusium* (Bari 2003) [2004] 108-110 no. 58 (ph.; no new readings). See also E. Puck in G. Paolucci (ed.), *I Romani di Chiusi* (Rome 1988) 65/66 and C. Pietri in *Spina Estuvis d'Antiquitat Turdama offerts en homenatge al professor Pere de Palol i Salellas* (Barcelona 1996) (non vidimus) [SEG XV 627 is the only Greek text in this volume, for christograms and ΑΩ-symbols in Latin texts see nos. 39/40, 58/59, and 64/65].

1072. Concordia. Christian epitaphs, 4th/5th cent. A.D. IG XIV 2324-2336 (SEG XXX 1149; XXXIII 761; XXXVI 910). See G. Letich, 'Le epigrafi tardoantiche di Concordia', in C. G. Mor - P. Nonis (edd.), *La Chiesa concordiese 389-1989*, vol. I (Fiume 1989) 198-202 (non vidimus); G. Scarpai, 'Note linguistiche alle iscrizioni sepolcrali di Concordia', *ibid.* 209-221 (non vidimus); G. Cresci, 'Lo stanziamento militare, la fabbrica di frecce e la comunità di commercianti orientali nella Concordia tardo antica', in P. Croce da Villa - E. Di Filippo Balestrazzi (edd.), *Concordia Sagittaria. Tremila anni di storia* (Concordia Sagittaria 2001) 248/249 (non vidimus).

1073. Cumae. Dedication to Hera (graffito on a vase), early 6th cent. B.C. LSAG² 240 no. 6; Arena III 18; *IGDG* 15; cf. SEG XL 817 (in fine) and XLII 897; Guarducci, *EG* I, 218. J. Szilágyi in S. Buzzi et alii (edd.), *Zona archeologica. Festschrift für Hans Peter Isler zum 60. Geburtstag* (Bonn 2001) 404, and id., *Antik Tanulmányok* 45 (2001) 22/23 (in Hungarian: non vidimus), points out that the vase fragment bearing this dedication, once in the collection of the Prince of Sayn-Wittgenstein-Berleburg and long held to be lost, is now in the Akademisches Kunstmuseum in Bonn. Cf. G. Sacco, *art. cit.* (cf. our lemma no. 1074) 262 (ph.; dr.); on 265 S. argues that the highly similar graffito on a vase fragment in the Museum in Baranello (dr.; SEG XL 817), assigned to Cumae on the basis of its analogy with our inscription, is a forgery modelled after the latter: both read ΤΕΣΗΡΕ (in very similar ductus), though on the Baranello vase there is ample room for the final -Σ which got lost on the Bonn fragment.

1074. Cumae. Graffiti (and one dipinto) on vases, 6th-3rd cent. B.C. Sixteen graffiti incised after firing and one dipinto on vase fragments found in or near the fortifications (nos. 1-13) and in the habitation areas (nos. 14-17). Edd. pr. L. Del Verme - G. Sacco, *Annali di Archeologia e Storia Antica* 9/10 (2002/2003) 251-270. Trademarks consisting of 1-3 letters or signs, except for nos. 1, 3, 8/9, and 11; the latter are interpreted by S. on 258-269. 1) [-]υρως (perhaps preceded by a vertical hasta) (ph.; dr.; D.V. 252 no. 1; S. 258-260; local amphora; inscription: sinistrorsum on the lip; Euboian-Cumaean alphabet; name, e.g. [Π]ύρως, [Β]λέν[υρως], [Σ]άτ[υρως]; owner's mark or dedication (possibly preceded by the name of a deity in the dative), S., with ample comment on nominative and genuine forms with -υ- instead of -ο- in west Euboian dialect; 650-500 B.C.); 2) cross-shaped sign (ph.; D.V. 252/253 no. 2; imitation Corinthian kantharos; sign on the bottom, exterior; 6th cent. B.C.); 3) HE (ph.; D.V. 253 no. 3; S. 261-266; black-glazed Attic cup; inscription on the standing-ring, Hēipē) [A. Chaniotis, *EBGR* (2003) [2006] no. 38, prefers the genitive Hēipēs]; cf. SEG XLII 897/898 for similar graffiti from Cumae, S., who also refers to graffiti abbreviating Hera's name from Poseidonia (SEG XLII 918 (3)) and Velia (dr.; SEG L 1071 in fine), and to two other inscriptions concerning Hera from Cumae: LSAG² 240 no. 5 (Arena III 26; *IGDG* 1 14; SEG XL S16; oracle) and the dedication in our lemma no. 1073; discussion of the location of the Hera sanctuary; late 6th cent. B.C.); 4) horizontal hasta followed by E (dr.; 253 no. 4; bucchero cup; inscription on the foot, exterior; Archaic period); 5) *III (ph.; D.V. 254 no. 5; local transport amphora; inscription on the handle; Archaic period); 6) cross-shaped signs (dr.; D.V. 254 no. 6; black-glazed local cups; signs on the bottom, interior and exterior; undated); 7) HF or HT (dr.; D.V. 254 no. 7; black-glazed Campana A patena; inscription

1076. Herakleia. *Tabulae Heracleenses*, late 4th cent. B.C. IG XIV 645 (SEG L 1040*). M Corsaro in *Ambiente e paesaggio* (cf. our lemma no. 997) 133-167, examines the *Tabulae* for the light they shed on the appearance of the landscape of Magna Graecia and its transformations by human intervention (agriculture; colonization; urbanization). From a wealth of topics, often discussed in some detail, we select the following: geometrical organisation of space in cities, especially after colonization; new habitation areas and farming lands reshape the landscape (on 140 a brief discussion of Syll.³ 141 = SEG XLIII 348*); methods and techniques of delimitation in the chora of Dionysos and the chora of Athena in Herakleia; the re-organization became necessary after part of the land had been neglected by the authorities and came into the hands of private men, who often left it uncultivated. The contracts with the new lessees aimed at increasing agricultural production (mainly barley, olives and grapes): a modest form of 'dirigismo economico' (152), at least concerning the chora of Dionysos (that of Athena was in a considerably better state, requiring less stringent regulation). Contracts included prescriptions and fines to protect the environment; especially regarding the (number of) trees (olives and grapes, occasionally figs and other fruit trees) and the regulation of water courses to prevent marshiness. C. confronts the picture emerging from the *Tabulae* with the results of field surveys by J.C. Carter in the Metapontino, showing that the *Tabulae* have been subject to 'una sorta di selezione o di riduzione prospettica' (154), the precise nature of which escapes us: the most conspicuous contrast are vegetables, which must have been omnipresent on the basis of the surveys and are yet intriguingly absent from the *Tabulae*. Many of C.'s observations are embedded in the broader context of the scholarly debate on transformations of the South-Italian landscape as part of social history, with the landmark studies of Emilio Sereni as a constant point of reference. For C.'s comments on the *Tabulae Halicarnaeae* see our lemma no. 997. For brief comment on the size of the plots, the cultivation of vines, cereals, figs and olives and on the role of animal husbandry see C. Chandezon, *L'élevage en Grèce* (cf. our lemma no. 2144) 259-268 no. 64.

1077. Kroton (area of: Capo Colonna). Financial account, late 4th/early 3rd cent. B.C. Rectangular bronze tablet; hole on the left margin (the hole on the right is lost) to attach the tablet to a (wooden?) wall; between L. 4 and L. 5 there is a large space left blank on the level of the hole(s); found in 2000 in the sanctuary of Hera Lacinia at Capo Colonna. Ed.pr. M.L. Lazzarini in *Epigraphica* -- *Guarducci* 81-90 (ph.).

Ἐπὶ δαμιοργ[οῦ --] ἰσκού οἱ πρόδ[ικοι --] δαμ[ι]ατρίου παρ[--] ἀργυρίου
σ[τατήρας --] || ΣΙ ΗΙΨΕΕ [--] | ἐνιαυτοῖ --]

1. First certain attestation of a *damourgos* for Kroton, and the only ancient source directly connecting the office to this city. For the *damourgos* as the eponymous magistrate of Kroton see F. Sartori (*Problemi di storia costituzionale italiana*, Rome 1953, 122/123) and L. Migliardi Zingale on the basis of the donation tablets SEG L1 1409* which have correctly been assigned to Kroton's territory. ed.pr. who points out that the letters ΔΥ indicating a civic subdivision on an unpublished bronze tablet from Kroton supports the attribution of SEG IV 71 (L1 1409; LSAG² 261 no. 29; Arena IV 52; IGDOG II 100), recording the same siglum, to Kaulonia, colony of Kroton || 2 initial name in the genitive: probably the patronymic of the *damourgos* or, less preferably, the name of another magistrate; for πρόδικοι involved in financial operations between the city and the sanctuary see Lokroi Epizephyrioi (SEG XXVI 1141; L1 1410*). ed.pr. || 2-3 -- δαμ[ι]ατρίου month's name rather than anthroponym, ed.pr. || 3 either the preposition παρά (to indicate from which fund the city took the money; cf. ἐχρησάτο παρά τῷ θεῷ repeatedly used in the Lokroi tablets) or part of a verb like παρακατατίθεσθαι, ed.pr. || 4 silver staters were minted in Kroton presumably until the Roman conquest of the city in 277 B.C., ed.pr. || 4-5 possibly [--] εἰκοτ[ι]α ἡξ (ἡξ with aspiration sign?), perhaps preceded by higher numerals; alternatively ΕΞ may be the beginning of a new word, e.g. ἐξόμνητος, ed.pr. || 6 apparently the account refers to a certain year, indicated in L. 1 by the eponymous magistrate. ed.pr. || the new document confirms the vital role of the sanctuary of Hera Lacinia in the life of the city; as in the Olympion of Lokroi, public and private documents were stored in a building belonging to the sanctuary; other bronze tablets found in the same place probably record manumissions (SEG XLVII 1480, ca. 450 B.C.) [For the role of Hera in manumissions see now A. Visconti, *RAL* 14 (2003) 53-77, with literary evidence concerning Argos and Samos, Tybout].

1078. Marino. For inscriptions (possibly) from Marino see our lemmata nos. 1061/1062.

1079. Metapontum. Owner's inscription on a vase, 450-400 B.C. Graffito incised on a black-glazed cup of Ionic type B 2, found in a tomb. Ed.pr. M. Nava in *Ambiente e paesaggio* (cf. our lemma no. 997) 667 (ph.; text in Latin majuscules); cf. L. Dubois, *BE* (2005) no. 641.

Σίμας

San. broken iota with four hastae || female genitive of the name Σίμα ('snub-nosed') also occurs in Sicily in the same period. D., who points out that this is the first example of inscribed instrumentum domesticum in Metapontum.

1080. Neapolis. The λαυκελάρης. Cf. *SEG* XLIV 815. P. Le Roux in *Armée et main-tien de l'ordre sous l'Empire* (Cycle de Conférences; Paris 2002) 17-51, on 41/42 suggests interpreting the λαυκελάρης, on record in the inscriptions mentioned in *SEG* XLIV 815, as commander in the fight against brigands. Non vidimus; cf. P. Le Roux, *An.Ép.* (2003) [2006] no. 80.

1081. Neapolis. Trademarks and other inscriptions on Attic vases in the National Museum, late 6th/early 5th cent. B.C. N. Valenza Mele, *Corpus Vasorum Antiquorum Italia fasc. 69 / Napoli fasc. 5 - Raccolta Cumana* (Rome 1995), contains the following inscriptions on Attic black-figured vases (dr.) [all edita; we give concise references and omit some mince fragments and sequences of letters without sense]: 1) 15/16 Tav. 6.1/2 (cf. *Trademarks* Type 17 E [this vase not mentioned in *Trademarks* or *Trademarks Addenda*]); 2) 20 Tav. 16.1-3 (= *Trademarks* 102 Type 16 B (V) no. 30, 116 Type 3 D no. 15; 151 Type 1 F no. 14; 155 Type 7 F no. 4); 3) 22/23 Tav. 21.1-3 (= *Trademarks* 125 Type 3 E (III) no. 31; 4) 24/25 Tav. 26.1/2 (= *Trademarks* 88 Type 40 A no. 1); 5) 25/26 Tav. 29.1/2 (= *Trademarks* 72 Type 5 A no. 10); 6) 26 Tav. 30.1/2 (= *Trademarks* 105 Type 20 B no. 1); 7) 30 Tav. 39.1/2 (= *Trademarks* 177 Subsidiary List 1 no. 27); 8) 33 Tav. 43.1/2 (cf. *Trademarks* Type 11 E (I) [this vase not mentioned in *Trademarks* or *Trademarks Addenda*]); 9) 34 Tav. 45.1/2 (= *Trademarks* 99 Type 13 B no. 15); 10) 35 Tav. 47.1/2 (= *ABV* 678; labels; καλός-exclamation); 11) 38 Tav. 52.4-6 (= *Trademarks* 90 Type 2 B (IV) no. 19); 12) 44/45 Tav. 61.1-3 (= *Trademarks* Type 17 E [this vase not mentioned in *Trademarks* or *Trademarks Addenda*]); 13) 45/46 Tav. 63.1/2 (= *Trademarks* 104 Type 18 B no. 15).

M. Bormello, *Corpus Vasorum Antiquorum Italia fasc. 71 / Napoli fasc. 6 - Collezione Spinelli* 2 (Rome 2003), contains the following three trademarks on Attic black-figured vases (dr.): 1) 27/28 Tav. 27.2/3 (= *Trademarks* 121 Type 8 D no. 43); 2) 28/29 Tav. 28.2 (= *Trademarks* 59 note 6; Type 20 B); 3) 36/37 Tav. 44. APIF (ineditum; cf. *Trademarks* Type 9 E).

1082-1083. Ostia. Inscriptions on two cippi, undated. Two cippi found in 1940 in the 'Domus di Giove Fulminatore', still visible in situ. Quoting from the unpublished 1940 excavation report, S. Lorenzatti, *Bollettino di Archeologia* 49/50 (1998) [2002] 79 note 2, presents the texts (in majuscules) on these stones, which have no relation to the stratification of the house.

1082: Dedication to Zeus Kataibates: Διὶ Καταβάτην

The house was erroneously called 'di Giove Fulminatore' (instead of 'Discendente') on the basis of this find, 1. [Ἰὸν Ζεὶς Κουρίβητος; cf. *SEG* XVII 406 (Chios); XXVI 136 (XXXIII 147; LL 10 and 25; Thukos); XLIII 296 (Thessaly) and 562 (Kos); XI VI 621 (Thessaly) and 705 (Macedonia); XI VII 674 (Thessaly); the dedication in Ostia is likely to have been imported from Greece; Tybout]

1083: Inscription of unknown character. We present the text in the disposition given by L.

[---]E[---]
EZOX[---]
ΕΛΛΑΔΙΟΧ[---]N[---]

4

CTPATIA

'a d(estra) si legge anche'

ΠΑΑΕΝ

[2. ἐξοχ[ος ...], Lazzarini || 3. Ἑλλάδιος (name), Tybout || 4. Στρατία (name) rather than στρατιά. Tybout]

1084. Pithekoussai. Inscription on Nestor's cup, ca. 720-690 B.C. *SEG* XIV 604 (XLVIII 1278*; *CEG* 454; *IGDG* I 2; *LSAG* 239 no. 1). P. Lombardi in *Epigraphica - Guarducci* 65-79 (ph.; dr.), presents a survey of previous interpretations of this famous inscription. She analyzes the description of the cup of Nestor in the Iliad (11.623ff.) and traces its influence in later Greek literature. L. argues that the inscription expresses the opposition between on the one hand Nestor's cup, which offered good drinking (cf. the rare term εὐποτος: 'da buona bevuta') in the company of long-standing friends as a comfort of soul and body, and on the other the modest cup from Pithekoussai which, however, promises loss of the drinker's senses by the aphrodisiac power of its contents. The contrast is expressed by the pronoun τὸδε in L. 2, and is accentuated by the particle γε which L. restores in L. 1: Νέστορος τ(ό γε) εὐποτ(ον) ποτήριον. She translates: 'Coppa da buona bevuta, quella di Nestore, chi invece da questa coppa berrà, lui prenderà Himeros, (quello) di Afrodite dalla bella corona'.

1085. Pompeii. 'Vulgar' Latin and Greek in graffiti and other inscriptions. Continuing the studies of V. Väinänen, *Le latin vulgaire des inscriptions pompéiennes* (Paris 1937), F. Biville in H. Solin, M. Leino, H. Halla-aho (edd.), *Latin vulgare - latin tardif VI. Actes du VI^e colloque international sur le latin vulgaire et tardif, Helsinki, 29 août-2 septembre 2000* (Hildesheim 2003) 219-235, comments on the language in the inscriptions (mostly graffiti on walls; also wax tablets) from Pompeii. Quoting many Greek, Latin and bilingual texts (often with French translations), B. focuses on two main topics: 1) the cultural and socio-linguistic context: Greek background and acculturation (grecisms in Latin texts); degree of literacy: school exercises in Greek and Latin (Greek alphabet: *CIL* IV 5461; Greek verses memorized: *CIL* IV 2400 (a) = AP 16.387 (c) (palindrome in Greek and Latin letters); *CIL* IV 3407); cosmopolitan, especially Oriental onomastics (slaves; freedmen; foreigners; merchants; e.g. Θράσων (master) and 'Ἡλῖος (slave) in *CIL* IV 5037); problems of transcription of Greek into Latin and of orthography (cf. the invocation of Herakles as protector of houses: ὁ τοῦ Διὸς παῖς καλλίνεικος 'Ἡρακλῆς ἐνθάδαι κατοικεῖ μηδὲν εἰσεταιρῶ κακόν; *CIL* IV 733); 2) bilingualism and 'code-switching': prevalence of Latin; dating by the Roman calendar, but week-days are often expressed in the Greek-Oriental fashion (*CIL* IV 5202: Θεῶν ἡμέρας· Κρόνου, 'Ἡλίου, Σελήνης, Ἀφροδίτης, Ἑρμοῦ, Διός, Ἀφροδίτης); several types of bilingual documents, ranging from the

full doubling of texts to the addition of a single word in Greek; switching of language within a document, Greek texts in Latin letters and vice-versa; mixing up of language-codes and hybrid forms (with *CIL* IV 3340 (32) as an outstanding example); development of a contact language (the 'Greco-Latin'), with its own standards and structures (cf. *SEG* LII 754).

1086. Pompeii. Indication of contents on a medicine bottle, 3rd/2nd cent. B.C. Small black-glazed medicine bottle, in an oval frame inscription above a monogram, flanked by two small omphaloi, stamped on the belly before firing, found in 1997 in a residual digging context in the Foro Triangolare. Ed.pr. G. Vallarino, *AC* 54 (2003) 351-361 (ph.; dr.).

λύκιον I monogram

For medicine bottles stamped λύκιον (a collyrium (eyewash; cf. *SEG* L 1722)), found in many places in the middle and eastern Mediterranean; see the study of L. Taborelli - S.M. Marengo summarized in *SEG* XLVIII 2141 [add. *SEG* L 901]; the shape of our bottle resembles that of T.-M.'s 'Sicilian' type (with examples ranging from the late 4th to the early 2nd cent. B.C.); and the lettering seems to be close to that on a bottle from Mineo (inscribed Νίξτα λύκιον (ph.; dr.; T.-M. *art. cit.* 223 and 260). The Pompeii bottle was probably imported with its contents from Sicily: two bottles with completely identical stamps (from the same matrix) found in Kamiros and Lilybaeum (ph. of both: T.-M. *art. cit.* 230 and fig. 17/18; Lilybaeum: *SEG* XXVI 1078; Ἰάσονος λύκιον; they may have been made either in Rhodes, or Marsala or an unknown place) show that bottles produced by the same manufacturers were used in different places and hence could also be traded over long distances. The omphaloi, also attested on some other bottles, refer to the (Delphic) cult of Apollo and serve the purpose of guaranteeing the quality of the contents. The somewhat damaged monogram (stylized; at least including Y above M) either conceals the name of the manufacturer or the place of production or some qualification of λύκιον (for a monogram indicating the contents on a lead medicine bottle found near Tarentum see *SEG* XXXI 881 = XLII 956 no. 64 = LI 1412 no. 10: αἰνιβιον rather than ποκκίον; ph.), ed.pr. who prefers the third alternative and hesitatingly suggests reading διασπιννον: 'prepared with myrrh', a word known from literary sources and ostraka, and from Latin 'medicis' stamps from Gaul reading collyrium diasmyrnes, which seems to be the translation of λύκιον διασπιννον, for a collyrium beginning with δια- see *IG* XIV 2576 (10) (glass perfume bottle; διακ[...]-iv, which according to V. should be restored as διακ[...]-iv).

1087. Poseidonia. Dedications on silver plaques, ca. 550 B.C. Arena IV 19 (*LSAG*² 260 nos. 3; *SEG* XII 412; XLVIII 1280*); Arena IV 2021 (*LSAG*² 457 G; *SEG* XXXII 1027 and 1026; XLVIII 1280*); N.F. Panse, *Incidenza dell'antico. Dialoghi di storia greca* 1 (2003) 121-124, comments on the units of weight used at Poseidonia, which can be extrapolated from the actual weights of three of these plaques. For Arena IV 20, P. follows A.M. Ardovino's specification (cf. Arena IV p. 46 note 6): 111,5339 g = 15 staters of 7.4355 g = 30 drachmas of 3.777 g = 180 obols of 0.9196 g (according to the basic equivalence of 1 stater = 2 drachmas = 12 obols). For Arena IV 19, the weight of 570.8 g implies an equivalence of 75 staters of 7.6106 g (or 150 drachmas or 900 obols of 3.8053 or 0.6342 g, respectively). The same system (with 7.76 g - according to the value standardized later - as the weight of one stater) underlies the weight of both

objects, and also allows us to understand the 17.056 g of Arena IV 21: 17.46 = 27 obols (or 2.25 staters of 4.5 drachmas); at the same time, 17.46 represents 3 x 5.82 g: an unit of Oriental origin serving as the drachma in all monetary issues of the foundations of Chalkis in the west; it is the equivalent of one third of the Euboic tetradrachm. Consequently 9 Poseidonian staters = 4 Euboic tetradrachms: (7.76 g x 9) = (17.46 g x 4) = 69.84 g. All these units fit into a single 'mixed system', in which the proportion 3 : 4 is crucial, allowing the reduction of weights either to the 'Phoenician' standard of 7.76 g or to that of 5.82 g used for the Chalkidian drachma.

1088. Poseidonia (area of: Pontecagnano). Owner's graffito on a vase, late 6th cent. B.C. *SEG* XXXIV 1019 (XLII 934); Arena IV 30; *IGDGG* II 31; *LSAG*² 457 H. R. Arena, *Aeme* 56.1 (2003) 82, repeats (cf. Arena IV) his comments on the name Στρίνπων (cf. the gentilicium Stremponius in *CIL* X 226, from Grumentum in Lucania; Italic root stremp-; Στρίνπων under Aeolic influence).

1089. Poseidonia (area of: Fratte di Salerno). Erotic acclamations on a vase, 480-470 B.C. *SEG* XXXVII 817; Arena IV 33; *IGDGG* II 28. R. Arena, *Aeme* 56.1 (2003) 80-82, comments on some dialectal characteristics and on the names in this graffito, both an eloquent evidence of the mixture of peoples (Greek; Etruscan; Latin: for Νιξώ cf. Νίξα) in this region. As to ἥραται (B in fine) as opposed to ἐραται preceding twice in the Achaeian tradition, A. considers the possibility that H reflects 'il valore aperto che assumeva e davanti a /n/' (but see L. Dubois, *IGDGG* II, who explains H as a writing error, Tybout). For a more concise version of this note see id., *Studia Minora Facultatis Philosophicae Universitatis Brunensis* 6/7 (2001/2002) 23/24.

1090. Puteoli. Dedication by the city of Kibyra, ca. 138 A.D. *CIG* 5852; *IG* XIV 829; *IGR* I 418; *OGIS* 497; *SEG* XLIV 823 (incorporating readings by S. Follet). After a brief introduction on the increasing number of Greek inscriptions in the 2nd cent. A.D. and the connection between Puteoli and many cities from Asia Minor, P. Lombardi in *L'Italia centro meridionale* (cf. our lemma no. 1034) 11-31, focuses on this text, which she examined in the archaeological museum of Naples together with the lower part of the relief above the inscription (ph.; Italian translation); the relief shows an eagle and a seated person (probably Zeus Soter Olympios) both placed on a base. L. presents the following text (L. 1 on the cornice between the relief and the main inscription).

[A]γαθὴ τύχη· Ζεὺς Σωτήρ Ὀλύμπιος·
ἡ Κιβυραίων πόλις, ἀποικὸς Ἀκαεδιαμονίων,
συγγενὴς Ἀθηναίων καὶ φιλέλλην, νῦν δὲ
αὐτῇ τοῦ κοινού τῆς Ἑλλάδος [σύνεδρος, σὺν]
ἐνδοξοῖς οὖσα καὶ μεγάλαις [τῆς Ἀσίας πόλει]-
σιν διὰ τὸ τὸ γένος τὸ Ἑλληνικόν καὶ διὰ τὴν
πρὸς Ῥωμαίους ἐκ παλαιού φιλίαν· καὶ συμμαχί-
αν καὶ διὰ τὸ εὐχρηστὰς τεμαί[ς] ἐξαιρέτως ὑπὸ]

θεοῦ Ἀδριανοῦ, ἀνέθηκε τὴν [εἰκόνα καὶ τὸ δό-
γμα [ταῦ] Πανελληνίου ἐγγράψ[ασα ταῦτα?]
KA (or E?) [-3-4-]ΠΑΣ (?) [-4-5-]Π[-----]

1 Σο[τηρ], all previous editions || 2 Α[κεφαλαίων καὶ] IGR, OGIS, SEG || 3 καὶ φ[ι]λ[... καὶ], IG, καὶ φιλομαχίας καὶ], IGR, OGIS; καὶ φ[ι]λ[... καὶ], SEG || 4 the 'koinon of Hellas' is the Panhellenion, L.: [ἐν αὐτῇ πολιτείᾳ], IG, IGR, OGIS; [συνεδρίου, ἐν ταῖς], SEG [ἐν is preferable to σύν, Chaniotis] || 6 τὸ γένος Ἑλλην[ικόν καὶ διὰ τὴν], IG, IGR; τὸ γένος Ἑλλην[ικόν ὃν καὶ τὴν], OGIS, τὸ γένος τὸ Ἑλλην[ικόν καὶ διὰ τὴν]; SEG || 7 φ[ι]λ[... καὶ εὐνοί], IG, IGR, OGIS, φ[ι]λ[... καὶ εὐνοί], SEG || 8 ταῖς μεγάλας ὑπὸ], IG, IGR, OGIS; ταῖς ἐξαιρέτως ὑπὸ], SEG [Follet's ἐξαιρέτως is to be preferred to L.'s ἐξαιρέτως] || 9 ἀνέθηκε τῇ [- δό], IG, IGR, ἀνέθηκε τῇ [θεῶν 7, κατὰ τὸ δό], OGIS, SEG || 10 ἐν γὰρ [-], IG, IGR; ἐν γὰρ [εἰς τοὺς Πανέλληνας], OGIS; ἐν γὰρ [εἰς τὸ συνέδριον], SEG || 11 not in previous editions || following Follet (see SEG app. cr.), L. argues that in LL. 9/10 the Kibyrat gift of a statue of Hadrian for the Olympieion in Athens was mentioned and that the city dedicated the present base, which mentioned that statue and the corresponding decree of the Panhellenes, to the new emperor Antoninus Pius on the occasion of the celebration of the Εὐσεβεία, founded in honor of Hadrian and taking place in Puteoli.

1090 bis. Rhegion. Dedication of weapons in Olympia. See our lemma no. 428.

1091. Rhegion. Greek inscriptions in the Roman period. M. Buonocore, *Bollettino della Badia greca di Grottaferrata* 45 (1991) 229-254 (map of Regio III), presents a corpusculum of 28 inscriptions (24 from Rhegion; two from Hipponion, and two from Lokroi Epizephyrioi) testifying to the persistent use of Greek in all categories of inscriptions (public/private; pagan/Christian) from 89 B.C., when Rhegion became a municipium, to the 7th cent. A.D. Most of them were already republished and/or commented upon in id., *Supplementa Italica* 5 (Rome 1989; cf. SEG XL 853 [below, SI]). On 230/231 B. repeats his comments on the Rhegian magistrates (cf. SEG XI, 855). For B.'s new readings see the references to SEG XL below [we add the references to these texts in SEG-volumes published later than B.'s article, which should have been included in SEG XL; for the prytany see also our lemma no. 1092]. Texts and bibliography of and commentary on the following inscriptions: 1-3) IG XIV 617-619 (IGR I 469-471; cf. SEG XL 855; B. 238-240 nos. 2-4; ph. of nos. 2/3 [cf. SEG XL III 1254 and our lemma no. 1092]), 4-5) IG XIV 620/621 (cf. SEG XL 855; B. 240/241 nos. 5/6, ph. of no. 5 [cf. SEG XL III 1254 and our lemma no. 1092]), 6) IG XIV 623 (B. 246 no. 15), 7) IG XIV 624 (cf. SEG XXXIX 1037, SI p. 46; B. 245 no. 12; ph.), 8) IG XIV 625 (SEG XXXV 1031; XL 841; 253 no. 26; ph.; dr.; bilingual [cf. SEG XL III 1244, XLV 1436, and I 1951 and 1952]), 10) IG XIV 627 (B. 246 no. 14); 11) IG XIV 628 (SEG XXXI 862, XL 861; SI pp. 46/47; Wessel, *IGCV* 692, B. 251 no. 23; dr.); 12) IG XIV 629 (SEG XIII 469; XXXVII 793; Wessel, *IGCV* 129, B. 251/252 no. 24; ph. [A. Gaillet, *Recueil* (cf. SEG XLVI 1302) no. 132; cf. SEG LI 1811]; 13) IG XIV 633 (SEG I 421; cf. XXXIX 1037, CIG 639 [ab]; Wessel, *IGCV* 75;

B. 254 no. 28; from Hipponion); 14) IG XIV 634 (cf. SEG XXXIX 1037; B. 254 no. 27; ph.; from Hipponion); 15) IG XIV 2405 (46) (SEG XL 864; Wessel, *IGCV* 149; SI p. 47; B. 250/251 no. 22; ph.); 16) SEG I 418 (IV 69; XL 854; SI no. 11; B. 237/238 no. 1; dr. [cf. SEG XLVI 2277 sub (13)]); 17-19) SEG XXIX 987-989 (cf. XL 855; SI nos. 12-14; B. 241-243 nos. 7-9; ph. of all [cf. SEG XL III 1254]); 20) SEG XXXII 1018 (B. 252/253 no. 25; ph.; dr.; from Lokroi Epizephyrioi); 21) SEG XXXIX 1062 (B. 243/244 no. 10; ph.; see our lemma no. 1093); 22) SEG XL 856 (SI no. 22; B. 245 no. 11; ph.), 23) SEG XL 857 (SI no. 20; B. 245/246 no. 13; ph.); 24) SEG XL 858 (SI no. 37; B. 247/248 no. 17; dr. [cf. SEG I 1739]); 25) SEG XL 859 (CIG² 635 (b); SI no. 35; B. 249 no. 20; ph. [cf. SEG XLV 1436]); 26) SEG XL 860 (SI no. 36; B. 249/250 no. 21; ph.); 27/28) SEG XL 862/863 (SI nos. 31 and 28, respectively [in SEG XL 863 read 71/72 no. 28 (ph.) instead of 74 (ph.)]; B. 248/249 nos. 18/19; ph. of both).

1092. Rhegion. The prytany in the Hellenistic and Roman period. L. D'Amore in *L' Italia centro meridionale* (cf. our lemma no. 1034) 49-59, argues that in the Roman period, when Rhegion was a municipium, the πρύτανις (and his colleagues the συμπρυτάνεις) no longer was the politically powerful eponymous magistrate but an official with mainly religious and symbolic functions. She compares IG XIV 617-621 (ph. of 617-620; sacrificial catalogues mentioning the πρύτανις, the συμπρυτάνεις and a host of subordinate cultic functionaries) with inscriptions from Akamania, Epeiros and Illyria, in which the πρύτανις, together with colleagues and subordinate cultic specialists, fulfill similar religious duties (cf. e.g. IG IX² 1 212, 247-250; SEG XXVI 694; XXXII 1651 (8); XLII 543 bis and ter). Texts from Asia Minor confirm the picture of prytaneis involved in cultic activities. Further reflections on the ἄρχων πενταετηρικός and ἀγορανόμος; possibly functionaries concerned with the control of the panegyris which were celebrated in honor of the deities worshipped in the prytaneion (earlier interpretations: ἄρχων πενταετηρικός = quattuorvir quinquennalis; ἀγορανόμος = quattuorvir aedilis). In short: in the Roman municipium we see 'sopravvivenze elleniche culturali e culturali' (56).

1093. Rhegion (area of: Oechlo di Pellaro). Inscription on a tile, late 1st cent. B.C./early 1st cent. A.D. SEG XXXIX 1062. Republished by M. Buonocore, *art. cit.* (cf. our lemma no. 1091) 243/244 no. 10 (ph.), with the following new readings: in (B) L. 1 Ἀνθου [Ρη] Πηγείνου χειρ κεραμίδος· Ἐμμέρος instead of Ἀνθου [Ρη] Πηγείνου χειρ κεραμίδος· Ἐμμέρος; in (B) L. 3 Αἰσωπιτάνη κεραμίδος (with κεραμίδος as the female equivalent of κεραμεύς and the preceding Αἰσωπιτάνη as the proper name of this female potter) instead of αἰσωπιτάνη κεραμίδος; in (C) L. 3 ΚΑΡΤΑΤΑΣ instead of ΚΑΤΤΑΤ; in L. 5 Πρῖμο(γέννης) instead of Πρῖμο. He interprets (A) as the name of the deceased, and (B/C; in smaller letters) as mutual bantering of the kind the potters may have exchanged during work, and translates: 'Mano di Ἀνθός, reggino (e colui che materialmente ha inciso il testo) ceramista: Ἐμμέρος; salve Ὁ ἄ· di Ἀνθός, reggino (e colui che materialmente ha inciso il testo) ceramista: Πρῖμο(γέννης) acquisto mal riuscito; ceramista Αἰσωπιτάνη. E infatti di Πρῖμο(γέννης), il mal comprato ...'. B. dates the text to the turn of the 1st cent. B.C./1st cent. A.D., perhaps to the reign of Tiberius.

Rejected by F. Mosino in *Messina e Reggio* (cf. our lemma no. 1025) 314-317 (ph.), who repeats and elaborates upon his interpretation summarized in *SEG XXXIX* 1062 app. cr.: the tile bears the epitaph of the slave-potter Clemens set up by his fellow-slaves making bad jokes at the expense of the deceased; it is the 'speaking tile' which is qualified as αἰσωπιδόνα κεραμίδις. He stresses the mix of Greek and Latin in onomastics and vocabulary (πριμογένη represents Latin primigenius; μάλεμπε = malempe: 'mal comprato'), characteristic of the late Republican/early Roman Imperial period when Latin was penetrating into the Greek speaking community of Rhegion. New is M.'s suggestion that Κλήμης is a Christian name, which would fit in with the Tiberian date not excluded by B.; he supposes that the insults were directed against Clemens' faith, with the terms σωτήριος and primigenius alluding to 'Cristo salvatore' and to the 'primigenitura del cristiano in Cristo' (317), respectively. Contra M.-Y. Pernin, *An.Ép.* (2003) [2006] no. 553, who considers the Christian connection improbable on account of the early date [M.'s main onomastical argument is the absence of Clemens as a nomen (not as a cognomen) in Solin-Salomon, *Repertorium*; but see e.g. the references listed s.v. Κλήμης in the Consolidated Indices of *SEG* for vols. XXVI, XXXV and XXXVI-XLV: no explicitly Christian inscriptions, while some are explicitly pagan (see especially *SEG* XXXVII 1538 and XXXIX 1565), Tybout].

1094. Rome. For an inscription possibly from Rome see our lemma no. 1062. For bilingual inscriptions from Rome see our lemma no. 2186. For Greek names in Rome see our lemma no. 2195. For women involved in mysteries in Rome see our lemma no. 2251.

1095. Rome. Foreigners. J. Driesken-Weiland, *RQ* 98 (2003) 18-34, studies Latin and Greek epitaphs from Rome recording provenances outside Italy (Imperial period). Using and occasionally nuancing D. Noy's monograph (cf. *SEG* I, 1056), she discusses: 1) the provenance and profession of foreigners (20-29); special attention to pagan civil immigrants (N.'s 'Group B'), coming primarily from Asia Minor and known inter alia as senators, physicians, philosophers, poets, athletes, marble traders from inscriptions and/or literary sources; in late antiquity, Constantinople became the prime destination for emigrants from Asia Minor (cf. *SEG* XLV 849); next come Spain and Gaul, equally bringing senatorial families, intellectuals, soldiers and traders (olive oil; wine; gum; textiles) to Rome, the third group of pagan civil immigrants comes from Africa (soldiers, craftsmen, traders, mainly in grain), persons from Greece are underrepresented in inscriptions; as to N.'s 'Group C' (mainly civil immigrants from the southern and eastern Mediterranean, both Christians and pagans), Syrians prevail from the 2nd cent. A.D.; among the non-Roman Christians, they are the strongest group; 2) their dwelling-places (29-33), largely based on archaeological evidence; it cannot be shown that any group of immigrants preferred a specific quarter; brief discussion of the sanctuaries devoted to eastern cults, inter alia those of Syrian gods (cf. *SEG* LII 981*); 3) the significance of migration for the city of Rome (33/34; discussion of a single aspect: the emergence of Latin as the principal language ca. 300 A.D., also in Christian liturgy).

1096. Rome. Q. Iulius Miletos builds a labyrinth and dedicates it to Serapis, reign of Septimius Severus (after 206 A.D.). *IG* XIV 1093; *IGUR* 1567 (*IGR* I 168; *SEG* LI 1429). G. Bevilacqua in *Epigraphica -- Guarducci* 217-229 (ph.), focuses on the place called λαβύρινθος (LL. 11 and 15) in which its builder and dedicant Κύντος 'Ιούλιος Μίλητος (also known from *IG* XIV 1092 = *IGUR* 1566 = *IGR* I 167 = *CHL* VI 10091; cf. also our lemma no. 1048; 12/13). After reviewing previous interpretations (open theater, building in the shape of a labyrinth, or a garden), she suggests that the labyrinth was a meeting place of the association, placed under the protection of Serapis (L. 13: πᾶσι). The term 'labyrinth' underlines the private and exclusive character of the place, which may have featured a hidden entrance and/or a complex lay out (cf. also the word ἀπάτη in L. 9, possibly referring to its 'duplice carattere, ingannevole e insidioso e al tempo stesso dilettevole'; 225); alternatively, the name may have been derived from a decorative element (mosaic, relief or frieze representing a schematic labyrinth or a meander). The building probably consisted of several rooms: at least a banquet hall (cf. LL. 10/11: εὐφραίνεσθαι ἰ φίλοι εἰς λαβύρινθον; εὐφραίνεσθαι/εὐφροσύνη often refer to convivial joy, whether in a cultic context or not; see *SEG* XXVI 968 for this verb in connection with the cult of Serapis) and a cult place, perhaps in a crypt. The labyrinth was donated by Q. Iulius Miletos to ensure eternal commemoration after his death; his tomb may have been nearby.

1097. Rome. Bilingual (Latin/Greek) epitaph of M. Iulius Sistus/Seistos, ca. 30-50 A.D. *IGUR* 635; *SEG* XIII 623. H. Solin in *Usi e abusi epigrafici* (cf. our lemma no. 984) 279-282, repeats his arguments in favor of a date in (or shortly before) the mid 1st rather than the second half of the 3rd cent. A.D. (cf. *Arctos* 7, 1972, 178-183); the latest attestation of a gentilicium to indicate an imperial freedman is 238 A.D.; in the 3rd cent. one would expect Aug. lib. rather than Aug. l. (typical of the 1st cent.); all imperial freedmen named Marcus Iulius known so far have been manumitted by Livia. Also our M. Iulius must have been manumitted by Livia (between 14 and 29 A.D.), but after her death Tiberius is likely to have been his patron: this explains the expression Σεβαστοῦ (rather than Σεβαστῆς) ἀπελευθερος. Our inscription provides the earliest example of the formula Σεβαστοῦ ἀπελευθερος, and the only one referring to a Iulius; he died in the Claudian period at the latest. S. also comments on the name Sistus, which is, as the Greek equivalent Σεῖστος shows, not a deformation of either Sexius or Xystus. The name Sistus also occurs in *CHL* VI 26339 (all other attestations are vague or corrupt: *IGUR* 12180 (a) and 22602; the papyrus SB 4898).

[The reason for S.'s insistence on his earlier argument was its rejection by L. Moretti (*IGUR*) and the scepticism of J. and L. Robert, *BE* (1973) no. 93, in spite of the 'hard' onomastical evidence; however, see now also J. Wozniak 124, where A. Hatzar summarizes and accepts the conclusions of S.'s article from 1972, Tybout].

1098. Rome. Funerary epigram for Eutychia and Appianos, reign of Hadrian or Antoninus Pius. *IGUR* 1700; *SEG* XXXV 1045; XLVIII 1291. G. Buecher in G.W. Bakewell - J.P. Sicking (edd.), *Gestures. Essays in Ancient History, Literature, and Philosophy Presented*

to Alm L. Boegehold (Oxford 2003) 159-172 (text and translation), examines the epigram for its literary qualities, which may shed light on the question whether its author was the equestrian procurator and historian Appian of Alexandria, as supposed by L. Moretti (cf. *SEG XXXV, IGUR*), É. Fumelle (*Le latin et le grec d'Appien. Contribution à l'étude du lexique d'un historien grec de Rome*, Geneva 1998, 11/12) and P. Goukowsky (cf. *SEG XLVIII*). Detailed analysis of the vocabulary, largely Homeric (the Homeric *παννύστεος* may allude to the 'dazzling gilt-bronze roofs of such recent ... wonders as the Basilica Ulpia and the Pantheon'; 171); significant exceptions are *ἱεραῖς* (τῶν; L. 1; 'priesthood'); *Ἀδώνιον κράτος* (L. 2; 'Roman Empire'); exceptions are *ἱεραῖς* (τῶν; L. 1; 'pleasure', 'happiness') and meter (technically excellent, but without a professional polish; the last line, *δοδεχέτην ἔλαβον. ἔζησεν ἔτη σὺν ἑμοῖ λα΄*, generally considered a prose addition, is a hexameter if the number is vocalized as a syllable [but note the awkward sequence of four short syllables in *ἔλαβον ἔζησεν*, Tybout]; for similar exploitation of numbers in meter cf. *IG XIV 713* = Kaibel, *EG 1122* = *AP 10.43*; *IG XIV 1518* = *IGUR 1182* = Kaibel, *EG 701*; Kaibel, *EG 279* and 283). Though Appian's 'combination of good and mediocre habits is amateurish' (165), his epigram contrasts favorably with a contemporary cenotaph equally composed for an Alexandrian (Bemard, *Inscr. métriques* 19; in this case probably by a poet-for-hire, producing an epitaph 'in workmanlike fashion'; 167/168; text). B. also reflects on the unpretentious sarcophagus, only decorated with the tabula ansata framing the epigram; *IG XIV 1347* (*IGUR 306*; see our lemma no. 1099) is a fragment of a similarly simple sarcophagus with tabula for an eques of procuratorial rank, which shows that Appian's sarcophagus is perfectly suitable for a man of his status. Allegedly found in the Camposanto teutonico (and now mortared atop a garden wall containing memorials *ibid.*, see B. 160/161 for further details concerning its physical appearance and present state), it is likely to come from the excavation of a nearby nekropolis along one of the roads leading outside Rome along the foot of the Vatican. All in all, B. concludes that, though there are no compelling objections to consider the historian Appian as the author, the case falls short of being established.

1099. Rome. Epitaph of Aelia Matrona and her son, 250-300 A.D. *IG XIV 1347*; *IGUR 306*; for the date cf. *SEG XXX 1193* (3rd cent. A.D.; cf. also *PLRE* s.v. Synesius (2): 250-300 A.D. in view of the titulature *κράτιστος δοικηνύριος*, reproducing Latin *vir egregius ducenarius*). G. Bücher, *art. cit.* (cf. our lemma no. 1098) 168-170 (text), argues that the tablet bearing this epitaph, set up by the Antiochene eques of procuratorial rank Cocceius Iulianus Synesius for his wife and son, originally belonged to a simple sarcophagus which very probably did not feature decorative elements except for the tabula ansata containing the inscription. This seemingly contrasts with the qualification *μουσώπλαστος* *λαύραξ*, which is believed to mean that the sarcophagus was adorned with images of the Muses (*IGUR*, cf. *LSJ* s.v. *μουσώπλαστος*: 'ornamented', on the sole base of this inscription). B. rejects this interpretation, considering the term 'an indirect form of the traditional invocation of them [sc. the Muses] in the composition of a text important to the author (cf. *Hom. Od. 1.1*), and suggests translating it as 'fashioned by the Muses' or 'fashioned with the aid of the Muses' [this seems quite artificial for a prose epitaph; moreover, *μουσώπλαστος* refers to the *λαύραξ* bearing the epitaph, not to the text (except if one accepts that it does so by a clumsy metonymy); in combination with the element *-πλαστος*, the suggestion of a sculptural rep-

resentation seems strong; on the assumption that Moretti's characterization of the tablet as part of a sarcophagus and B.'s argument concerning the absence of decorative elements are correct, it may be supposed that the epitaph was originally intended to be engraved on another, more conspicuous container, either featuring reliefs of the Muses, or another artful decoration 'fashioned with the aid of the Muses'. Tybout].

1100. Rome. Christian epitaphs: new readings. H. Solin, *Arctos* 37 (2003) 197, reads *IG XIV Add. 1588* (a) (*ICUR 869*) as 'Ερμογένης κατετέθη Καλιάνθαις' *Ιουλίαις*; alternatively he suggests 'Ερμογένης κατετέθης' or 'Ερμογένης κατετέθης' (female name 'Ερμογένη, admittedly rarer than 'Ερμογένης). *ICUR*: ΕΡΜΟΓΕΝΗC·ΚΑΤ·ΚΑΑ·ΙΟΥΛΙΑ...; *IG*: ΕΡΜΟΓΕΝΗC·ΚΑΤ·ΚΑΨΙΟΥΛΙΑ, with the suggestion 'Ερμογένης κ[αί] Κ[αί] λ[αί] ο[υ] λ[αί] α[ι]ς' *Ιουλίαις*, rejected by S. On 200. S. suggests reading ΘΕΟΚΟΜ in *ICUR 697* as Θεό(ν)ου(πος), but ultimately he writes: 'non liquet'.

1101. Rome. Christian epitaph of Iusta, mid 4th-early 5th cent. A.D. Inscription incised on a loculus; found in 1986 in the 'regione di S. Eutichio' (formerly called 'catacomba della ex vigna Chiaraviglio', near the catacomb of St. Sebastian). Ed. pr. C. Carletti, *RAC* 79 (2003) [2004] 78/79 no. 32: *Ιούστα· ὁ κύριος Θεός*

The acclamation is elliptic for ὁ Θεός μνησθῆ αὐτῆς vel sim., ed. pr., who publishes 31 Latin inscriptions from the same area, some of which have Greek Christian symbols, chi-rho monogram (48/49 no. 3; 56/57 no. 9, 63-65 nos. 17/18; 69-71 nos. 23/24; 75 no. 29), ΑΩ (64/65 nos. 18/19; 69 no. 23), and ΧΜΓ (52/53 no. 6; each letter followed by a small cross; 52/53 no. 6).

1102. Rome. Inscription on a magical gold amulet, 2nd cent. A.D. Rectangular gold tablet; found in a loculus belonging to a grave building in a nekropolis near the Via Basiliano. Mentioned by A. Buccellato - P. Catalano et alii, *MEFRA* 115 (2003) 325 (ph.; no text). The text is read and discussed by S. Giannobile, *ZPE* 152 (2005) 161/162 (ph.; dr.), as the starting point of an article concerning the Egyptian god Ptah in amulets and magical papyri (161-167).

Charaktes | charaktes | Φνεβεννουθ

Φνεβεννουθ: term of Egyptian origin meaning 'the lord of the gods'; in magical papyri *φνεβεννουθ* occurs as an epithet of the Egyptian god Ptah (Φθα); also the vox magica *Φνεβεννουθ* is likely to be related to Ptah. G., who discusses some magical papyri and three amulets (ph.; dr.) recording *Φνεβεννουθ*, vel sim.: 1) R. Kotansky, *Greek Magical Amulets* 1 (cf. *SEG XLIV 1737*) no. 1 (Eburacum, gold; 4th cent. A.D., considered a love spell, but on account of the high over-all similarity to our amulet (found in a funerary context) rather protective in general); 2) *SEG XXXIII 1547* (unknown provenance, silver, 3rd cent. A.D., the inscription claims (general) protection from pain, *charaktes* similar to those in amulet (1) above, followed by *Φνεβεννουθ Φνεβεννουθ ὁμοῖος Φνεβεννουθ* [cf. also the commentary in *SEG XXXIII 1547* app. c. 1]; 3) P. L. Bruzza, *BCAR* 9 (1881) 165-173; Rome, terracotta, probably Christian; two lines of Greek followed by five in Latin: *Ακρηστιαυθαρχαε | πακρονα Φνεβεννουθ*

parato demonem a Florentia quem peperit fusta quia hoc iubet magnus Deus iam iam cito cito in nomine I Dei.
 ὡς πεπερται seems to be related to Φεβερεννὸς, cf. especially Φεβερεννὸς in amulet (2) above).

1103. Rome (area of: Quadraro). Amulet with acclamation to Isis, 2nd cent. A.D. Amulet of irregular form made of glass paste (cameo glass); suspension hole; inscription on both sides: same text and lettering: one sinistrorsum, the other dextrorsum; white frame; white letters on a black ground in a slightly recessed field; found in 1993 in the grave of a ca. 15 year old girl buried in a small nekropolis in Quadraro, on the fourth mile of the Via Latina; now in the Museo Nazionale Romano. Ed.pr. G.Sacco in *Epigraphica -- Guarducci* 141-150 (ph.).

Νεικῆς ἢ Εἰσις

Ed.pr. lists and discusses seven amulets with similar texts: 1) IG XIV 2413 (5) (ed.pr. 143 no. 1; Rome; same text on both sides, one sinistrorsum, the other dextrorsum; lost?); 2) O. Weinreich, *Neue Urkunden zur Sarapisreligion* (Tübingen 1919) 34 (ed.pr. 143 no. 2; ph.; Velletri; identical to the new amulet found in Quadraro; also the letter forms are the same, with lunar and square (final) Σ in L. 2 (the exact correspondence implies that the inscriptions have been stamped, as ed.pr. suggests on 142 with some hesitation; no. 1, with the same text as no. 2 and that from Quadraro, was probably produced by the same stamp. Tybout); 3) E. Peterson, *EIS THEOE* (Göttingen 1926) 157 (ed.pr. 144 no. 3; dr.; Palestrina; same text on both sides; now lost?); 4) Weinreich, *l.c.* (ed.pr. 144 no. 4, two amulets (? perhaps actually one piece, inscribed on both sides like nos. 1-3 and recorded in two drawings by Antonio Copello; Venice, later in Kassel, now lost?); the texts reported (νικῆς ἢ ἰσις and ἰσις ἢ νικῆς) deviate from all other examples and may be corrupt. ed.pr.); 5) C. Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian* (Ann Arbor 1950) 176 and 289 no. D 216 (ed.pr. 144/145 no. 5; Egypt); 6) Bonner, *op.cit.* 176 and 287 no. D 21 (ed.pr. 145 no. 6; Egypt); 7) Peterson, *l.c.* (ed.pr. 145 no. 7; Egypt). The same type of amulet made of glass paste occasionally bears the inscription μέγα τὸ νόμα τοῦ Σάραπιδος (same inscription on both sides, one sinistrorsum, the other dextrorsum); 8) IG XIV 2413 (1 a) (ed.pr. 145 no. 1 a; ph.; Velletri); 9) Peterson, *op.cit.* 208 (ed.pr. 145/146 no. 2 a; ph.; unknown provenance); c) CIG 8515; Peterson, *op.cit.* 208 (ed.pr. 146 no. 3 a; dr.; unknown provenance; lost?). Ed.pr. argues that the seven opistograph amulets (nos. 1-3 and a c) were manufactured in the same workshop in Italy, probably in Latium, possibly in Rome.

1104. Rome. Graffiti (Roman dates) on the wall of a house, 2nd/3rd cent. A.D. Ten graffiti containing dates according to the Roman calendar, written on the stucco of a wall of 'room E 10' south of the atrium in a house found near Termini Station (cf. M. Barbera - R. Paris, ed., *Antiche stanze. Un quartiere di Roma imperiale nella zona di Termini. Catalogo*, Milan 1996). Ed.pr. H. Solin, *Hyperboreus* 9 (2003) 127-134. 1) πρὸς Καλιανδῶν | Ὀκτωβρίων (128 no. 1; reading uncertain, but probable; rare example of πρὸς with the name of the fixed day without the numeral α'; 2) πρὸς δ' Καλιανδῶν | Μαίων (128 no. 2; under no. 1; horizontal stroke above the numeral); 3) πρὸς ι' Εἰδῶν | Μαίων (128 no. 3; right of no. 2); 4) πρὸς δ' Εἰδῶν | Μαίων (128 no. 4; under no. 3, right of no. 2); 5) πρὸς δ' Εἰδῶν | Φεβρουαρίων (128 no. 5; higher, in the center; πρὸς in the shape of a monogram); 6) πρὸς γ' Ἰανουαρίων | Μαίων (128 no. 5; under no. 5; the reading of L. 1, possibly not belonging to the

rest of the graffito, is uncertain; perhaps πρὸς γ' 7) (πρὸς) δ' Καλιανδῶν (128/129 no. 7; under no. 6; πρὸς before the numeral can be omitted under Latin influence; cf. e.g. *ICUR* 20602); 8) πρὸς γ' Εἰδῶν | Σεπτεμβρίων (129 no. 8; above, right); 9) πρὸς ιε' Ἰανουαρίων | Μαίων (129 no. 9; under no. 8; πρὸς in the shape of a monogram, MATI, graffito); 10) πρὸς θ' Ἰανουαρίων (129 no. 10; below, right; πρὸς in the shape of a monogram; the reading of the numeral is very uncertain) [S. does not comment on the purpose of these dates].

These graffiti are a valuable source for the way people in Rome outside the elite noted months' days in Greek; their formulas are in line with the Greek dates in our principal source: early Christian (and some pagan: *ICUR* 664 and 1658) inscriptions. S. discusses Greek versions of the dating formula (ante diem) X Kalendas Ianuarias: if the date is that of a fixed day, the latter (and the month's name used as an adjective) is expressed in the dative (Καλιανδαίς, Ἰανουαίς, Εἰδοίς, Ἰανουαρίοις, etc.); for the days in between, the formula is πρὸς X Καλιανδῶν plus month's name in the genitive, and the Roman practice of counting backwards and mostly including the first and last day is observed: Kalendis = Καλιανδαίς, pridie Kalendas = πρὸς α' Καλιανδῶν (never β'; the reading β' in *ICUR* 7166 is uncertain, in 11043 restored, and in 12213 a numeral may have preceded β', e.g. {πρὸς ιβ'}), III Kalendas = πρὸς γ' Καλιανδῶν, etc. (cf. *ICUR* 19934/19935; *I.Cret.* IV 300 B L. 5); πρὸς can be replaced by a monogram, ΠΠ or Π; if the day before the fixed day (pridie) is indicated, α' is occasionally omitted (cf. no. 1 above); πρὸς ε' is relatively infrequent for unclear reasons.

1105. Rome. Invocation of and prayer to a cosmic deity on a silver amulet, 3rd/4th cent. A.D. Rectangular silver leaf; two small holes at the extremities; two inscriptions each occupying a column (A/B); the two columns are separated from each other by two parallel vertical incised lines; now in the Museo Nazionale Romano (Museo Epigrafico); a drawing was published by E. De Ruggiero, *Catalogo del Museo Kircheriano* (Rome 1878) 81 no. 200. Published after examination of the leaf by ed.pr. G. Bevilacqua, *art. cit.* (cf. our lemma no. 1109) 118-125 (ph.; dr. of Ruggiero), with ample comment on all magic formulas and parallels where possible.

A

Θεοζῆθοθ
 συναρβωθηωτωουθηρωθ
 θουθσαρβαισαμφλωσθιχ
 4 ωσαλαμαθωβραμη
 θιχανοχανοχανοχανοχ
 ια ζηγηκαυβιχαναρανα

B

characteres
 ευστερεθ characteres λεγε characteres
 characteres ηβρωηουακτεινωβρωθηνηωραλταμ
 ψομεσεταμειπιτουκοσμωπουρολοσερμναμ
 ερεννωμενεχουχεζουθχανουβηθρανεβρμνεβ
 αερειναβωθβωθιχαρνωουερφνιανηχαμηφαναχη
 [--] σπρσκεκλα ναεατ

A. Θεοζῆθοθ characteres of simple form, total of ca. 17 characteres, ed.pr. || 2. Συν (ι=σύν; =σύν; α) Αρ-
 βωθηω τωουθ ωρηωθ: invocation formula addressed to a god defined by a series of divine names in (A); Αρβω-
 θηω is possibly a variant of Αρβωθ: low, above ι and ω probably small horizontal strokes, indicating a nomen
 sacrum; τωουθ, variant of τωωθ; ωρηωθ may be part of the preceding nomen sacrum, ed.pr. || 2.3. τωουθ-
 ωρηωθ τωουθ: pseudo-palindrome composed of the divine names τωωθ and Thoth. ed.pr. || 3. θουθ σαρβαισαμ



pottery, not included in the corpus, see *SEG* XVI 585, XL 904 (2), XLV 1483, and XLVII 1525; for various forms of the ethnicon see *SEG* XLVII 1525). We give a comparatio numerorum. For Velia's relations with Delos see our lemma no. 811.

IG XIV	I.Velia	IGDGG I	I.Velia	SEG	I.Velia
656	48	58	3	XXXVIII	
657	55			1020 (3)	24
658	18	SEG		(4)	21
659	31	XVI	46	XXXIX	
660	32	583		1078	21-24
661	49	584	32	XL	
		XVII		904 (1)	16
Arena V		417	19	XLII	
34	1	XXVI		1821 (2)	16
35	3	1211	3, 9	XLIII	
36	2	XXVIII		674	15
37	5	817	75	675	47
38	6	818	47	XLVII	
39	4	XXVIII		1526	11/12
40	9	819	41	XLVIII	
41	7	820	25	1302	21-24
43	13	821	37	LI	
		XXIX		1453	27
IGDGG I		1024	31	1454	30
49	1	XXXII		1455	36
50	13	1072	13	1456	35
51 (a)	5	1073	14	1457/1458	38/39
51 (b)	2	1074	17	1459	43
52	6	1075	1	1460	40
53	14	1076	66	1461	44
54	9	1077	68	1461 bis	49
55	7	XXXVIII			
56	4	1019	2-5	LSAG ²	
57	66	1020 (1)	22	464 (6 a)	5
		(2)	23	(E)	6

1114. Velia. Medicine and physicians. L. Vecchio in G. Greco (ed.), *Elea - Velia. Le nuove ricerche* (cf. our lemma no. 811) 237-269, discusses at great length, with surveys of earlier comments, the well known yet puzzling 1st cent. A.D. inscriptions bearing on medicine and physicians in the tradition of Parmenides at Velia: *I.Velia* 20 (recording an Οὐλίς [---] ἱατρο-μ[άντις] rather than an Οὐλίς[δης] as previously assumed; cf. *SEG* XXXVIII 1020, introduction in fine [note the punctuation dot (the only one in the inscription) between ΙΑΤΡΟ and Μ, the restoration

ἱατρο[άντις] implicitly supposes that it has decorative value (dividing a single word) rather than indicating an abbreviation. Tybout); *I.Velia* 21 (bust of Πα[ρ]μενίδης Πύρριτος Ἰουλίτιδος φυσικός), and *I.Velia* 22-24 (inscriptions for three ἱατροὶ φώλαρχοι each called Οὐλίς). In view of its semantic field, the word φώλαρχος (considered either head of the medical school or priest) probably denotes a person, not necessarily a ἱατρός, charged with an important cultic function (cf. also the summary of S. Musitelli's study in *SEG* XXX 1225); Οὐλίτιδος, connected with Ἀπόλλων Οὐλίος, is an epithet or qualification related to medical activity; the mantic practice evident from ἱατρο-μάντις is possibly to be connected with the cult of Apollo of Klaros, brought to Velia by emigrants from Asia Minor; φυσικός is 'physician' (cf. also the bilingual epitaph of the φυσικός οἰνοδόχης Menekrates from Tralles *IG* XIV 666 = *CIL* X 388 = *ILS* 7791), a term understandably assigned to the φυσικός (= natural philosopher) Parmenides, whether a posteriori or not; a persistent later literary tradition assigns medical activities to Parmenides, which consequently cannot be considered a local Velian invention; *I.Velia* 22-24 are dated 'in the year 379, 280, and 456', respectively: either the year in which the honorands served as phylarchos or, on the assumption that it was a lifetime occupation, the first year of their office; the era is unknown: not related to the activity of Parmenides, it is probably based on the foundation of the city rather than that of the medical collegium; anyway, the dates testify to the long history of the 'school'. Literary and archaeological data confirm that Velia was a health center featuring cults of healing gods (Apollo Oulios; Asklepios). The inscriptions reflect a tendency of glorifying the past of the city and its Greek tradition (also apparent from the archaizing ethnic Ὑελίτης instead of Ἐλεάτης in *I.Velia* 22). See also our lemma no. 787. For a more concise discussion of most of these problems see Y. Usdinova, *PP* 58 (2004) 37-43, inter alia on the connection of φώλαρχος with φώλεός, 'underground chamber', where the association held its meetings headed by the phylarch.

1115-1134. Velia. Epitaphs, 4th-1st cent. B.C. In these lemmata we give, in a concise form without description of the stones, the texts of 20 epitaphs in *I.Velia* (cf. our lemma no. 1113) which have never been included in corpora or *SEG*; we omit the insignificant fragments nos. 67, 69, and 76/77 from the section 'Iscrizioni di classificazione incerta' which may or may not be epitaphs [The date is 'Hellenistic period?' unless stated otherwise].

1115: *I.Velia* 26 (ph.). Epitaph of Zenon, 4th/3rd cent. B.C.

Ζήνωνος τοῦ Ἀπολλωνίου

1116: *I.Velia* 29 (ph.). Epitaph of Eubates, 3rd cent. B.C.: Εὐβάτης Ἐπατίωνος

1117: *I.Velia* 33 (ph.). Epitaph of Arista, 3rd/2nd cent. B.C.

Ἀρίστας τῆς Φιλίκοῦ

1118: *I.Velia* 34 (ph.). Epitaph of Bryttios, 3rd/2nd cent. B.C.: Βρυτίου

Name of Oscan/Lucanian origin, evoking the ethnic of the Brettii or Brutii and the gens of the Brettii well attested in Lucania. *I.Velia*: cf. *IGDGG* I p. 159: 'nom épichorique, variante de Brettios "du Brutium"'

- 1119: *I.Velia* 42 (ph.) Epitaph of Kokkys, 2nd/1st cent. B.C.

Κοκκύδος | τῆς Προϊκλέου(ς)

1 Only attestation of the female name Κοκκῆς, *I.Velia* || 3. ΚΑΕΟΥ, lapis.

- 1120: *I.Velia* 50 Epitaph of Ariston: Ἀρίστων

- 1121: *I.Velia* 51 Epitaph of Athenades: Ἀθηνάδου | τοῦ Φορμέλωνος

- 1122: *I.Velia* 52 Epitaph of Chrysis: Χρυσίδος

- 1123: *I.Velia* 53 Epitaph of Delnias: Δελνίου | τοῦ | Ζωΐλου

- 1124: *I.Velia* 54 Epitaph of Di(o?)nysios: Δι(ο)νυσίου

Omitted by the mason; perhaps a dialectal variant: see L.Dubois, *IGDGG* I p. 159 (see also our lemma no. 1127).

- 1125: *I.Velia* 56 Epitaph of Eirene: Εἰρήνης | τῆς Μενε[...]

2 E.g. Μενε[κράτου], *I.Velia*.

- 1126: *I.Velia* 57 Epitaph of Euagoras: Εὐαγόρου | τοῦ Ὀνήσο[...]

- 1127: *I.Velia* 58 Epitaph of Kleonmachos: Κληνομάχου | τοῦ Δι(ο)νυσίου

1 Only attestation of the name Κληνομάχος, *I.Velia* || 2. cf. above ad no. 1124.

- 1128: *I.Velia* 59 (dr.) Epitaph of Hikesie: Ἰκεσίης | τῆς Σωσιάνδρου

- 1129: *I.Velia* 60 Epitaph of Onesos: Ὀνήσου | τοῦ Δήμωνος

- 1130: *I.Velia* 61 Epitaph of Onesos and Ariston.

Ὀνήσου τοῦ Ἀπολλοδώρου καὶ Ἀρίστωνος[...]

- 1131: *I.Velia* 62 (ph.) Epitaph of Rufa and Zobios: Ροῦφα καὶ | Ζώβιος

- 1132: *I.Velia* 63 (dr.) Epitaph of Sophrona: Σωφρόνας τῆς | Ἀγαθ(ο)εἰνους

- 1133: *I.Velia* 64 (dr.) Epitaph of Themisto: Θεμιστοῦς

- 1134: *I.Velia* 65 Epitaph of Zoilos: Ζωΐλου | τοῦ Πόλοιστος

1135. *Velia*. Epitaph of Voconia Iucunda and Sextilius Epaphrodeitos, late 2nd/1st cent. B.C. (or Roman Imperial period?). Rectangular marble block representing the façade of a naiskos in relief: triangular pediment above two fields separated by a smooth central pilaster and flanked by two fluted pilasters; inscription in each of the fields; above each text a branch; now in the possession of the Archivio Diocesano in Vallo della Lucania (province of Salerno). Ed.pr. L. Vecchio, *JÖAI* 72 (2003) [2004] 275-287 (ph. dr.; Italian translation); also published by id. as *I.Velia* 45 (ph.); cf. also O.Salomies apud M.-Y. Perrin, *An.Ép.* (2003) [2006] no. 556.

A: Οὐο[κωνίας] | Τ[ου]κου[ν]ιδας | τῆς Σεξ[τιλ]ίου Ἐπαφρ[οδε]ίτου Πυρρ[ία]

B: [Σεξ]τιλίου | [Ἐπαφρ]οδε[ί]του Π[υρρ]ία

Date: late 2nd/1st cent. B.C. on the basis of the lettering. ed.pr.: Roman Imperial period on the basis of the onomastics. S. || epitaph of a couple, probably both freedmen. ed.pr. || A. the name Iucunda is frequent among slaves and freedmen, Iucunda adopted the gentile of her patron, ed.pr., who for the presence of the Voconii in *Velia* points to *CIL* X 467, *An.Ép.* (1966) no. 110, and two unpublished Latin inscriptions (2nd/3rd cent. A.D.) || B. Epaphrodeitos was a person of Greek origin adopted or manumitted by the gens Sextilia, recorded at *Velia* in the epitaph *CIL* X 462 (not before the 2nd cent. A.D.) (adopted rather than manumitted, since a slave normally has no patronymic, Pleket); indication of the patronymic (Πυρρία) in the Greek rather than Roman fashion is unusual, but not unparalleled (cf. e.g. *I.Lipara* 718), ed.pr., who for the 'mistione onomastica' refers to *IG* XIV 660 (*I.Velia* 32; *SEG* XVI 584; tria nomina consisting of Latin, Oscan and Greek names) and comments on the influence of Oscan-Lucanian elements in *Velia*. Discussion of the importance of our text as an early testimony for the presence of Voconii and Sextilii in *Velia* and of *Velia*'s position in a network of commercial relations in Italy (Rome; Campania) and abroad (notably Delos: see also our lemma no. 811).

1136. *Venusia*. Corpus: supplement. M.Chelotti, *Supplementa Italica* vol. 20 (Rome 2003) 52-119, presents bibliographical and textual additions and corrections to the corpus of Latin and Greek inscriptions from *Venusia* (*CIL* IX 107*-130*; 422-659; 6062-6066; 6195-6241, 6416). On 119-314, C. (re)publishes 310 inscriptions in toto; the following are (partially) Greek: nos. 46 (ph.); *SEG* XXXIII 759; Latin/Greek bilingual epitaph: cf. M.Corbier, *An.Ép.* (2003) [2006] no. 385), 159 (see our lemma no. 1138), and 282-298 (ph. of 287, 289/290, 292, and 296, mostly insignificant fragments, all epitaphs, occasionally bilingual, from the Jewish catacombs; for this category of inscriptions see also *CIL* IX 6195-6241; *IWE* I 42-116; *SEG* XLIV 845/846; XLIX 1393, LIH 979); no. 70 is a Latin epitaph introduced by Δις [Μ(άν)ιου] (cf. M.Corbier, *An.Ép.* (2003) [2006] no. 400); no. 309 is a small fragment either in Latin or in

Name of Oscan-Lucanian origin, evoking the ethnic of the Breiti or Bruttii and the gens of the Bruttii well attested in Lucania. *I.Velia*, cf. *IGDGG* I p. 159: 'nom. épichorique, variante de Brēttius, "du Bruttium".'

- 1119: *I.Velia* 42 (ph.). Epitaph of Kokkys, 2nd/1st cent. B.C.

Κοκκύδος | τῆς Προκλέου(ς)

1. Only attestation of the female name Κοκκύς. *I.Velia* || 3. KAE0Y. lapis

- 1120: *I.Velia* 50. Epitaph of Ariston: Ἀρίστων

- 1121: *I.Velia* 51. Epitaph of Athenudes: Ἀθηνάδου | τοῦ Φορμιάναος

- 1122: *I.Velia* 52. Epitaph of Chrysis: Χρυσίδος

- 1123: *I.Velia* 53. Epitaph of Deinias: Δεινίου | τοῦ Ζωίλου

- 1124: *I.Velia* 54. Epitaph of Di(o?)nyxis: Δι(ο)νυσίου

Omitted by the mason, perhaps a dialectal variant: see L. Dubois, *IGDGG* I, p. 159 (see also our lemma no. 1127).

- 1125: *I.Velia* 56. Epitaph of Elrene: Εἰρήνης | τῆς Μενε[...]

2. E.g. Μενε[κράτου], *I.Velia*

- 1126: *I.Velia* 57. Epitaph of Euagoras: Εὐαγόρου | τοῦ Ὀνήσο[...]

- 1127: *I.Velia* 58. Epitaph of Klenomachos: Κληνομάχου | τοῦ Δι(ο)νυσίου

1. Only attestation of the name Κληνομάχος. *I.Velia* || 2 cf. above ad no. 1124.

- 1128: *I.Velia* 59 (dr.). Epitaph of Hikesle: Ἰκεσίης | τῆς Σωσιάνδρου

- 1129: *I.Velia* 60. Epitaph of Onesos: Ὀνήσου | τοῦ Δήλμωνος

- 1130: *I.Velia* 61. Epitaph of Onesos and Ariston.

Ὀνήσου τοῦ Ἀπολλοδώρου καὶ Ἀρίστωνος[...]

- 1131: *I.Velia* 62 (ph.). Epitaph of Rufa and Zobios: Ρούφα καὶ Ζάβιος

- 1132: *I.Velia* 63 (dr.). Epitaph of Sophrona: Σωφρόνας τῆς | Ἀγαθ(ο)εἰλινου

- 1133: *I.Velia* 64 (dr.). Epitaph of Themisto: Θεμιστοῦς

- 1134: *I.Velia* 65. Epitaph of Zailos: Ζαίλου | τοῦ Πόσιτος

1135. *Velia*. Epitaph of Voconia Iucunda and Sextilius Epaphrodeitos, late 2nd/1st cent. B.C. (or Roman Imperial period?). Rectangular marble block representing the façade of a naikos in relief: triangular pediment above two fields separated by a smooth central pilaster and flanked by two fluted pilasters; inscription in each of the fields; above each text a branch; now in the possession of the Archivio Diocesano in Vallo della Lucania (province of Salerno). Ed.pr. L. Vecchio, *JÖAI* 72 (2003) [2004] 275-287 (ph.; dr.; Italian translation); also published by id. as *I.Velia* 45 (ph.); cf. also O. Salomies apud M.-Y. Perrin, *An.Ép.* (2003) [2006] no. 556.

A: Οὐο[κωνίας] | Ἰουκου[δας] | τῆς Σε[ξιλι]ου Ἐπαφροδεῖτου Πυρρ[ία]
B: [Σε[ξι]λιου] | [Ἐπαφροδεῖτου] Πυρρ[ία]

Date: late 2nd/1st cent. B.C. on the basis of the lettering. ed.pr.: Roman Imperial period on the basis of the onomastics. S. || epitaph of a couple, probably both freedmen. ed.pr. || A. the name Iucunda is frequent among slaves and freedmen; Iucunda adopted the gentile of her patron, ed.pr., who for the presence of the Voconii in Velia points to *CIL* X 467, *An.Ép.* (1966) no. 110, and two unpublished Latin inscriptions (2nd/3rd cent. A.D.) || B. Epaphrodeitos was a person of Greek origin adopted or manumitted by the gens Sextilia, recorded at Velia in the epitaph *CIL* X 462 (not before the 2nd cent. A.D.) (adopted rather than manumitted, since a slave normally has no patronymic. Pleket); indication of the patronymic (Πυρρία) in the Greek rather than Roman fashion is unusual, but not unparalleled (cf. e.g. *I.Lipara* 718). ed.pr., who for the 'mistione onomastica' refers to *IG* XIV 660 (*I.Velia* 32; *SEG* XVI 584; tria nomina consisting of Latin, Oscan and Greek names) and comments on the influence of Oscan-Lucanian elements in Velia. Discussion of the importance of our text as an early testimony for the presence of Voconii and Sextili in Velia and of Velia's position in a network of commercial relations in Italy (Rome, Campania) and abroad (notably Delos; see also our lemma no. 811)

1136. *Venusia*. Corpus: supplement. M. Chelotti, *Supplementa Italica* vol. 20 (Rome 2003) 52-119, presents bibliographical and textual additions and corrections to the corpus of Latin and Greek inscriptions from Venusia (*CIL* IX 107*-130*; 422-659; 6062-6066; 6195-6241; 6416). On 119-314, C. (re)publishes 310 inscriptions in toto; the following are (partially) Greek: nos. 46 (ph.; *SEG* XXXIII 759; Latin/Greek bilingual epitaph; cf. M. Corbier, *An.Ép.* (2003) [2006] no. 385), 159 (see our lemma no. 1138), and 282-298 (ph. of 287, 289/291, 292, and 296; mostly insignificant fragments, all epitaphs, occasionally bilingual, from the Jewish catacombs; for this category of inscriptions see also *CIL* IX 6195-6241; *JWE* I 42-116; *SEG* XLIV 845/846; XLIX 1393; LII 979); no. 70 is a Latin epitaph introduced by Δ(ίς) [Μ(έντι)βους] (cf. M. Corbier, *An.Ép.* (2003) [2006] no. 400); no. 309 is a small fragment either in Latin or in

Greek. Copious Indices; no Concordance. We present a comparatio numerorum with *JIWE* 1 and *CIJ*².

<i>JIWE</i> 1	<i>CIJ</i> ²	<i>Suppl.</i> 20	<i>JIWE</i> 1	<i>CIJ</i> ²	<i>Suppl.</i> 20
43		283	96		291
45		298	98		293
54	604	294	99		288
60		296	104		285
83	605	295	111	593	297
91		290	112	602	309
92		292	114	619 (b)	286
93		289	115	619 (c)	282
95		287	116	619 (d)	284

1137. *Venusia*. Jewish epitaphs, 5th/6th cent. A.D. *JIWE* 1 42-116; *SEG* XLIV 845 (cf. also 1483 in fine); XLIX 1393; LII 979 in fine. M. Leino in *Latin vulgare - latin tardif* VI (cf. our lemma no. 1085) 253-264, returns (cf. *SEG* LII) to the Jewish epitaphs from *Venusia* as evidence for language contact (Greek; Latin; Hebrew). Citing as examples *JIWE* 1 53, 56, 49, 61-65, 67/68, 70, 73, 77, 85-87, 90, 107, 114 (and also *ICUR* 4025 and 24315), he focuses on Greek/Latin bilingualism and code-switching, arguing that the inscriptions show imperfect learning of Greek, not of Latin: the linguistic analysis suggests a Latin speech community, which switches to Greek in ritual contexts only.

1138. *Venusia*. Bilingual (Latin/Greek) epitaph of *Medicus*, 1st/2nd cent. A.D. *SEG* IV 80; XXX 1226; GI 1218. Now republished as no. 159 of the supplementary corpus by M. Cheloni (cf. our lemma no. 1036). C. points out that the stone is almost complete at the left margin, leaving no room for the long lines of a presumed epigram; she dates it to the 1st/2nd cent. A.D. on the basis of the Latin formula (2nd/3rd cent. A.D., *SEG* XXX). C. presents the following text, now only consisting of a brief epitaph in Latin followed by a wish for well-being in Greek. Cf. also S. Follet apud M. Corbier, *An Ep.* (2003) [2006] no. 469.

Medico An[ti]ochus pater i vivos | [τε]ρπνὸν φάος || [ζών] μέτεχε, εὖ θ[ι]α[ν]όντα, ἀγάπα

4-6. Perhaps: Tant que tu vivs, jours de ta douce lumière (= ton fax) et sois satisfait s'il a eu une belle mort'. F || 5-6. εὖ θ[ι]α[ν]όντα. C., corr. F.

1139. *Verona*. Epitaph of the physician *Petrus*, 511 A.D. *IG* XIV 2310 (a); Wessel, *IGCV* 146. Republished by F. Samama, *Les medecins* -- (cf. our lemma no. 2191) no. 497. D. Feissel, *BE* (2004) no. 490, restores initio 'Ενθα[δε] πέλαυμε [ἐ]ναίετους (for αἰώνιος)

ἐ[ν] ἰρήνῃ instead of 'Ενθα[δε] πέλαυμε [Ν]αίετους (= Nonius) ἐ[ν] ἰρήνῃ (Wessel, followed by Samama; no restoration for ME[.]ΩΝΕΙ in *IG*).

1140. Unknown provenance. Inscriptions on Attic vases of the Leagros group, 520-510 B.C. S. Sarti, *AC* 54 (2003) 23-64, republishes 15 black-figured hydriae belonging to the Leagros group now in the antiquarium of the Museo Archeologico di Firenze. Two have inscriptions: 1) trademarks: see A. W. Johnston, *Trademarks on Greek Vases* (London 1979) 129, type 8 (E) no. 41, and 136, type 10 (E) no. 29 (from the maremma of Tuscany; Beazley, *ABV* 364 no. 58; S. 37-41 no. 2, with ph. and dr.); 2) labels ηἱρακ[λῆς] and Κύν(κ)νος (ΚΥΝΟΣ, vase; from the Campana collection; *ABV* 361 no. 15; S. 53-55 no. 8, with ph.).

GAUL

1141. *Beaume-de-Venise*. Graffiti on vases, Roman Imperial period. M. Provost, J.-C. Meffre, *Carte archéologique de la Gaule*, vol. 84/1: *Vosges-la-Romaine et ses campagnes* (Paris 2003) 410 no. 12 (6)*, mention some graffiti on Campanian pottery in Greek: ΑΓΟΥC and ΕΜΑΤΟC. Cf. J.-C. Decourt, *BE* (2005) no. 628.

1142. *Grand*. Inscriptions (astrological labels) on two ivory diptychs, 2nd cent. A.D. Two ivory diptychs (A/B) with representations of Apollo/Helios, Selene, the 12 zodiac signs, and the 36 decans; Tutu (standing sphinx on a pedestal) appears among the decans on the 'Helios-side' of both A and B, as representation of the third decan in Gemini (Gem-3); labels identifying Gem-3; found in numerous fragments in 1967; one diptych is now in Epinal (Musée départementale d'art ancien et contemporain), the other in St. Germain-en-Laye (Musée des Antiquités Nationales). Ed. pr. J.-H. Abry (ed.), *Les tablettes astrologiques de Grand (Vosges) et l'astrologie en Gaule romaine. Actes de la Table-Ronde du 18 mars 1992* -- (Lyon 1993, ph.); cf. also H.G. Gundel, *Zodiakos. Tierkreisbilder im Altertum* (Mainz am Rhein 1992) 232 no. 82; W. Clarysse - H. Willems, *Les empereurs du Nil* (cf. *SEG* L 1559 [where these texts should be added]) 135/136. See now O.E. Kaper, *The Egyptian God Tutu* (cf. our lemma no. 1928) 225/226 no. M-19/20.

A: Τετισμο

B: Τετισμοθ

These legends are known from literary sources as Τετις and Τετισμοθ: they identify the decan Gem-3 with *typhid*, a name that includes a reference to the rising of Sothis. On our tablets Tutu is followed immediately by Sothis, the first decan of Cancer, K.

1143. *Lattara* (Lattes; Hérault). Abecedaries, 225-175 B.C. J. Vial, *Carte archéologique de la Gaule*, vol. 34/3: *Le Montpellierais* (Paris 2003) 201 no. 129, mentions a Greek alphabet

accompanied by the word κναξ on a sherd of Campanian A; cf. J.-C. Decourt, *BE* (2005) no. 631, who points out that actually two abecedaries were found in Lattes: one reading ΑΒΓΔ | κναξ and the other with a nearly complete alphabet (αβγδεζηθικλμνξοπρ[...]). For these inscriptions see A. M. Adroher Auroux - C. Sanchez, 'Corpus des céramiques de l'Âge du Fer de Lattes I', *Lattara* 14 (2001) 555/556 nos. 2932/2933 (dr.; bibliography), dated 225-200 and 200-175 B.C., respectively [For the first inscription see *SEG* XLIII 680 (9), where αβγδ[...]- | κναξ[...]- | τω[...]- is read (same reading in A.A.-S. no. 2932, supported by the dr.); the second text is *SEG* XLIII 680 (37), reading [...]- | ζηθ [...]- | ξηρσο, described as parts of an abecedarium, with υ erroneously written for ο and twice σ. Tybout].

1144.

Le Castellar (Hérault). Inscription mentioning Philokrator, undated (forgery?). *IG* XIV 365*; *CIL* XII 272*. Mentioned by J. Vial, *op.cit.* (cf. our lemma no. 1143) 307 no. 179; cf. J.-C. Decourt, *BE* (2005) no. 632, who refers to his corpus *IGF - Les inscriptions grecques de la France* (Lyon 2004) no. 206 (bibliography); the stone is lost and the old readings are unreliable (ΦΙΛΟΚΡΑΤΩΡ | ΟΔΕ | ΟΠΟΛΓΕΟΡΓΟΣ); however, it cannot be established whether the text is a forgery or not.

1145. Nemausus (area of: Balaruc-les-Bains). Christian inscription, undated. *SEG* LII 994 (3) (on the basis of J.-C. Decourt, *BE* 2004, no. 466). See also I. Bermond - C. Pellecuer in J.-L. Fiches (ed.), *Les agglomérations gallo-romaines en Languedoc-Roussillon* (Lattes 2002) 383. Non vidimus; cf. P. Amand, *Ant. Ép.* (2003) [2006] no. 1148 (text and French translation): inscription on a rectangular block; published on the basis of a photograph given to the Service régional de l'archéologie in the 1950s. We present the text again with a correction and the line division: Νίϐον | ἀνομήματα, | μη μόνον δὲ

[2.3. The inscription (palindrome) has the expected ἀνομήματα rather than ἀνομήματα] (apparently a printing error in *BE*; see our note in *SEG* LII). Tybout].

1146-1148. Provence. Signature and dedications to Aphrodite and Helena, 2nd/3rd cent. A.D. Three small square leaden mirror-mounts with inscriptions in a circle on the border of the central medallions framing the now lost mirrors; the Arlesian dedicator and manufacturer Κύντος Αικίνιος Τούτεινος is known from 11 similar objects (see *SEG* XXXVII 825-834 and XLI 890). Edd. pr. B. Liou - M. Sciallano in M. Bats - B. Dedet - P. Garay et alii (edd.), *Peuples et territoires en Gaule méditerranéenne. Hommage à Guy Barruol* (Montpellier 2003) 437-440 (ph., dr.; French translations).

1146: 437 no. 12. **Area of: Uzès. Signature.** Now in a private collection.
Κύν(τινος) Αικίνιος Τούτεινος ἐν Ἀρελάτω ποιεί

Same text as *SEG* XXXVIII 834 (*IG* XIV 2577 (13); *CIL* III 16029 (319); from Xanten) (in *SEG* XXXVIII 834 ποιεί instead of ποιεί should be read).

- 1147:** 438 no. 13. **Fos-sur-Mer, Bay of Saint-Gervais.** Now in the museum of Istres. Same text as in the preceding lemma.
- 1148:** 438/439 no. 14. **Fos-sur-Mer, Bay of Saint-Gervais.** Now in the museum of Istres

Αικίνιος Τούτεινος ἱεραῖς Ἑλένη [Ἀφρο]δείτῃ

Helena ('Ελένη) rather than Selene (Σελήνη), in spite of the dedications ἱερὰς Σελήνῃ on three similar mirrors (*SEG* XXXVII 825-827 [where in the heading of 825-834 Selene should be read instead of Semele]). Edd. pr., who comment on Helen's divinity and cult, and on the couple Aphrodite-Helena as a favorite subject on (especially Etruscan) mirrors; in line with these representations, our dedication symbolizes the beauty and love pursued by Toutéinos' female clientele; the small dimensions suggest that they were 'mirrors bijoux, miroirs de poche, amulettes porte-bonheur' (439) which may also serve as love gifts or, as in our case, as votive objects.

1149. Sigeon (area of: Pech Maho). Commercial transaction on a lead tablet, ca. 450-400 B.C. *SEG* XXXVIII 1036 (L 1081*). R. A. Santiago, *ZPE* 144 (2003) 171/172 (in Spanish), presents the following observations: 1) the person (...πρ[...]; L. 1) who bought a barge from the Emportans (presumably in Emporton) is likely to have been an Iberian trader rather than a Greek one called Κύπριος, as suggested by edd. pr. (*SEG* XXXVIII); 2) L. 5 offers the only instance of the first person singular in this document being reinforced by αὐτός, suggesting that the drafter of the document acted on his own account rather than as an intermediary on behalf of a commissioner; this may be a formality in order to ensure that as an intermediary he actually disposed of the security (ἐγγυητήριον) required for this kind of transaction. Three transactions are recorded, but only two places and two groups of witnesses are specified. The total sum involved in the transaction was paid in two stages: A) 15 units which the representative pays for his commissioner at 'the place of embarkation' in the presence of the first group of witnesses; B) a final payment of 5 units in the presence of the second group of witnesses, but without specification of the place (either since there was a fixed place for this kind of final transfers or the presence of witnesses would do); C) after this final acquittance the representative/drafter of the document gets back the τρίτη given in deposit (the ἐγγυητήριον) from his own pocket: a transaction for which no witnesses were required, effectuated after the first payment to ensure the final installment. Cf. also our lemma no. 1153.

For the term μετὰβολος, occasionally assigned to Heronios, on record in B (cf. *SEG* XXXVIII 1036; XLV 1492) see now C. Armoni, 'Zur Bedeutung von μετὰβολος in den Papyri und Ostraka', *ZPE* 145 (2003) 213-218; A. J. Marques de Faria, *Revista portuguesa de arqueologia* 6, 1 (2003) 215/216 (non vidimus), studies the name of the witness Βασίγερρος (L. 8).

1150. Vaison-la-Romaine. Bilingual dedication to Bel, Roman Imperial period. *IG* XIV 2482, *IGR* I 14; *SEG* XXXI 889 bis; cf. XXXVI 1588; *CIL* XII 1277. Reproduced by

M.Provost, J.-C.Meffre, *op.cit.* (cf. our lemma no. 1141) 288/289 no. 327* (ph.). Non vidimus, cf. J.-C.Decourt, *BE* (2005) no. 627, who for this text (showing interesting differences in the Greek and the Latin version, which are complementary (cf. *SEG XXXVII*), refers to his corpus *IGF. Les inscriptions grecques de la France* (Lyon 2004) no. 87 (bibliography).

1151. Vaison-la-Romaine. Graffito on a vase, after 23 B.C. M.Provost, J.-C.Meffre, *op.cit.* (cf. our lemma no. 1141) 183 no. 177 (2)*, mention a Greek graffito reading KOCM[-] on a piece of Arezzo pottery found in a wall dated by a coin struck in 23 B.C. Cf. J.-C.Decourt, *BE* (2005) no. 627.

1152. Vix. Attachment marks on the 'krater of Vix', ca. 530-520 B.C. *LSAG* 202 no. 66 (cf. 462 B); *IGDG* I 44; *SEG XIII* 483; LI 1467. C.Rolley, *La tombe princière de Vix* (2 vols., Paris 2003, ph. dr.) 106-112, studies the attachment marks engraved on the elements of the frize of the krater. For the argument we refer to *SEG LI* 1467; cf. also M.Sève, *BE* (2004) no. 84 R. Now arrives at the more specific conclusion that the itinerant workshop operated in the area between Sybans and Poseidonia, and that the craftsmen who were taught the alphabet in order to number the pieces of the krater learned to write in the region between Sins, Rhegion and Poseidonia.

SPAIN

1153. Emporion. Business letter on a lead tablet, ca. 530-500 B.C.? *SEG XXXVII* 838; XI.V 1494*; cf. XLVIII 1308 on p. 421. Republished by R.A.Santiago, *ZPE* 144 (2003) 167-171 (in Spanish; Spanish translation), who provides a text with a mainly linguistic commentary on all key-terms in elaborate notes and a brief comment on the commercial transaction. We reproduce S.'s new text, which shows several differences in reading and restoration (on the whole somewhat more conservative) as compared to her ed.pr. (together with E.Sanmartí; *SEG XXXVII* 838, including some suggestions made by Santiago in slightly later publications; cf. also *SEG XL* 915 for some minor corrections by Santiago). Cf. also our lemma no. 1149.

[--]ν[--]
[--]ο[κ]ως ἐν Σαγγάνθῃ ἔσθῃ. κἄν [--]
[--] 'Εμπορίταισιν οὐδ' ἐπιβα[--]
4 [--]ν[ες] ἢ ἔκαστ' κοῖνος οὐκ ἐλθω[....]δ[--]
[--] ἐν Σαγγάνθῃ ὀνομασθῆναι Βασπεδ[....] π[λοῖον] --]
[--]αν ἄρσαν παρακομισθῆναι κἄς [--]ε[....]ο[--]
[--]λ[ων] τι τούτων ποιητέον [..]ν[--]
8 [--]τα καὶ κελεύε σε Βασπεδ[]δεκ[--]
[--] ἐρεσθαι .. τίς ἐστιν ὃς ἐλξει ἐς δ[.]οστ[--]

[--] ἡμέτερον· κἄν δύο ὄσι, δύο προ[έ]θ[ω] --]
[--] ἀ[ρ]χός δ' ἔστω· κἄν αὐτός θέλῃ --]
12 [--] τῷ[μ]υσυ μετεχέτω· κἄμ μὴ ὁ[μ]ο[ν]ο[ρη] --]
[--]τω κάπιστέλατω ὁκάσθ' ἂν [--]
[--]ν ὥς ἂν δύνῃται τάχιστα [--]
[--] κεκ[]έλευκα· χαίρει

1 [--]ο[σ] -- χαίρει[ν] [--?]. *SEG XXXVII* || 2 [--] δ[κ]ως. *SEG XXXVII*; probably δ[κ]ως, preceded by παρακελεύε, S. (2003) || 3 ἐπιβα[νέν] --] *SEG XXXVII* || 4 [--] π[λ]ο[ν]ε[ς]; in fine ἐο[θ] --] *SEG XXXVII* || 5 [--] δ[αν]θῇ (with [--] ἐν Σαγγάνθῃ suggested in the app.pr.) ὃν ἀνήσθαι; in fine π[--], *SEG XXXVII* || 6. perhaps ἂν ἄρσαν (neuter participle of the aorist of ἀρσάνεω (cf. *SEG XXXVII* app.pr.)) S. (2003); Gangutia (see below) suggested that Ἄρσαν may be a toponym connected with Arse, the Iberian name for Saguntum (cf. *SEG XLV* 1494: toponym, though not Saguntum; rejected by S. (2003)); κάσ[--]εν [--], *SEG XXXVII* || 7. [--]ο[ε]ων; in fine [ἡμ]ῶν [--]. *SEG XXXVII*; initio either a toponym (dative-locative) or, preferably, an anthroponym in the dative complementary to ποιητέον, S. (2003), who thinks of a Ionic form of a name with genitive in -ωνος like Πολέμων, Ἀλέξαν, Τελέσαν || 8. [--] ἐρώτα; Βασπεδ[--]ελ[--], *SEG XXXVII*; κελεύε: 3rd person of the indicative singular rather than imperative; the writer gives instructions referring to himself in the 3rd person; the verb (cf. also above at L. 2 for a reconstructed παρακελεύε) is characteristic for this document recording the instructions (κελεύματα) of an employer to his employee, S. (2003) || 9. [--] ἐρεσθαι [εἰ] τις ἔστιν ὃς ἐλξει ἐς δ[--]οστ[--]. *SEG XXXVII*; [εἰ] rejected by S. (2003) || 11. [--] μηγος. *SEG XXXVII*; ἀ[ρ]χός αἰ ἀ[ρ]χός. S. (2003) || 13 [--] μεν[άτω]; ἂν -- [--], *SEG XXXVII* || S. comments especially on the key role of Βασπεδ[--], apparently a local expert employed by the writer of the letter, an East-Greek trader/ναύκληρος Βασπεδ[--] was responsible for the towing and embarking of the cargo (he bought an adequate ship) and could evidently recommend experts in that operation to Greek importers. His commercial network must have been wide-ranging; the importance attached by the Greek commissioner to his co-operation is evident from the offer to participate for 50%, and from the fact that he has the opportunity to negotiate an even better offer; that the Greek trader urges Βασπεδ[--] to respond quickly suggests that he was not far off.

S. also mentions and briefly summarizes two other recent publications in Spanish: 1) E.Gangutia, 'Hecataeo y las inscripciones griegas más antiguas de la Península Ibérica', *AEspA* 72 (1999) 3-14 (cf. S. 167 note 4); G. establishes relationships between the epigraphical material, especially our letter, and the fragments of Hecataeus' *Periegesis*, in the fields of dialect, vocabulary and the importance assigned to writing, both publicly and privately; commercial inscriptions may have been exploited by Hecataeus for their information concerning geography, ethnography and realia (on 12-14 a list and the texts of the inscriptions discussed: *IGAI* 1-14, 16/17, 21, and 24; De Hoz 2.1 and 2.18 (for *IGAI* and De Hoz see *SEG XLVII* 1533)); 2) R.A.Santiago - M.Gardeñes, 'Interacción de poblaciones en la antigua Grecia: algunos ejemplos de especial interés para el Derecho internacional privado', *Faventia* 24, 1 (2002) 7-36, especially 15/16, 19-21, and 31-36 for the letter from Emporion (cf. S. 167 note 5); examination of various recently found inscriptions for the light they shed on legal mechanisms governing the trade between Greeks and foreigners (whether Greeks from other poleis or non-Greeks) and on the possibilities to have legal claims recognized abroad. Besides the letters on lead from Emporion and Pech-Maho (see our lemma

no. 1149), the Pistiros inscription (IGBulg V 5557 (ter; SEG XLIII 486; LI 929*: S.-G. 21-25), proxy decrees from Tasos and the bilingual decree from Kaunos (SEG XLVII 1568; S.-G. 25.31) are studied.

1154. Tarraco. Bilingual (Latin/Greek) Jewish epitaph of Rabla, 6th cent. A.D.? J. Sánchez, *Boletín Arqueológico de Tarragona* 52 (1952) 426; J. Millás Vallicrosa, *Sefarad* 17 (1957) 3-10 (non vidimus); G. Alföldy, *Die römischen Inschriften von Tarraco* (Berlin 1975) 1075; *JWE* 1 186, f. Canós i Villena, *L'epigrafi grega a Catalunya* (Debrecen 2002; cf. SEG LI 1000) 155. J. Gil in *Homenaje a Sáenz de Buruaga* (Madrid 1982) 363/364 (non vidimus). J. Curbra, *Philologus* 147 (2003) 357-359 (translation), presents a new text partly based on that of G. (not mentioned in *JWE* and *L'epigrafi grega a Catalunya*); H. Niquet, *SCI* 23 (2004) 169 (ph.), briefly discusses this epitaph in an article on 'Jews in the Iberian Peninsula in Roman Times' (159-182). See also D. Feissel, *BE* (2006) no. 569.

In nomine D[omi]ni requiesc[it] na[ti]a in Quisico [Rab]lla Sies soce[ra]ll didascal[i].
Iacet cum pac[e].
Ἐν θθα κατὰ κ[ρι]τη | Ῥάβλα τοῦ Σή[α] ἐκυ[λ]ῖρα τοῦ μακ[α]ρή[ι]του κ[α]ί |
[δ]ηκ[α]ου[τ]άτου (?) | ἀρχισυν[α]γωγῶν· πατρὶς Κύζηκος ἦν· μνήα |
δηκ[α]ου[τ] ἡς ἐύλο[γ]ήσαν· ἥ[τ]ης ἔζησε ἀλλ' ἔνευ λώ[β]ης ἔτη -- | Κύρη.
εὐλόγει τοὺς | τεθνεῶ[τας]

Date: 3rd-7th cent. A.D.; the language (with H for I) may point to the 5th-7th cent., but the absence of Hebrew suggests a not too late date: possibly Rabla's presence in Spain resulted from the earthquake of 533 and the subsequent plague that marked the decline of Kyzikos. C. || the restorations take into account the following orthographical characteristics: H is consistently used for I, never for S; E is used for E or AI; no clear confusion between O and Ω. C. || G. was the first to recognize that this text is an epitaph of Rabla, native of Kyzikos, rather than a rabla Sies or Αιτωρεῖς; his version of LL 1-12 reads: in nomine D[omi]ni na[ti]a in (?) requiesc[it] na[ti]a in Quisico [Rab]lla, Sies soce[ra]ll didascal[i] f[e]l[i]c[ite]r cum pac[e]. | Ἐν θθα κατὰ κ[ρι]ται | Ῥάβλα τοῦ Σή[α] ἐκυ[λ]ῖρα τοῦ μακ[α]ρή[ι]του. Κυ[λ]ῖρα? -- | ἀρχισυν[α]γωγῶν | Κυζήκου -- | || 3-5 (and 8-11). 'Rabla, mother-in-law of the archisynagogus Sias' or, less likely, 'Rabla, daughter of Sias, mother-in-law of the archisynagogus'. C. || 8. or Σ[ι]α[ς] (genitive of Σ[ι]ας). C. || 11. on the assumption that Sias held the post of archisynagogus at Tarraco (Kyzikos cannot be excluded with certainty), he is the only synagogus head epigraphically attested in Spain. N. || 10. abbreviation mark. K, in fine. or [δ]ηκ[α]ου[τ]άτου. C. || 12. Κύζηκος ἦν or Κυζήκος ἦν. C. rather [δ]ηκ[α]ου[τ]άτου. a simple formula more frequent in prose. P. || 12-14. νεύα δικαιο[σύ]νη ἐύλογον, a Biblical citation (Prov. 10) well attested in Jewish epitaphs. C. || 14-15. rest. M. (14 in fine 15 initial). ἔζησε ἀνεν λώβης ἔτη -- a translation of the Latin formula quae vixit annos -- sine querella. C. || 16-17. εὐλόγη. C. in should be *εὐλόγη (imperative). Chanosis; τοὺς | τεθνεῶ[τας] or εὐν | εὐθεω[σαν]. C.

LUSITANIA

1155. Lusitania. Onomastics. M. Navarro - M. Oria Segura - J. L. Ramírez Sádaba in M. Navarro Caballero - J. L. Ramírez Sádaba (edd.), *Atlas antropológico de la Lusitania romana* (Mérida-Bordeaux 2003) 407-412 (non vidimus; cf. P. Le Roux, *An. Ép.* (2003) (2006) no. 852), study the diffusion of Greek and Latin names in Roman Lusitania.

BRITANNIA

1156. Eburacum. Dedication to Okeanos and Tethys, shortly before 83 A.D.? IG XIV 2548 (2). CIL VII p. 62 (cf. ILS 8861 app. cr.); R. G. Collingwood - D. H. Wright, *The Roman Inscriptions of Roman Britain* 1 (Oxford 1965) no. 663: Ὀκεανῶ | καὶ Τηθύ | Δημήτρι[ος]. A. Amaldi, *Scienze dell'Antichità. Storia, Archeologia, Antropologia* 11 (2001-2003) [2005] 227-239, collects the epigraphical and numismatic evidence for Oceanus; the few (and mostly Latin) inscriptions are found in a military context in the coastal zones of eastern Britannia, Gaul and Germania Inferior. On 235 A. briefly discusses the bronze tablet found in the camp of legio VI Victrix in Eburacum; apparently a thanksgiving for a safe passage from the Gallic or Germanic coast; Collingwood's view that Demetrios should be identified with the homonymous grammarian from Tarsos, who visited Britain shortly before 83 A.D., is an uncertain hypothesis. The same person is also on record in IG XIV 2548 (1) (ILS 8861; C.-W. no. 662): Θεοῖς | τοῖς τοῦ ἡγεμ[ο]νικοῦ πραιτωρίου Εκριβ[ώνιος] || Δημήτριος.

GERMANIA

1157-1161. Augusta Rauricorum (area of: Castrum Rauracense). Signatures and indications of weight on silver cups, ca. 330-345 A.D. After the publication of 68 vases and 186 coins in 1984 (see SEG XXXVII 841 for the Greek inscriptions on the 'Achilles plate'), M. A. Guggisberg (ed.), *Der spätromische Silberschatz von Kaiseraugst. Die neuen Funde* (Augs 2003), presents a new lot of 18 objects belonging to this treasure: six plates, six small dishes, and six cups (catalogue by Guggisberg et alii on 43-170); in 1961/1962, they had been found together with the objects already known; however, it was not until 1995 that they were bequeathed by an anonymous private person to the canton of Aargau. Two plates, four small dishes and the seven cups bear Latin and/or Greek inscriptions; ed. pr. H. Lieb - M. A. Spiedel, *ibid.* 171-183 (ph. + dr.); the five objects bearing (also) Greek inscriptions are all cups.

J. Szudat, *ibid.* 225-245, reflects on the production, owner, and function of the treasure; he argues that some of the objects (including all those with Greek inscriptions: SEG XXXVII 841 and the five cups presented below) are imperial donations (sacrae largitiones; see our lemma

nos. 2120-2114 for a parallel) manufactured in mint- and silver-workshops visited by the emperor during his campaigns. The signatures in the punched inscriptions and circular stamps with relief letters are those of the artists/manufacturers involved in the production (edd.pr. also consider the possibility that they were officials charged with the verification of the weights of the objects). The graffiti have been incised by subsequent owners; among them is Marcellianus (see our lemma no. 1157 A), whom S. identifies as a tribunus and member of the comitatus of the emperor Constantine I (313 A.D.), whom S. identifies as a tribunus and member of the comitatus of the emperor Constantine I (313 A.D.), when Castrum Rauracense was invaded by Germanic tribes.

We present the Greek inscriptions, adding the Latin inscriptions on these pieces; the weight of one libra indicated (varying between 316 and 324 g in the 4th cent. A.D.) corresponds to the actual weight of the cups. See also R. Frei-Stolba, *Ant. Ép.* (2003) [2006] nos. 1241-1253.

- 1157:** 51-53 and 172 no. 76. **Inscriptions on a cup.** Graffito incised on the side (exterior; A); inscription punched along the rim (exterior; B); circular stamp under the rim (interior; C).

A: Mar(cel)ianus
B: Εἰσάνος Θεσσαλονίκης λίτρων α'
C: Εἰσάνος | Tes(salonicae)

A: Owner's inscription; Marcellianus is known from several other objects belonging to the treasure. edd.pr.; see also the introduction above || weight: 315.4 g.

- 1158:** 54-56 and 173 no. 77. **Inscriptions on a cup.** Inscription punched along the rim (exterior; A); circular stamp under the rim (interior; B).

A: Εὐθήβινου Θεσσαλονίκης λίτρων α'
B: Εὐ[?]ε[?]θ[?]ινου | Tes(salonicae)

B: Greek letters in L. 1, Latin letters in LL. 2/3; in LL. 1/2 either Εὐθήβιος or Εὐθήβινος should be understood. edd.pr. || weight: 318.1 g.

- 1159:** 57-59 and 173 no. 78. **Inscriptions on a cup.** Inscription punched along the rim (exterior; A); circular stamp under the rim (interior; B).

A: Παυσυλίππου Θεσσαλονίκης λίτρων α'
B: (P)ausylip(s) | Tes(salonicae)

A: The same signature is found on the Achilles plate SEG XXXVII 841 (1) [see now H. Cuvigny, *ZPE* 147 (2004) 194/195] || **B:** initio F. cup || weight: 320.8 g

- 1160:** 60-62 and 174 no. 79. **Inscriptions on a cup.** Inscription punched along the rim (exterior; A); circular stamp under the rim (interior; B).

A: Ζωσίμου Θεσσαλονίκης λίτρων α'
B: Ζωσίμου | Thes(salonicae)

Weight: 320.8 g

- 1161:** 66-68 and 175 no. 81. **Inscriptions on a cup.** Inscriptions punched on the exterior (A); circular stamp under the rim (exterior; B); A: [] ΠΙΚΠΟ[...]; B: Nicomeldia

A: Either the name of the manufacturer or the place of manufacture or indication of weight, edd.pr.: Szidat (232 note 850) suggests reading Ζηκλ[α] (the Latin cognomen Spiculus) || weight: 926.1 g.

PANNONIA

1162. Pannonia. Christianity in Pannonia. D. Gáspár, *Christianity in Roman Pannonia. An Evaluation of Early Christian Finds and Sites from Hungary* (Oxford 2002), collects and discusses the archaeological and (mainly Latin) epigraphical evidence relevant to her subject. The backbone of this monograph is a geographically arranged catalogue. Leaving aside a host of minor Christian letter-symbols (mainly chi-rho-monograms and ΑΩ), the following texts are in Greek or contain Greek elements (texts in majuscules; translations; ph.): 1) G. 21/22 no. 4.1.1 (*CIL* III 10611; *IGR* I 536; *CIGP*² 101; Aquincum; the three menorahs and the Latinizing Greek epitaph (rather a Latin epitaph in Greek letters with a triple Greek acclamation at the end) are later than the Latin epitaph and due to re-use; consequently it has nothing to do with the relief: four persons are mentioned against three represented; the menorahs and the Εἰς Θεός-acclamation are not exclusively Christian, and we may have 'the tombstone of Jews who later became Christians' (22 [an arbitrary hypothesis]); 2) G. 27/28 no. 4.11.1 (*CIL* III 13382 = *CIGP*² 102; Aquincum; Latin epitaph with Φ(ῶς) Ζ(ωή) and the IX-monogram at the end: symbols which are not exclusively Christian; 'I do not think that the stone is Christian' (28) (however, the overwhelming majority of Φῶς Ζωή-acclamations occurs on Christian monuments; moreover, what is IX considered to represent if not 'ἱε[ρ]ο[σ]ο[φ]ία Χριστός'; see also below for the contrary view of P. Kovács, Tybout); 3) G. 47 no. 14.1.a (*CIL* III 10599 = *IGR* I 533; *CIGP*² 676; *CIGP*² 86; *Die römischen Inschriften Ungarns* (Budapest-Amsterdam 1972) no. 787; from Esztergom-Bánomi-Dulò; Latin epitaph partly in Greek letters, possibly with the Greek word εὐλόγ(ια) at the end; D. provides the following new reading: MEMOPIA | IUBATIPAFIK | MEMOPIA KACETE | EYL (Iudati, patin or pat[ri]a, εὐλόγ(ια), previous editions; the names may be abbreviated, the Greek word 'should' be completed as eulogion) = eulogium, 'funeral sermon', which G. considers more appropriate in an epitaph than eulogia (but 'funeral sermon' makes no sense as an acclamation, whereas 'praise (of) the Lord' seems perfectly normal, the ph. clearly shows EYA, not EU); 4) G. 107-110 no. 44.11.a (*CIGP*² 140; glass beaker from

16 τῷ τούτῳ πατρί.
Δία Ὑψιστον ἀνέ-

θηκεν ἐπ' ἀγαθῷ

The script differs from that on the left anta, P.C. || 1-2, perhaps Διοσκόρου τοῦ τέκνου θεοῦ καὶ αὐτοῦ μετὰ καὶ αὐτοῦ (potehè il piccolo Dioscoro esatidito dal nome è stato reso felice), on the assumption that the third generation Aurelius Dioskoros (L. 9) could not formally appear as the principal dedicant since he was still a child and that his homonymous father (L. 3) and grandfather (LL. 4/5) are not likely to be indicated with their name truncated [but cf. our next lemma app. cr. in fine], P.C., the restoration is attractive, but Dioskoros must have been a relative (e.g. ἀνεψιῶν) or a θραπτός rather than a son of Aurelius Dioskoros, since a son by this name appears among the dedicants (unless Dioskoros, son of Dioskoros, had two homonymous sons). C || 3-16 same dedicants as those of the dedication in our preceding lemma.

- 1170: 272 no. 2 a/b (ph.). Two fragments. Two moulded fragments (not joining) belonging to the uppermost fascia of the moulding of the right anta now partially lost (cf. our preceding lemma).

A: Αὐρήλιος ---? B: [---? Ἀμμων Ὑψιστος]

A. Οὐράνιος]. P.C.: Αὐρήλιος ---, D.-L., who considers the 'omikron' a decorative element; the ph. shows after A a hasta slightly inclined to the right. P.-S. (*An. Ep.* no. 1905) [Αὐρήλιος?] || B. Ammon Hypsistos seems to be a hypostasis of Zeus Helios Megas Sarapis, P.C. (on 272 ad no. 1); the presence of Ammon is uncertain; -v may be the end of an accusative, D.-L., rather [Κρονίω]ν Ὑψιστος]. C. || [these fragments are the counterpart of the text presented in our lemma no. 1168 A, labelling the statue of Zeus Sarapis (?), which supports P.C.'s supposition that (B) similarly records a deity in the nominative (and Ὑψ in this context - cf. Διο Ὑψιστος in our lemma no. 1169 - can hardly refer to another deity than a (variant of) Zeus). Αὐρήλιος] in (A) should probably be connected with Διοσκόρος in the inscription below (into our lemma no. 1169), a 'truncated name' Διοσκόρος at the head of the text seems strange; which Aurelius Dioskoros is meant and why he is singled out remains enigmatic, Tybout].

- 1171: 273 no. 3. Dedication to Zeus Helios Megas Sarapis and the synnaoi theoi. CIG 4962; IRT 310 a ('Moulded marble base ... with socket above; inscribed on one face within a shallow recess ... Presumed to have come from Lepcis Magna ... and now part of an ornamental ruin at Virginia Water, Surrey').

Διὶ Ἠλίῳ μεγάλῳ Σαράπιδι καὶ τοῖς | συννάοις θεοῖς | Πτόλιος Αὐρήλιος
Διοσκόρος || ἀνέθηκεν

Date: 'The lettering shows the influence of the II cent. Rustic forms'. IRT || 4. the dedication was erected by a member of the family on record in our lemmata nos. 1168/1169. P.C. ['Noster et nobilitas les tria nomina'. P.-S. (*An. Ep.* no. 1906)].

- 1172: 273 no. 4 (ph.). Dedication to Zeus Helios Megas Sarapis and the synnaoi theoi. Limestone base moulded above and below; (A) on the upper fascia of the moulding above; (B) on the shaft.

A: [Ἀνίκητος

B: Διὶ Ἠλίῳ μεγάλῳ Σαράπιδι καὶ τοῖς συννάοις θεοῖς || M.
Αὐρήλιος Πειτράνιος ὁ καὶ Δημητριος | εὐξάμενος ἀνέει | θεκα |

A. The stone in its present state shows only KH[...].C. P.C.

- 1173: 273 no. 5 (ph.). Dedication to Zeus Helios Megas Sarapis and the synnaoi theoi. Limestone base moulded above and below and inscribed on two sides (A: LL. 1-10; B: LL. 11-15).

Διὶ Ἠλίῳ μεγάλῳ Σαράπιδι καὶ τοῖς | συννάοις θεοῖς | Αὐρήλιος
[Ὀριγένης] | ὁ καὶ | Ἀθηνόδορος | σὺν τῇ | θυγατρὶ | ἀνέθηκεν | καὶ
σύμ(βιος) | [Γ]ε(λ)ία (?) || Ἀσκα[...]

13-15 Perhaps σύμ followed by M, B, Π or Φ. [ἐπὶ σύμ] | [Π]ε(λ)ία | Ἀσκα[...]; at the end of L. 14 the ph. seems to show a A, 'mais quel nom grec cacherait [J]ΜΕΛΙΑΣΚΑ?' D.-L. || 15: the last letter may be A rather than Λ, which seems to be followed by a letter of which a vertical hasta may be guessed; perhaps the beginning of a theophoric name derived from Ἀσκληπιός which was continued on the socle. P.-S. [to me, the ph. seems to show nothing but ACKA, Tybout].

- 1174: 273/274 no. 6 (ph.). Dedication to Zeus Helios Megas Sarapis and the synnaoi theoi. Limestone base moulded above and below; inscription on the shaft.

Διὶ Ἠλίῳ μεγάλῳ Σαράπιδι καὶ τοῖς | συννάοις θεοῖς | Αὐρήλιος
Ὀριγένης | ὁ καὶ | Ἀθηνόδορος | σὺν τῇ | θυγατρὶ | Πρωτάρη |

- 1175: 274 no. 7. Dedication to (--- and?) the synnaoi theoi. IRT 313 ('Lower part of a rectangular base of fine-grained brown limestone'; cf. J. and L. Robert, *BE* (1953) no. 257).

---? | συννάοις | θεοῖς | Αὐρήλιος | Ὀριγένης || ὁ καὶ |
Ἀθηνόδορος | σὺν τῇ θυγατρὶ Πρωτάρη || εὐχαριστήριον

'Es la parte iniziale della dedica rd. n. 6'. P.C. [probably implying that part of the inscription (Διὶ Ἠλίῳ μεγάλῳ Σαράπιδι καὶ τοῖς) is missing; a supposition supported by the indication 'lower part of a ... base'; P.-S. (*An. Ep.* no. 1910) prints Συννάοις | θεοῖς καὶ || 8-9. Πρωτάρη]. *BE*, followed by P.C., Πρωτάρη, IRT: 'some faint traces of N seem visible', J. Reynolds, *PBSR* 23 (1958) 143.

- 1176: 274 no. 8. **Dedication to the syntheoi of Megas Sarapis.** *IRT* 312 ('Marble column-drum'; cf. J. and L. Robert, *BE* (1953) no. 257).

Συνθεοῖς • τοῦ | μεγάλου • Σαράπιδος • εὐχὴν | ἀνέθηκεν || Αὐρήλιος
Ἀτταλος | πανοικί | ἐπ' ἀγαθῷ

1 Συνθεοῖς, P.C. (followed by D.-L. + Συννέσις) θεοῖς, *IRT*, *BE*

- 1177: 274 no. 9. **Dedication.** *IRT* 311 ('Fragment of a marble panel ... Found while cleaning the road W of the Market').

{-- Αὐρήλιος Ἀτταλος --}
{-- Σαρ]άπιδος [--}
{-- τ]ῆς βου[λῆς --}

1. Rest P.C., on the basis of L. 5 of the text in our preceding lemma; [--]ΟΞΑ[--]. *IRT* || [We reproduce the text as presented by P.C.; P.-S. (*An.Ép.* no. 1912) prints [Αὐρήλιος Ἀτταλος | Σαρ]άπιδος [--] | τ]ῆς βου[λῆς], which makes no sense except on the (very unlikely) assumption that [-- Σαρ]άπιδος is a patronymic. Tybout; probably [ιερεῦς Σαρ]άπιδος, Chaniotis]

- 1178: 274 no. 10 (ph.). **Dedication to Zeus Helios Megas Sarapis and the synnaoi theoi.** Marble plaque composed of several fragments.

Διὶ • Ἡλίῳ • μεγάλῳ | Σαράπιδι | καὶ | leaf | τοῖς leaf | [συννέ]οις leaf | θεοῖς leaf |
Λοῦκίῳ | leaf | Αὐρήλιος | leaf | Ἱέραξ | leaf || ἀνέθηκεν | leaf

- 1179: 274 no. 11 (ph.). **Fragments.** Five fragments of Prokonnesian marble (three joining) (A); isolated fragment (B).

A: Αὐ[ρ]ήλιος Ἀφροδείσιος [----]
τησ[] [----]
οφ[] [----]
B: [----] ρ[] ο[] [----]

P.-S. (*An.Ép.* no. 1914) suggests that the two non-joining fragments (one containing the first two letters of A 1 and A 1 L 2), the other the letters presented above under B) belong to another inscription on account of the different lettering [the small fragments show too few letters to support this view; Tybout], and presents the text for the joining fragments as [Αὐρ]ήλιος Ἀφροδείσιος | [----]

- 1180: 274/275 no. 12 (ph.). **Dedication to Zeus Megas Sarapis.** *IRT* 310; cf. J. and L. Robert, *BE* (1953) no. 257. Flat rectangular base of Prokonnesian marble; protruding

upper rim; in the center a hollowed-out circular section (originally for a metal tube supporting the lights mentioned in B); inscription (A) on one of the long sides on the fascia of the protruding rim (L. 1; the last word written on the right side) and on the fascia below (L. 2); (B) on the upper protruding rim on the left side.

A: Διὶ • μεγάλῳ • Σαράπιδι • Πτόλιος • Σέρτιος • Η[...]|οχος | ἀπὸ
κοινωνίας ἐ(ὕ)χῃς ἀνέθηκε | καὶ | ἀπ(έ)δωκε |
B: [σ]τύλους σὺν λύχνους δυσ[]

A. 2. ἀπὸ κοινωνίας: the dedication results from a collective effort, with the dedicant representing a religious κοινὸν. P.C.: EXHN, ΑΠΟΔΩ. lapis || B. 'steli (di candelabri) con due lampade (candelabri)', P.C.: 'colonnes (ou colonnettes) et les lampes qu'elles supportent'. D.-L.: [τύλους, *IRT*: [δυ]τύλους or [τρι]τύλους, *BE* || though (A) and (B) show different letter forms, (B) completes (A), P.C.; in the same sense P.-S. (*An.Ép.* no. 1915 'la seconde inscription pourrait n'être que le prolongement de la première'); contra D.-L. 'il faut considérer à part l'inscription présentée sous a-b' (= our inscription A)

CARIA

1181. Caria. Rhodian interests in Caria in the Hellenistic period. Mainly on the basis of inscriptions, A. Bresson in *L'Orient méditerranéen* 169-192, studies the following aspects of the relations between Rhodes and Caria: 1. relationship between Rhodes and Caria in terms of identity and institutions; 2. development of Rhodian interests in Caria in the 3rd cent. B.C.; 3. Rhodian expansion in Caria between ca. 197 and 167 B.C.; 4. Rhodian economic and financial interests in Caria. Among the many inscriptions quoted, he makes particular use of the following texts: *IG XII.1* 1036; *SEG I.1* 1496; *I.Lindos* 151; *I.Pér.rhod.* 6 = *I.Rhod.Per.* 551 [not 81, as on 182 note 32]; *Milet* 1.3.148 (with *SEG XXXIX* 1254); 149, 150 (185/184 B.C. 'sans doute' [but cf. our lemma no. 1269]); *I.Prène* 37 (*Syll.* 3 599; Ager, *Arbitrations* 74 1; dated to 188 B.C. or a little later [cf. also our lemma no. 1325]); *HTC* 1.

1182. Caria. The meaning of Κοινόν. P. Debord in B. Virgilio (ed.), *Studi Ellenistici* 15 (2003) 115-180, presents a wide-ranging study of the word κοινόν in Greek inscriptions from Caria. After a preliminary exploration of the κοινόν τῶν Καρῶν and the ἔθνος τῶν Χρυσαιορέων (118-141), D. systematically investigates all the smaller, local κοινά in Caria, many of which are recorded in inscriptions, especially those recently published in *HTC* (cf. *SEG I.1* 1486) and included in *SEG LI* 1487-1567 (142-170). Conclusive remarks on 171-174. The following κοινά are discussed (map on 162): Telmissos, Olymos, Hydai, Panamara, Koliourga, Hyllarima, Μαρυρεῖς (with a χωρίον called Ξυστίς in an ineditum), Λαγνοκεῖς (G. Cousin-G. Deschamps, *BCH* 11 [1887] 308/309; the κοινόν is the predecessor of the city of Kys; a βραβευτής and ἐπιτηγνὴς are magistrates of this κοινόν), Ταρμιανοί (for which see *SEG I.1* 1487 app. c1), Βαρκοκομηται, Πιστιανοί, Κελμαρεῖς, Κολωνεῖς, Λωνδεῖς, Λευκοιδεῖς (D. rejects the interpretation of ἡ σύνδοδος τῶν Μαράλλων in L. 24 of *SEG LI* 1499 offered by ed. pr. (see app. cr. ad L. 24) and prefers to consider the Μαράλλων a subdivision of the κοινον of the Leukoides), Πισοῦται-Παυδαῖς (cf. especially *SEG LI* 1533, with Debord's comment on 153-155), Θηρίων, Ἰόμιοι, Λαυδικεῖς (cf. *SEG LI* 1530); four κοινά in the 'integrated Petasa': Χερσονοῖσσι, Ἄκιοι, Τύμνιοι and Κεδρεῖται.

1183. Caria. Religion: Ζεὺς Χρυσαιορέως. In a study of the meaning and origin of the epithet Χρυσαιορέως, attributed in early Greek literature to Apollo, Demeter, Artemis, and Orpheus, T. Holmopoulos, *AD* 54 A (1999) [2003] 51-78 (in Greek; English summary), traces back to the Mycenaean period the idea of a god bearing a golden sword. The cult of Ζεὺς Χρυσαιορέως in Caria may have its origin in the period of Late Mycenaean expansion on the Carian coast (71/72, 76/77, on 76/77 brief reference to the hero Χρυσάορι in *SEG XXXVIII* 1476).

1184. Alabanda (area of: Karanfilli). Dedication to Augustus, 27 B.C.-14 A.D. Moulded marble altar, found in the village of Karanfilli north of Alabanda, now in the Aydin Museum. Ed. pr. C. Tannir-M. Yilmaz, *EA* 35 (2003) 46 (ph.; English translation).

Η κόμη ἡ Ο-
λυθῶν-
δρέων (?) Αἰ-
τοκράτορι

Καίσαρι Θε-
οῦ υἱῷ Θεῷ
Σεβαστῷ

4

1-3. The village Ολυνθῶνδρα = unattested so far; cf. Εὐλάνδρα in Phrygia (C. Schuler, *Landliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* [Munich 1998] 304 no. 8 [where *IGR IV* 679 instead of 676 is to be read, Corsten]); there is a village Πάνδρα in Caria (W. Blumel, *EA* 30 [1988] 182), so that either a composite name from Ολυνδ- and Πάνδρα or a double name like Ολυνδὰ δρεα seems possible. ed. pr.

1185. Alakışla (near Keramos). Inscription on a baptisterion, Byzantine period. Three fragments of a baptisterion, found in the center of the church complex. Ed. pr. V. Ruggieri-F. Giordano in *op. cit.* (our lemma no. 1202) 213/214 (ph.). 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-] (1015) [- - -] (1016) [- - -] (1017) [- - -] (1018) [- - -] (1019) [- - -] (1020) [- - -] (1021) [- - -] (1022) [- - -] (1023) [- - -] (1024) [- - -] (1025) [- - -] (1026) [- - -] (1027) [- - -] (1028) [- - -] (1029) [- - -] (1030) [- - -] (1031) [- - -] (1032) [- - -] (1033) [- - -] (1034) [- - -] (1035) [- - -] (1036) [- - -] (1037) [- - -] (1038) [- - -] (1039) [- - -] (1040) [- - -] (1041) [- - -] (1042) [- - -] (1043) [- - -] (1044) [- - -] (1045) [- - -] (1046) [- - -] (1047) [- - -] (1048) [- - -] (1049) [- - -] (1050) [- - -] (1051) [- - -] (1052) [- - -] (1053) [- - -] (1054) [- - -] (1055) [- - -] (1056) [- - -] (1057) [- - -] (1058) [- - -] (1059) [- - -] (1060) [- - -] (1061) [- - -] (1062) [- - -] (1063) [- - -] (1064) [- - -] (1065) [- - -] (1066) [- - -] (1067) [- - -] (1068) [- - -] (1069) [- - -] (1070) [- - -] (1071) [- - -] (1072) [- - -] (1073) [- - -] (1074) [- - -] (1075) [- - -] (1076) [- - -] (1077) [- - -] (1078) [- - -] (1079) [- - -] (1080) [- - -] (1081) [- - 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1186. *Alakiyla (near Keramos). Christian Epitaph, Byzantine period.* Two blocks of a tomb, found in the necropolis. Ed. pr. V. Ruggieri-F. Giordano in *op.cit.* (our lemma no. 1202) 212/213 (ph.).

(1) | - - vacat - - ?Ωδ[ε] κατακ[ε]ν[η]ται(ν)
| - - - - - ἀμ[α]ρτολος. ΓΑ. Τ
| - - - - - [Α]ΙΤΑΙΣ[Α] - - JK. ΘΑ.

(2) KA · Έμα-
νου(ή)λ

(1) 2 ἀμαρτολος for ἀμαρτωλος, if correctly read; before this, the name of the deceased is to be expected. ed. pr. (2) rare invocation of Emanuel. ed. pr.

1187. *Alakiyla (near Keramos). Painted inscriptions, Byzantine period.* Cf. *SEG* XLVI 1387; XLVII 1548. Several painted inscriptions in the baptisterion and in the 'sacello-mausoleo' of the church in the harbor quarter, (re)published by V. Ruggieri-F. Giordano in *op.cit.* (our lemma no. 1202) 214/215; cf. L. Miranda-F. A. Harris Reyes-V. Ruggieri, *ibid.* 379-383.

1) 214 (ph.) *SEG* XLVI 1387.

2) 214/215 no. 1 (dr.). On the northern wall of the 'sacello-mausoleo', red letters on golden ground; the second text is presumably *SEG* XLVI 1387 (6) (ph.):

[†] ὁ ἅγιος · † ὁ ἅγιος
[Θ]ωμᾶς Μάρκος

3) 214 no. 2, cf. 223 note 154, and 381. *SEG* XLVI 1387 (1-4)

4) 214 no. 3 (dr.). On the southern wall of the 'sacello-mausoleo', red letters; [†] ὁ ἅγιος Γεωργ[ι]ος

5) 214/215 no. 4. In the southern arch of the 'sacello-mausoleo', in tondi with busts of saints, red letters: a [Ζωζα]ρίας (*SEG* XLVII 1548) b [-] YHC [-]

6) 215 no. 5. *SEG* XLVI 1387 (7).

7) 215 no. 6 (ph.) *SEG* XLVI 1387 (5).

8) 215 no. 7. On the northern wall of the entrance arch to the 'sacello-mausoleo': ὁ ἅγιος Ἀκυλ[α]ς (or Ἀκυλίνα) (which is a female name, rather Ἀκυλίως, Corsten).

1188. *Amos. Leases of land, Hellenistic Period, I.Pér.rhod. 49-51; I.Rhod.Per. 352-354.* In a study of the rural landscape of the Rhodian (integrated) Peraia, I. Pimouguet-Pédarros, *Cahiers Karubata* 5 (2003) 217-246, argues that the Rhodian state initiated, perhaps forced by demographic pressure or in order to support a policy of export, and controlled the exploitation of land in the Peraia. With several references to Aeschines, *Ep.* 2, 9, and 12, she examines the inscriptions regarding the organisation of the vineyards (cf. also Theophrastos, *CP* 3.12) and the production of other foods (olives, figs, grain, animal husbandry), precautions against deforestation, the construction of rural habitation and road systems, and systems of defense against bandits and pirates.

1189-1190. *Amos. Leases of land, ca. 3rd/2nd cent. B.C.* Two fragments of leases which may have belonged to *I.Rhod.Per.* 352-354 or *SEG* LI 1029, if they are not parts of new documents. They come from the sanctuary of Apollon Sarnaios and are now in the museum at Marmanis. Ed. pr. W. Held. *EA* 36 (2003) 82/83 nos. 30/31 (ph.).

1189: 82 no. 30. Fragment of a bluish limestone stela, inscribed on front (A) and back (B).

A
- - - - - |κα| - - - - -
- - - - - |ον ιερ[ι]ο - - - - -
- - - - - |ιερ|ομνάμ|ο - - - - -
4 - - - - - |εχομεν| - - - - -
- - - - - |αν εις τον | - - - - -
- - - - - |ει δε μη, καταβ[α]λ-
- - - - - |α|γρον τουτον | - - - - -
- - - - -

B
- - - - - |λι| - - - - -
- - - - - |ι παρα| - - - - -
- - - - - |ταν σ[υ]γγραφ[αν] - - - - -
4 - - - - - |παραλαμβ[αν] - - - - -
- - - - - |τον κατ[α] ταυ[τα] - - - - -
- - - - - |παρα[λ]αμβάνη| - - - - -
- - - - - |υσι| - 45 - |συγγ[ρα]φ - - - - -
8 - - - - - |ΣΔ| - - - - -
- - - - -

1190: 83 no. 31. Fragment of a bluish limestone stela; back not preserved.

- - - - - |ΝΑ| - - - - -
- - - - - |δεκάτα| - - - - -
- - - - - |ιερ|ομνάμοσι και Ἀμ[ι]ων κοινῶι - - - - -
4 - - - - - |γον τον αγρον π| - - - - -
- - - - - |ΣΜΥ| - - - - -
- - - - -

1191. *Amyzon. Letter to the Amyzonians, 203 B.C. RC 38 (SEG XLV 1501).* J. Ma, *EA* 35 (2003) 43-45, repeats his argument (cf. *id.*, *Antiochos III and the cities of Western Asia Minor*, Oxford 2002 [paperback ed.], 292-294 no. 5) that the author of the letter was Zeuxis and not Antiochos III (as suggested by B. Dreyer, see *SEG* LII 1038).

1192. *Aphrodisias. Civic identity, late Hellenistic and Imperial periods.* On the basis of inscriptions (especially from the 'Archive Wall': *Aphrodisias and Rome* 6-21), coins, and literary sources, A. Chaniotis in *AMS* 50 (Bonn 2003) 69-84, studies the different means of creating the civic identity of Aphrodisias and its development. 74-77: Common experience. He rejects the idea of L. Robert (*AC* 35, 1966, 416 with note 1 = *OMS* VI 39) that Aphrodisias was regarded as *συμμελής* of Rome (through Aphrodite) already in the 1st cent. B.C.; the connection with Rome was based rather on common military achievements. Moreover, the Πλατάρχεις still played an important role in this period, and there were other cities in Caria with cults of Aphrodite. 77-79:

Worship of Aphrodite. The connection with Rome through the city goddess as an ancestor of the imperial family gained in importance only under Augustus. 79-81: C. suggests that foundation myths (Βελέσπορον τῆς ἢ Νίβοις as founders of Aphrodisias; cf. our lemma no. 1194) developed during the 2nd cent. A.D. and replaced memories of the city's history.

1193. Aphrodisias. The city and its relations with the Romans. A. Chanotis in L. de Blois (ed.), *The representation and perception of Roman imperial power* (Proceedings of the third workshop of the international network Impact of Empire (Roman Empire, c. 200 BCE - A.D. 476); Amsterdam 2003) 250-260, collects and discusses some inscriptions mentioning the city's privileges and testifying to its proud and self-confident awareness of those privileges (ἐλευθερία, αὐτονομία; removed from the formula provinciae): Aphrodisias and Rome nos. 10, 13 (= IG XII.6.1.160), 14, 41, 43, and 48; MAMA VIII 564. Roman governors were aware of the special position of the city (see especially Aphrodisias and Rome no. 48). At the same time in their epitaphs, testaments, and donations, Aphrodisians were aware of the fact that Roman governors could intervene in the city's affairs: they occasionally stipulate that interventions of governors, which might change their wills (δὲ ἐντεύξεως ἡγεμονικῆς), are forbidden. Such interventions were sometimes requested by the city's authorities themselves, often as a remedy for financial problems (Aphrodisias and Rome no. 16; MAMA VIII 41; outside Aphrodisias see SEG XLVIII 742 = I Beroni 7 [see now P.M. Nigdelis - G.A. Souris, *Ἀνθύπατος λέγει. Ἐνα διάταγμα τοῦ ἀνθυπατοῦ καὶ τὸ νόμισμα τῆς Βεργίας* (Thessaloniki 2005)]; the governor of Macedonia diverted money, donated for other purposes, to gymnasiarchic funds). [For the structure of political life in Aphrodisias see A. Chanotis in G. Urso (ed.), *Popolo e potere nel mondo antico* (Atti del convegno internazionale di studi del Friuli, 23-25 settembre 2004; Pisa 2005) 47-61].

1194. Aphrodisias. Inscription mentioning Bellerophon as city founder. 2nd/3rd cent. A.D. A. Chanotis in *AMS* 50 (Bonn 2003) 80 with note 60, republishes the text of an inscription mentioned briefly by R.R.R. Smith in C. Roueché-R.R.R. Smith (edd.), *Aphrodisias Papers* 3 (Ann Arbor 1996) 56: Βελέσπορον τῆς ἢ Νίβοις κτίστην δὲ δῆμος].

1195. Aphrodisias. Epitaph of the gladiator Euerotas, Imperial period. Stele with the relief of a vector, re-used in the city wall north of the West Gate; inscription above the relief. Mentioned by R.R.R. Smith-C. Rauter, *KSt* 24, 2 (2003) 332 fig. 4 (ph.). Εὐρώτας

1196. Bargylia. Epitaph of Melas, 200-150 B.C. *I. Iasos* 631. On the basis of archaeological criteria, C. Berns, *op.cit.* (our lemma no. 1284) 185 no. 8 A 1, reprints the inscription (without line-break) and dates it to ca. 200-150 B.C. [For the literature quoted add: *I. Iasos* 631; W. Blumel, *Arkesios Bergos* (1994) 116 no. 47 (cf. SEG XLIV 871); Corsten].

1197. Halikarnassos (?). Fragment of a decree concerning an epidosis and list of contributors. 3rd/2nd cent. B.C. SEG XLI 687. A. Vassiliou, *art.cit.* (our lemma no. 858) 336-339, identifies Halikarnassos as the provenance of this decree, allegedly found in Kos. The text is written in the Koine, not in the Doric dialect; the reference to the number of votes in favor of the decree in the council and the assembly (LL 516) is found in a decree of Halikarnassos (PH 13 LL 20-22), in L. 8 V. restores τοῦ Ἀθηνίου τοῦ Ἀθηνίου (ἄνδρος), SEG), a name which is common in Halikarnassos (e.g., *GIBM* 893 and Syll. 3 1020) but not attested in Kos.

1197 bis. Halikarnassos (area of: Kaplan Kalesi). Epigram praising the merits of Halikarnassos ('The Pride of Halikarnassos'). ca. 150-100 B.C. (or 1st cent. B.C.?). SEG XLVIII 1330, cf. L. 1104 bis and LII 1041. D. Campanile in C. Bearzot-F. Landucci-G. Zecchini (edd.), *Gli stati territoriali nel mondo antico* (Milano 2003) 284/285, suggests that the inscription was put on display in order to induce the Romans to assign a *conventus* to the city. Cf. also our lemma no. 2143 bis.

1198. Herakleia under Latmos. The synoikismos of Herakleia and Pidasa, 323-313/312 B.C. SEG XLVII 1563. M. Wörle, *Chiron* 33 (2003) 121-143, republishes the text, with German translation and detailed commentary. New readings: L. 1: [---] δ[ικαία ἀπ[α]---] [AII] [---] (SEG: [---] KAI [---] [HII] [---]); L. 2-3: [---] JAN, προσάγαγεῖν δὲ καὶ θυσίαν [τῇ] Ἀθηνίᾳ (SEG: [---] ν[] προσάγαγεῖν δὲ καὶ θυσίαν [---]); L. 27 in fine: οἰκιστῆ[] (SEG: οἰκιστῆ[]), in app.cr. οἰκιστῆ[], C.P. Jones); L. 37 in fine: Ἀποποιῶ (SEG: Ἀποποιῶ), L. 41-42: τοῖς αὐτοῖς [---] (SEG: τοῖς Α[] [---]); in app.cr. τοῖς αὐτοῖς [---] Chanotis, Athena is Athena Latmos, cf. L. 36/37, L. 42: [τοῖς ---] τοῖς κοινῶν καὶ οὐτε (SEG: [---] τοῖς κοινῶν καὶ οὐ ΤΕ, in app.cr. οὐτε, Habicht and Chanotis); L. 43 in fine: οὐτε ἄλλω[] (SEG: [---] τε ἄλλω[]), in app.cr. [οὐ] τε ἄλλω[], Habicht and Chanotis).

Latmos had both phylai and phratrhai, whereas Pidasa had phratrhai but 'möglicherweise' no phylai. For the revenues τῶν ἱερῶν ('von den Kulten') καὶ τῶν ἄλλων ἀπάντων (LL 13-15) W. refers to *Milet* I.3.149 (SEG LI 1608), where Pidasa's ἱερὰ κτήσεις καὶ ἱερὰ ὄρη and more in general revenues (πρόσοδοι) from πόλις τε καὶ χώρα are mentioned [see now also C. Chandonou, *op.cit.* (our lemma no. 2144) 224-228 no. 57]. The month-name Δίος (L. 18) belongs to the Macedonian calendar, possibly introduced by Asandros; after his demise the Ionian calendar was used. Dios is the first month of the Macedonian calendar; does its mention refer to the beginning of the new year, i.e., the year following upon that in which the decree was issued? The ἀγορὰ (LL 31/32) is that of Latmos; comparison with the oath ceremony in *Milet* I.3.149 L. 51 ff.

Brief reflections on LL 19/20 which we do not summarize. Πολίτευμα (LL 32/33 and 41) and πολιτευεσθαι (L. 40), refer to 'das Gemeinwesen' ('le corps civique' rather than 'l'organisation civique'). Ἀποποιῶ (L. 37) is the eponymous magistrate of Latmos; for the name W. refers to *Milet* VI.2.809 (3rd cent. B.C.). W. cautiously suggests that it may have been Asandros who initiated the re-foundation of the city of the Latmos as Herakleia under Latmos (cf. also M. Wörle, *CRM* (2003) 1375-1379; our lemma no. 1269).

For this synoikismos-treaty see also A. Bencivenni, *op. cit.* (see our lemma no. 2203) 151-168 (text: Italian translation, commentary), with M. Wörle, *CRAI* (2003) 1373 with notes 48-50, and 1375 with note 58. See also R. van Bremen in A. Erskine (ed.), *A Companion to the Hellenistic World* (Oxford 2003) 313-317 (with Wörle, *art. cit.* 1375 note 59).

1199. Iasos. Honorary decree for a citizen of Arados, 300-250 B.C. *I. Iasos* 58 + PH 22. D. Bosnakis-K. Hallof, *Chiron* 33 (2003) 219-221 no. 10, have rediscovered the stone carrying *I. Iasos* 58, to which they assign also the fragment PH 22 (in the middle of LL. 1-9), and provide a new text (ph. of squeezes). The same block contains on the front *I. Iasos* 24 (PH 21)

[Μηνός ἐκτὴ ἰσ[ταμίν]ου, ἐπὶ στεφανηφόρου]
[..... κρήτης Μένονιος ἐπεσ]τάται,
[..... ἐγγραμμάτευ[ε]ν, πρυτάν]εων γνώμη.
4 [ἔδοξεν τοῖς δήμοι· ἐπειδὴ] Θεοκλῆς Α[.....]ῖμου Ἀράδιος
[ὄνηρ καλὸς καὶ ἀγαθὸς ἐστίν] περὶ [τὴν πόλιν] τὴν Ἰασέων
[..... κοινῇ] περὶ [πάντας] τοὺς πολίτας,
8 [ἐπιστάται] τὴν αὐτὸν ἀρε[τήν] ἐνεκ[ε]ν καὶ εὐνοίας, ἧς ἔχει
[περὶ τὴν πόλιν, εἶναι αὐτὸν] πρό[ξενον] καὶ εὐεργέτην τοῦ
[δήμου τοῦ Ἰασέων, δεδύσθαι] αὐτὸν καὶ πολι[τεῖαν] μετέχοντα
[πάντων, ὧν καὶ οἱ ἄλλοι] πολῖται μετέχουσι, εἶναι δὲ αὐτῷ καὶ
[προοριᾶν ἐν τοῖς ἀγῶσιν] πόσιν καὶ ἀτέλειαν, ὧν ἡ πόλις κυρία
12 [ἐστίν, καὶ εἰσπλουν καὶ ἐκπλουν ἐν εἰρήνῃ] καὶ ἐν πολέμῳ vacat?

1. [Ἐπιστεφανηφόρου] || EE[-], *I. Iasos*, the last letters not seen by B.-H.: 'supplementum incertum'. B. H. || 2. [Μηνός] ἐπ[ιστάται] *I. Iasos*, [Ἀριστοκρήτης] in Herzog's notes || 3. [ἔδοξεν τῇ βουλῇ καὶ τοῖς δήμοι] ἀριστερέων γνώμη, *I. Iasos* || 4. [ἐπιστάτ]η... ἰμου Ἀράδιος, *I. Iasos* || 5. [καλὸς καὶ ἀγαθὸς ἐστίν] περὶ τὴν πόλιν τὴν Ἰασέων, *I. Iasos* || 6. [καὶ τοῖς εὐεργετῇ καὶ ἀγαθῇ] τοῖς πολίταις, *I. Iasos*, [καὶ πρόξ]ενος τοῦ εἰς Ἀραδὸν ἀφικνουμένου πολίταις, *OMS III* 1515 note 1; [καὶ τοῖς ἀρε]τήν καὶ κοινῇ κτλ., in Herzog's notes || 8-9. [ἐπὶ τὴν πόλιν, εἶναι δὲ] πρόξενον καὶ εὐεργέτην τοῦ δήμου, δεδύσθαι δὲ αὐτῷ κτλ., *I. Iasos* || 10. μετέχουσι not in *I. Iasos* || 11. πόσιν not in *I. Iasos* || 12-13. [καὶ ἐν πολέμῳ] (καὶ ἐν εἰρήνῃ - -), *I. Iasos*.

1200. Iasos. Honorary inscription for judges from Iasos in Kalymnos, 250-200 B.C. *I. Iasos* 82 (cf. *SEG XLIV* 696). A. Düssel, *Die Beilegung* - (our lemma no. 2202) 249-272, reprints the text (German translation) and argues that the terms ὁμόνοια (L. 37) and ταμική (L. 41), as well as the unusual wording in LL. 36-43, point to the existence of a stasis in Kalymnos which was also the reason for the unusually large number of undecided lawsuits (more than 350 LL. 39/40). The judges from Iasos acted as 'mediators' and persuaded the quarreling parties into reconciliation.

1201. Iasos. Decree of the Dionysiac technitai, ca. 150 B.C. *I. Iasos* 152. S. Anziani, *Die Vereine* - (see *SEG LI* 2279) 392 no. D13, republishes the inscription with some suggestions: L. 3: in fine, [ἐ]κ παλαιῶν χρόνων? (cf. - -), *I. Iasos*. - L. 8: περὶ τῆς τῶν ἀγῶνων ἐργολαβίας - -] (περὶ τῆς τῶν ἀγῶνων ἐργ[ολαβίας] - -), *I. Iasos*. - L. 10: ἰνιστο, ἀκ[ροάματα] καὶ? θεω[ρήματα] (ακ[- - - θεω]ρήματα, *I. Iasos*). - L. 17: ἀ[ς] - - -] ναινεῖ ἐδ[οξεν] (α[- - -] ναινεῖ ἐδ[οξεν] - -), *I. Iasos*.

1202. Keramos. Posthumous honorary inscription for Stratokles, Hellenistic period. Marble block, found in a field near the village of Kemerdere. Ed. pr. E. Vannioğlu in V. Ruggieri (ed.), *Il golfo di Keramos: dal tardo-antico al medioevo bizantino* (Sovena Mannelli 2003) 396 no. 5A (ph.).

Στρατοκλῆν
Μέλανος ὁ πατήρ
καὶ ἡ μήτηρ Ἀβρώ
4 καὶ οἱ ἀδελφοί
Πυθίων καὶ Γαλύν[ι]κος
θεοῖς

3. in fine, for female names on -ῶ ed. pr. refers to *OMS I* 411 and *I. Keramos* p. 74 l. 2; for Ἀβρώ in *I. Keramos* 53 (Ἀβρονεία) || 6. for dedications of tombs to the gods cf. *I. Keramos* 5, ed. pr.

1203-1204. Keramos. Honorary inscriptions, Imperial period. Ed. pr. E. Vannioğlu in *op. cit.* (our lemma no. 1202) 398 no. 13A and 407/408 no. 83B (ph.).

1203. 398 no. 13A. Honorary inscription for a relative of L. Calpurnius Piso, late 1st cent. B.C. White marble block, found near the village of Kemerdere.

Λευκίου Καλπορνίου Πείσιονος [- - -]

L. Calpurnius Piso was *proconsul Asiae* in 9/8 or 3/2 B.C., ed. pr., with reference to B. Reymy, *Les carrières sénatoriales dans les provinces romaines d'Anatolie au Haut-Empire* (Istanbul 1989) 129-131 no. 94.

1204. 407/408 no. 83B. Posthumous honorary inscription for a slave girl, late Imperial period. Limestone block, found in the village of Aşağımazı.

ΟΙΔ... ΟΞΑ
... ΙΛΟΥΝ τὸ
[π]αιδίον ἡ-
4 ατὴν ἀρε-
τῆς ἐνε-
κεν καὶ
εὐνοίας
8 τῆς εἰς
αὐτὸν

2. [N]αίων or [Φ]αίων. ed.pr. || 3-4 ἡσπὴν for ἑσπὴν, cf. Gignac, *Grammar* I 244 and II 169, ed.pr., who adds that the word is here used as an adjective, not in the usual genitive ἑσπότης.

1205. *Keramos*. List of names (?), Hellenistic period. Marble block, moulded below, found outside the city wall on the way to Kurşunlu Yarı. Ed.pr. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 397/398 no. 8B (ph.).

Ἑρμίας Ἑρμοφάντου καὶ Ἑρμοφάντος Ἑρμίας καὶ Πυθίας Πυθίωνος

[The inscription seems to be complete, perhaps rather part of a funerary monument of a family?]. Corsten, in that case, the last person could be the first Hermias' wife (to be accentuated Πυθίας), F. Marchand (through personal communication).

1206. *Keramos*. Milestone, Imperial period. Marble column. Ed.pr. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 408 no. 85 (ph.): H(alicarnassus) I B(argasa) I M(ι)λια I ζ'

1207. *Keramos*. Dedication of a column with sundial, Hellenistic period. White marble block, found near the village of Kemerdere. Ed.pr. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 396/397 no. 8A (ph.).

[.....]YMI ὠρολόγιον τῷ δήμῳ[ι καὶ]
[.....] κίονα καὶ τῷ αὐτοῦ 4 Θεοῖς Κεραμῆταις μεγάλους]

1. Perhaps [name] γυνὴ ἀσπιρχήσους ἀνέθικε]. cf. Robert, *Ét.anat.* 525-527, ed.pr. || 3, another dedication to the demos in our lemma no. 1208, ed.pr. || 4 the gods of Keramos also in *I.Keramos* 17/18, 21-23, ed.pr.

1208. *Keramos*. Dedication of a bath house, 117-138 A.D. EA 30 (1998) 156/157, SEG L 1110. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 398/399 no. 20A (ph.), republishes the inscription with slight differences in LL. 1/2: [- τὸ β]αλανεῖον κτλ. (SEG. [- - - β]αλανεῖον κτλ.). The inscription may belong to the bath house with *I.Keramos* 19/20 and probably dates to the reign of Hadrian since Hermophantus, Hierokles' father, dedicated a building under Trajan (*I.Keramos* 18).

1209-1212. *Keramos*. Dedications, Imperial period. Ed.pr. E.Varinlioglu in *op.cit.* (our lemma no. 1202) 400-403 nos. 31A-33A and 405/406 no. 83A (ph.).

1209 400/401 no. 31A Dedication of an altar, 150-200 A.D. Gray marble block, found at the harbor of Keramos

Ἡ πόλις τὸν βωμὸν
[κα]τὰ τὰ γενά[ε]να ψηφίσματα
κατέστησεν διὰ τοῦ πρώτου
4 ἄ[ρ]χοντος Ποιπλίου Αἰλίου Πρωτολέοντος
οἰοῦ Θεμιστοκλέους

2. γενά[ε]να Doric form. ed.pr. || 4-5 the same man is mentioned as στρατηγός in *I.Keramos* 31 LL. 13-15 (cf. comm.), and as στεφανηφόρος in our lemma no. 1210, ed.pr.

1210: 401/402 no. 31B. Dedication with prayer, 150-200 A.D. White marble plaque, found re-used near Kurşunlu Yarı.

Τύχη ἀγαθῇ.
ἐπὶ στεφανηφόρου Π[ο]πλίου Αἰλίου
Πρωτολέοντος Σύλλα
4 Ἀριστοκράτους οἰοῦ Ποιπλίου Αἰλίου
Θεμιστοκλέους, ἐπὶ δὲ ἱε-
ρέως Αἰλίου Ποπλίου Φιλίτου
τὸ σύστημα τῶν ἱερῶν Θεοῦ
8 [Σεβασ]τοῦ λιτὴν ἐποίησε]
[ὑπὲρ]

2 and 4. Ποπλίου abbreviated as pi with a small omikron on top || 2-5 for P. Ail. Protoleon cf. our lemma no. 1209, ed.pr. || 6. Publius here as a cognomen, cf. *ILS* 3046 and 7090, ed.pr. || 7-8 Divus Augustus, ed.pr. || 9. perhaps [ὑπὲρ αἰωνίου ἀρχῆς κτλ.], cf. Robert, *Ét.anat.* 516 and 520, ed.pr.

1211: 402/403 no. 33A. Dedication to Septimius Severus and his family, 198-217 A.D. Three fragments of a white marble architrave, found in Akyarı near the village of Kemerdere; inscriptions on the upper fasciae. [Cf. our lemma no. 1213]

a [- - Σεβαστῶ Ἀραβικῶ Ἀδία[βηνικῶ Παρθικῶ] μεγίστῳ καὶ Τουλίῳ
[Δόμνῃ Σεβαστῇ - - -]
b [- - Σεβ]αστῶ Ἀραβικῶ Ἀδίαβηνικῶ - - -
c [Π. Σεπτιμ]ιω [Γέτ]α Καίσαρι καὶ - - -]

a and b, Septimius Severus or Caracalla. ed.pr.

1212: 405-407 no. 83A. Dedication to an emperor, late Imperial period. Coarsely worked gray marble block, found near the village of Hurms (Aşağımazı).

	8	CT... APOCA
		KAI... YGETA
		NO... KAI XAPOC
		[.....]
4	12	[..... T]
		[O.....]
		[A.....]
		ΑΥΤΟΚΡΑΤΟΡΟΣ ΚΟΙΤΑΡΟ- Σ ΣΕΒΑΣΤΟ- [τοῦ...] Α[...] Μ... ΑΙΤΕ

4-5. CΦ | Av[αὐτοκράτορος]. Ruggieri apud ed.pr.

1213. Keramos. Building inscription (?), Imperial period. Fragment of a marble architrave, found in Akyari near the village of Kemerdere; the partly erased inscription is on the middle fascia. Ed.pr. E Varinlioglu in *op.cit.* (our lemma no. 1202) 403 no. 8A (ph.).

[...] I [x... ca 11... ΩΣΤ... ca 11... ΚΑΤΕΣΚΕΥ] [ασ...]

[Judging from the content, measurements, and findspot, the fragment may have belonged to the building with the text in our lemma no. 1211. Corsten]

1214. Keramos. Dedications, Byzantine period. V.Ruggieri-F.Giordano in *op.cit.* (our lemma no. 1202), examine several Byzantine dedications in their architectural and historical context (ph.): *I Keramos* 64 (late 5th/early 6th cent.; 84-93); *I Keramos* 66-71 (115/116, cf. also A. Accorci, *op.cit.* [our lemma no. 1202] 269-271 with ph.).

1215. Keramos. Epitaph of Athenagoras and Chryson, Imperial period. SEG LI 1516. The text, read from the photograph of ed.pr., has now been published by E.Varinlioglu in *op.cit.* (our lemma no. 1202) 403 no. 49B (ph.). It is not a building inscription but an epitaph, and reads: Ἀθηνάγορας καὶ Χρύσιον κατεσκεύασαν ▲

1216. Vacat.

1217-1218. Keramos. Fragmentary inscriptions, Imperial period. Ed.pr. E Varinlioglu in *op.cit.* (our lemma no. 1202) 405 nos. 63C-D (ph.).

1217. 405 no. 63C. **Fragment.** White marble block: [-...]
[KAO(-) (-) (-) AΘΟΠΟ] [-...]

1. Perhaps καὶ τιμω...], ed.pr. || 2. perhaps [x]θ' ὁ ΠΟ[-...], ed.pr. [or, e.g., Ἀγιοθωποῖσις Chaniotis]

1218. 405 no. 63D. **Fragmentary inscription on a gameboard.** Inscription on a rim of the board (cf. A. Accorci, *op.cit.* 309): [-...]
[O] [-...]
[AHP] [-...]
[NHΣΘAI] [-...]

For gameboards cf. ALA 68-71 and Roueché, *Performers* 249-252. ed.pr.

1219-1221. Keramos. Fragmentary inscriptions, Imperial period. Ed.pr. V Ruggieri in *op.cit.* (our lemma no. 1202) 409-411 nos. 1/2 and 4 (ph.). No. 3 is *I Keramos* 33, published first by Spratt, but which then disappeared; rediscovered by R.

1219. 410 no. 1. **Fragment, 100-150 A.D.** White marble. [-...]
[ΩΝ] [-...]
[THN]

1220. 410 no. 2. **Fragment, 2nd cent. A.D.(?).** Part of a marble architrave: [-...]
[ΤΩΝΤΕΚΝ] [-...]

τέκν[ων?]. ed.pr.

1221. 411 no. 4. **Fragment.** Limestone block, re-used in the southern section of the city wall. Only the last letters of the inscription, which originally probably consisted of nine lines, are visible: [-...]
[Τ] [-...]
[Ο] [-...]
[Υ] [-...]
[Υ] [-...]
[Ι] [-...]
[Τ] [-...]
[Ο] [-...]
[ΟΣ]

1222. Keramos. Fragment of a painted inscription, Imperial period. Painted letters, the meaning of which remains unclear, on the wall of a blind arch in the central thermal complex. Ed.pr. V.Ruggieri in *op.cit.* (our lemma no. 1202) 411 no. 5 (ph.): [ΠΕΟ] [or ΠΕΟ?, Corsten].

1223. Knidos. The family of C. Iulius Theopompus, ca. 50 B.C.-14 A.D. Mainly on the basis of epigraphic evidence, G.Thérault, *Phoenix* 57 (2003) 232-256, studies the evergetism of C. Iulius Theopompus and his family towards Knidos and several other cities, for which especially Theopompus himself, through his friendship with Caesar, procured numerous favors. The family is a prime example for the rôle of civic benefactors in the late Hellenistic and Imperial periods. On 248-253, T. discusses the exceptional character of the burial within the city and the τιμαὶ ἰσθῆτοι for Artemidorus (*I Knidos* 59). – He quotes the following inscriptions in part or in full: *F.Delphes* III.1.527, *IG XII.1.90* (Rhodes); K.Höghammar, *Sculpture and Society* (see *SEG XLIII* 550) 49, 50 (PH 134); *I Knidos* 33 (T. agrees with the *communis opinio* to date the text to 45 B.C. and rejects as uncertain the restoration [τὴν δυναστείαν καὶ ἀρχὴν τοῦ δήμου τοῦ] [Ρωμαίων] [φύλασσετο] in LL. 12/13), 51-56, 57 (T. doubts that Μέαρκος Αἰφίκιος Μάαρκου Ἀπολλωνίου who honored Theopompus, presumably with a statue, was a Roman resident in Knidos, as J. Hatzfeld, *Les trafiquants italiens dans l'Orient hellénique* [Paris 1919] 117, thought; his cognomen speaks against this), 58, 59 (T. is reluctant to agree with the *communis opinio* that Knidos received liberty through the influence of Theopompus' son Artemidorus [for this text,

whose original location in the gymnasium was rediscovered during excavations in 2003; see now also I. Jenkins *Antiquarian Archaeology* 11 (2005) 29/30 with photo, Corsten). 60, 61 (where, according to T., the exact wording and the person concerned cannot be restored, due to the fragmentary state of the text), 701 (where T. follows ed.pr. in reasoning [ἐν τῇ πόλει in L. 3; (ἐν -)λει, I.Knidos] T. thinks it possible that Artemidoros is also meant in Philodemos's epigram AP 11.35 (cf. C. Cichorius, *Römische Studien: Historisches, Epigraphisches, Literaturgeschichtliches aus vier Jahrhunderten* (Leipzig 1922) 297).

1224. Knidos. Honorary inscription for Epion, late 4th/3rd cent. B.C. Marble statue base, on the top surface depressions for a bronze statue; found north of the small harbor. Ed.pr. W. Blümel, *AST* 20, 2 (2003) 95.

Ἐπίοντα Εὐφρονος
δαμογῆσαντα
vac. τοῖ ποτῖδες vac.

1. The name 'Επίον is rare, but attested on Knidian amphora stamps. ed.pr., who refers to F. Bechtel, *SGDI* III 1 no. 3549 L. 138 and Bechtel, *HPN* 156.

1225. Knidos. Dedication of Chrysinia, ca. 350-300 B.C. I.Knidos 131, K. Rigsby, *MH* 60 (2003) 60-64 (English translation) offers a new interpretation of the epigram. He suggests that Χρυσίνο had had a dream in which she was told by 'Ερμῆς, Conductor of Souls (cf. *IG* XIV 769), that her deceased daughter Χρυσόγονη was now a servant of Κόρη. R. further proposes a new reading of L. 4 which has been read 'Ερμῆς γὰρ νιν ἔφησε θεαῖς ΤΑΘΝΗ προπολεῖν, where ΤΑΘΝΗ has been differently emended or explained (e.g. as a toponym). He suggests that in L. 4 not the two goddesses (Kore and Demeter) are referred to (since they are not supposed to be permanently together), but only Kore; he therefore writes θεῶν. This is then followed by ΣΤΑΘΝΗ which he suggests changing into α(ε)μνή (cf. Berman, *Inscr. métriques* 46 L. 3; *IG* XII 5.655 f. 7). The epigram thus reflects the hope of a happy afterlife as a servant of a god (cf. Berman, *Inscr. métriques* 87).

1226. Knidos. Curse tablets, 2nd/1st cent. B.C. I.Knidos 147-159. H.S. Versnel in D. Cohen, *Demokratie: Recht und soziale Kontrolle im klassischen Athen* (München 2002) 50-56, examines the lead tablets with curses, found in the temple of Demeter and Persephone at Knidos (English translations of I.Knidos 147/148, 150 A). He assigns them not to the group of *defixiones*, but to the genre of 'Heiliges Recht' ('appeals to divine justice in order to bring about some form of retaliation') and adduces as parallels Audouert, *DefixTab* 212 (southern Italy) and *SEG* XXVIII 1868 (cf. XLI 1831; unknown provenance, most probably Asia Minor).

1227. Knidos. Signatures on braziers, 2nd cent. B.C. Among the fragments of clay braziers (re)published by M. Şahin, *Hellenistische Kohlenbecken mit figürlich verzierten Atlanten aus Knidos* (Knidos-Studien III, Paderborn 2003), there are 43 with stamped signatures (only few have been scratched into the fired clay) of five Knidian manufacturers (ph. of all unpublished and some published items) (the republished pieces are here quoted with their findspots added in brackets). Ş. argues that the braziers were primarily used in a sacred context, since most of them were found in sanctuaries. The manufacturers' names are given either in full or abbreviated, sometimes retrograde.

- A. Hekataios (150-100 B.C. [or, if two different workshops, 2nd cent. B.C.]): 'Εκαταῖου: 14-16 nos. *EHek* 1, 5, 6/7 (Halikarnassos), 8 (Priene), 9/10 (Kyme), 11/12 (Rhodes), 13/14 (Delos), 16 (Athens), 17 (Korinth), 18 (Argos), 19-22 (Egypt), 23-25 (findspot unknown). ~ 'Εκ(αταῖου), retrograde 25 no. *HHek* 9; 45 nos. *PHek* 1/2, 3 (Priene).
- B. a. Athenaios 1 (2nd cent. B.C.): 'Αθ(ηναῖου), retrograde: 33/34 nos. *HAth-I* 1-3. ~ 'Αθ(ηναῖου): 40/41 nos. *PAth-Ia* 1, 4 (Halikarnassos), 5 (Athens), 6 (Sicily), 7 (Byrsa), 9 (Akko), 13 (findspot unknown); 42 no. *PAth-Ib* 8 (Aegean).
- b. Athenaios 11 (ca. 100 B.C.): 'Αθ[ηναῖο]υ: 13 no. *EAth-II* 1. ~ On 81-84, remarks on possible identifications of these Athenaios with name-sakes on other vessels found in different places [The name is very common which makes identifications difficult, Corsten].
- C. Hermophantos (?) (ca. 100 B.C.): ΕΡΜΑΦ[Α?]: 9 no. *EHer* 1; 11 no. *EHer* 17. ~ Ε[Ρ]Μ[Α]Φ[Α?]: 10 no. *EHer* 12 [It seems unlikely that the abbreviation ΕΡΜΑΦ stands for 'Ερμωφάντου. It is true that Α can easily be a mistake for Α, as Ş. says (or fault/wear of the stamps, and it is equally true that omikron can be substituted by alpha (84); however, this is quite rare and occurs even less often on stamps. The fact that a 'Ερμωφάντος is known as a manufacturer of amphorae is not very significant. The name of this manufacturer may rather have been 'Ερμωφίλος, Corsten].
- D. Heniochos (150-100 B.C.): ΗΝΟ, retrograde: 19 no. *EHen* 1. The abbreviation has been resolved to 'Ηνίοχος and the production assigned to a Knidian workshop since a fabricant of amphorae with this name is known from the city. [The missing inta seems to speak against this, but there is no known name beginning with ΗΝΟ. Alternatively, the stamp cutter may have intended to produce a mirror-inverted image and incised a faulty η, as often happened; the manufacturer's name would then be one of the many names beginning with 'Ονη-, Corsten].
- E. Karneudus (ca. 100 B.C.): Καρ(νεάδα), retrograde: 17 nos. *EKar* 1. ~ Κα[ρ(νεάδα)] retrograde, according to Ş., hardly compatible with the photo (cf. also p. 77). Corsten: 18 no. *EKar* 12. The abbreviation has been resolved to Καρνεάδα and the production assigned to a Knidian workshop since a homonymous manufacturer is known from the city.

1228. Labraunda. Decree of the Chrysaoric Confederation in honor of Apollonios, 267 B.C. I.Labraunda 43, M.Ç. Şahin, *EA* 35 (2003) 1, argues that the meetings of the Confederation were not held at Mylasa (thus I.Labraunda, on the grounds that the proposer came from this city), but at Labraunda, where the decree was put up since the honorand, whose ethnic is not preserved, presumably was from this city or from Mylasa.

1229. Lagina. Decree of the Chrysaoric Confederation in honor of Aristonidas (?), soon after 190 B.C. More than 80 fragments of a stele with upper mouldings, almost all of which were found under the cells of the temple of Hekate; for nine of them a place in the text cannot be assigned (a-i). Ed. pr. M. Ç Şahin, *EA* 35 (2003) 1-7 (ph.); cf. P. Gauthier and C. Habicht, *BE* (2004) no. 309.

- Ἐδοξε Χρυσαοῖς ῥεῦν τῶι κ(οινῶι)· vac. λέων | | νος εἴπ[εν]·
 εἰ[πε]ῖδι Ἀριστωνίδα· Ἀρι[στ]ιδ[ι]οῦ Στρατονικεὺς |
 Τῶι | | καὶ ΚΑ | | κοινόν | | πολέ-
 4 εὐχρηστ[ος] | Ἀλ[αβ]οῖν[δ]έων ΤΕ | ΛΙΞ | | ἐν τῶι πολέ-
 | | ἐστ[ρ]ατευ[σα]το | |
 ὑπ[ὸ] τῶν | | ΥΝΑΕ | |
 ΛΟ | | ΚΩ | | Ο | |
 8 ΣΕΙ | | προ[θ]υμῶς καὶ ἐ[τι]μησάν | | τοῖς |
 ἰδιοῖς | διαπαν[ή]μισιν | | Α· πλῆθ[ος]· ἱκανὸν ἤγαγεν εἰς
 τῆ[ν] πόλιν [γ]ενομένο[ν]· συνέβη καθυπεργαγεῖν τῶι πολέμῳ καὶ (πρὸς)
 τοῖς ὑπεναν[τί]οις, ποιή[σας] τῷ δέον τῶι δήμῳ τῶι Ἀλ[αβ]ανδέων· πά-
 12 λιν [δ]ὲ κινδυνεῦσας [τῆς] πολέως καὶ ἀποσκευά[σ]- | ν ἀπ[ὸ] τῶν
 εἰς [Στρα]τονικέ[ων] τῶν μὲν ἐν τοῖς αὐτοῦ ἀγροῖς ὑπ[ὲρ] δέξα[το], ἄλ[λας] δὲ
 καὶ ἐν [τῇ] πόλει, [τάς] δαπάνας ἐκ τ[οῦ] ἰδίου ὑπομένο[ν]· vac. πολέμου [δ]ὲ συσ-
 σ[τά]ντος Π[ο]δίου [τε] καὶ τοῖς συμ[μ]άχοις καὶ ἰδίοις Στρατονικέων γρ[α]ψάν-
 16 των [αὐ]τῶν [πρ]οβ[ε]β[ε]β[η]ν· | τοῖς | ἰούσιν ἀφρόν[ως] ὡς Ι· | αἰτήσας
 ΦΑΛΕ | | τῆς πόλεως | βουλομένο[ς]· | ἀπαντα κ[α]θάρη[ν] ἐκτε[ν]νῆς ἀγ[ω]νισ-
 τῆς | | Ε | | ὑπ[ὲρ] τῆς πατ[ρίδος] ἐκ τῶν αὐτοῦ μεθορίων ἀπεδήμησεν
 καὶ ἡς ἰώσιν | | ΕΝΟ | | ἀργυρ[ί]οις π[λ]ηθος ἱκανὸν καὶ δοῦναι ὄργα-
 20 νά τε καὶ ὅπλα καὶ Α | | δραχμὰς τρισχίλιας τῇ πόλει καὶ διὰ ταῦτα
 [σ]υνεβ[η] Στρατονικέ[ων] | ὁρον τοῖς πολί[ταις] ἀσπ[α]σαμένους
 φιλ[ο]κακὰ τόποι· | ὁρον τῶν ἐν ἡ τὸ κοινὸν ἐε-
 24 [κ]ρανεῖ δια τὸν πόλεμον | | ΑΣ βουλομένο[ς] καὶ ἐν τοῦ-
 [τοῖς] μηδέ[ν]ος ἀφίστασθαι τῶν τῶι ἐθνει συμφορέων[ων], vac. ἐδέξατο Πισυή-
 [τας] | | λυσαι | | ΝΤΙΣΝ
 | | ΠΙΜ | | Μ
 28 | | ΑΛΕ | | δότου
 | | τῇ Μ[υ]λα[σ]των πόλει καὶ
 | | Α ληφ[ε]ν | |
 32 | | ΠΙΣΟ | | ΣΟΣ | |
 | | πρὸς τὸν δῆμον | |
 | | συγγενων Ε | |
 | | γενεσθαι | |

LL. 35-39 vacant

- 40 τῶν | |
 δημ[ο] | | κρ[ι]σ-
 βει[α] | |
 το | |
 44 λέγων καὶ πρά[σ]σων | |
 τῶν χωρίων χρησίμιος ἐγένετο | | στρατη-
 γός βουλόμενος | | ΠΑΣΗ ΙΟ | |
 | | ΠΗΣΕΝ | | Ν | |
 48 καί | | ἡς ἀπὸ Στρατονικείας | | τῶν
 πόλεμον πιστεύσας | | ΕΙΣ τὰ | | ὄντα ἐξαγαγεῖν εἰς Ἀλ[αβ]ανδα,
 οἷς δὲ καὶ εἰς Ῥόδο[ν] κ(οινὸν) Ε | | τὴν αὐτ[ήν] | | τῶν
 Χρυσαορέων vac. συνεδρίαν λυσάντων | | ὡν Τ | | ὡν πόλιν καὶ δι-
 52 κῶν εἰς ενεχθ[ε]ισῶν | | ΕΟ | | εἰς Ῥόδο[ν] καὶ μείνας ὥς (τε)
 τὴν ἐκκ[λ]η[ν] γε[ν]ο[μένην] ἐκ τῶν αὐτ[ῶν] ὁπανημ[ά]των ἐκτεν[ν]ῆς ἀγωνί[σ]-
 τῆς ἐγένετο τοῦ μὴ παραβραβεύ[θ]η[ναι] μὴ καταστασιασθῆ[ναι] Στρατο-
 νικεῖς, ἀλλὰ [τὸ] τελευταῖον νικήσαι τὴν δίκην vac. ὅ τε πάτρως αὐτοῦ Μέναν-
 56 δρος χρείαν [παρέσχηται] | | Ν | | ΠΟΥ ἱκανοῦ εἰς τὴν ἐλευθερί-
 αν [τε] | ὑπ[ὲρ] δέξατο, καί | | μεγ[α]λοῖς Σ | | παραιτί[ος] ἐγέ-
 νετο τῆς Ἀλ[αβ]ανδῆς ἐλευθερίας vac. ὅπως οὖν οἱ Χρυσαορεῖς μν[ε]ῖαν |
 [τῇ] ῥῶσιν τῶν εὐεργετούντων, δεδόχθ[η] τῶι κοινῶι ἐπ[α]ν[ί]σ[αι] Ἀριστωνί-
 60 δ[αν] Ἀριστείδου Στρατονικῆ καὶ στεφαν[ώ]σαι χρυσῶι σ[τε]φάνωι, στή-
 σαι δὲ αὐτοῦ καὶ εἰκόνα | χαλκῇ ἐν [τῶι] ἱερῶι τοῦ διός Χρυσαορέως |
 ἐν τῶι ἐπιφανέ[σ]τατ[ι] | τόποι παρὰ [τῶι] ναυί· π[ε]ρ[ὶ]αν τοῦ βαμ[οῦ] | | ΜΣΗΕΛ | |
 [εἶναι] δὲ αὐτῶι [πρ]οεδρίαν ἐν τοῖς ἀγῶσιν ἀρετῆς [ἐ]νεκ[ε]ν | καὶ ὑνόσας |
 64 [ἦν] ἔχον διατελεῖ εἰς τὸ πλ[η]θ[ος] τὸ Χρυσασορέων | | ΕΙΝ
 | | τεταγμένων vac. τὴν δὲ ἀναγόμευσιν τοῦ στε-
 φάνω καὶ τῆς εἰκόνης [π]οιησάσθωσαν οἱ ἱερομνημόνες ἐν τῇ γενεθλίου [ἐορ]-
 68 [τῇ] τῇ συν[ε]λ[ο]υμένη ὑπὸ Χρυσαορέων καὶ ἀναγράφ[ει] ἐπὶ
 [τοῦ] βήματος vac. "τὸ κοινὸν τὸ Χρυσαορέων ἐτίμησεν Ἀριστωνίδα
 [Ἀρισ]τονικῆ Στρατονικῆ ἐπαίνωι, χρυσεῖω στεφάνωι, vac. εἰκόνι,
 προεδρίαν ἐν τοῖς ἀγῶσιν ἀρετῆς ἐνεκεν καὶ εὐνοίας, vac. ἦν ἔ-
 χον διατελεῖ εἰς τὸ πλ[η]θ[ος] τὸ Χρυσαορέων."

[Date after the Second Macedonian War (mentioned in LL. 14-15) and after 190 B.C., since prior to the latter date Alabanda (LL. 4, 11, and 49) was called Antiocheia, ed. pr. || 2, 59-60, 65-69 the name of the hometown is not certain, but may have been Ἀριστωνίδα, since there are not many names beginning with Ἀρ- and ending with νίδος and since his father's name also began with Ἀριστ-, ed. pr. || 13 καὶ κατὰ κοινόν, Chaniotis] || 9 τῇ πόλιν, [αὐ] γ[εν]ομένο[ν], H. τῇ πόλιν [γ]ενομένο[ν], ed. pr. || 110 καθυπεργάγων, 'to excel, surpass completely', it happened that he surpassed completely the enemies in the war' or 'it happened that the enemies completely excelled in the war'; the first option seems preferable. Pletek] || 10-11 (πρὸς) τοῖς, ὑπεναν[τί]οις, ed. pr. [it is unnecessary to add πρὸς, Pletek] || 11-14, citizens of Stratonikeia were presumably exiled and resettled elsewhere with the help of Aristonidas. R. Merkelbach apud ed. pr. || 13-14, [ἀλ]λας δὲ καὶ ἐν [τῇ] πόλει, [τάς] διαπάντας καὶ, H. [οἱ] τῶν δὲ καὶ ἐν [τῇ] πόλει, πολλὰς δαπάνας καὶ, Chaniotis; [μει]νας δὲ καὶ ἐν [τῇ]

* 2. in $\tau(\alpha) \in \Theta$: ed.pr. || d 4. $\tau(\alpha)$ or $\tau(\alpha) \in \Theta$: ed.pr. || e 2. perhaps $\tau(\alpha) \in \Theta$: ed.pr. || lg one
 expect. $\tau(\alpha) \in \Theta$: ed.pr. || e 2. perhaps $\tau(\alpha) \in \Theta$: ed.pr. || lg one

h - - - - -
 - - - |σαι εγ| - - -
 - - - |οις τε| - - -
 - - - - -

1234. Lagina. Dedication, Imperial period. I. *Stratonikeia* 184. R. van Bremen, *EA* 35 (2003) 16 note 5, remarks that l. 9 should perhaps be read [- -] *iepe* *lōs* *αὐτοῦ* ([- -] *ΥΣ*, copy;

1253. 70/71 no. 16. Epitaph of Kleitos. Two-stepped base, perhaps for a naiskos; inscription on the upper step: [Κ]λεῖτος Ἐ[π]αινίω

1254-1255. Loryma. Epitaphs from the 'Valley of Kybele', 3rd/2nd cent. B.C. Ed.pr. W.Held. *EA* 36 (2003) 71/72 nos. 17/18 (ph.; dr.: German translations). White limestone bases for stelae, which may have stood on a tomb terrace belonging to a farmstead.

1254. 71 no. 17. Epitaph of Lykon. Λύκων Τιμακράτεως

1255. 72 no. 18. Epitaph of Xenagoras. Ξεναγόρας Ἐπαμείνωνος

1256-1258. Loryma. Epitaphs, 3rd/2nd cent. B.C. Ed.pr. W.Held. *EA* 36 (2003) 73-76 nos. 20-22 (ph.; dr.: German translations).

1256. 73/74 no. 20. Epitaph of a family. Three-stepped base, found at a farmstead; inscription on the second step.

Μιννίων Διοδότου, Ἀπυλλόδορος : Θεμιστ[- -]
Θευδαμος Ἀπολλοδώρου, Στασίλας Ἀγησιφώντος

Theudamos (l. 2) is the son of Apollodoros in L. 1, and the other men should also belong to the family. They died at different times as the differences in the script show. ed.pr.

1257. 75 no. 21. Epitaph of Kerkellis. Two-stepped base, found on a mountain pasture northwest of Loryma; inscription on the upper step: Κερκῆλλης : Καλλίου

Date: not later than 4th cent. B.C. (letter forms, punctuation). C.Brixhe, *BE* (2004) no. 321 || Κερκῆλλης is presumably a Carian name. cf. Πισινδῆλλης, ed.pr., who adds that this corroborates the theory, based on the different types of tombs, that the many farmsteads in the region, founded in the interest of Rhodes for the production of wine, were run by native Carians.

1258. 75/76 no. 22. Epitaph of a woman. Base, consisting of a square block with circular plinth, probably for a round altar of Rhodian type, found at the former Greek village of Karamaka.

Χε[]σ[] Τιμασιπόλιος
Κυσαρις,
γυνὴ δὲ Τιμοκλεῦς

L. Initials no name which would fit the remaining letters is known, but cf. the male names Χερσίω on Rhodes (IG XI 1.461-67 and 925 L. 10) and Χερσίω (see *LGPN* v.1), ed.pr., who cautiously suggests the female form Χερσίως.

1259. Mylasa. Sculptor's signature, 125-150 A.D. Marble block with relief of an Eros surrounded by grape-vines, found in Milas, now in the local museum; inscription above the relief. Ed.pr. A.Kızıllı, *Iasos di Caria* 9 (2003) 23-27 (ph.; Turkish and Italian translations); cf. W.Blümel, *EA* 37 (2004) 15 no. 19 (ph.) [Ἐ]καταίος Εἰσιδίουτοῦ ἐποίει

The first signature of an artist known from Mylasa, ed.pr.

1260. Nysa. Honorary inscription for a proconsul. Imperial period (time of Elagabalus or Severus Alexander, 222-235 A.D.?). Marble block, found on the agora. Ed.pr. W.Blümel, *AST* 20, 2 (2003) 95.

[- -] Ἰασδίων
Δομιτιανόν
[τ]ὸν λαμπρότατον
4 | άν|θύπατον
|ή| λαμπρότατη
Νυσαῶν[ν]
πό[λις]

1-4. A consul Iasdius Domitianus is known under Elagabalus or Alexander Severus with an assignment in Dacia (*PIR*² I 12), ed.pr., who thinks that Ἰασδίων is not the honorand's full *nomen gentile* and that the space in the damaged beginning of L. 1 leaves room only for a possible abbreviated *praenomen* [however, could the letters before Ἰασδίων not be the ending of a *praenomen*, written in full? Corsten.]

1261. Panamara. Fragment of a decree, 270s B.C. In an article on the extension of Ptolemaic possessions in Caria in the first half of the 3rd cent. B.C. and the communities which were later included in the territory of Stratonikeia, R.van Bremen, *EA* 35 (2003) 12/13, publishes an inscription from the notebook of G.Cousin in the École Française at Athens (carnet AS10 no. 250).

4 Βασιλεῦ[σ]τος Πτολεμαίου τοῦ
Πτολεμ[αίου,] ἔτους - ca. 5-6 - μηνός|
Ἀπελλα[ίου,] ἔδοξεν Παναμαρεῦσι|
ἐπειδὴ [- - -]

The text makes clear that also Panamara was in Ptolemaic possession at this time, which would explain the reference to a Ptolemaic king in *I.Labraunda* 44, the *asylia*, renewed by Leon after 167 B.C. (*I.Stratonikeia* 7). "was therefore almost certainly granted first by a Ptolemaic king", ed.pr., who adds, following P.Debord in *Les cités d'Asie Mineure* 161, that it may have been the Ptolemies who "first fostered the Chrysaoreis as an organization" || 2, the most likely years are ἔκτου, ὀγδόου, and ἐνάτου, ed.pr. || 3. ἔδοξεν Παναμαρεῦσι is uncertain, but cf., e.g., the formula in *I.Stratonikeia* 501 LL. 1-4. ἔδοξεν Παναμαρεῦσι τῶν κοινῶν as in, e.g., *I.Stratonikeia* 9 LL. 3/4 is too long and would not fit the early date of the inscription, ed.pr., who mentions as an alternative ὁ δὲ βασιλεὺς ἐπὶ τῶν κοινῶν (*I.Stratonikeia* 1030 from 268 B.C.) with a very short name, in addition, she also thinks it possible that the decree was set up in Panamara by another community (cf., e.g., *SEG* 11 1531).

1262. Panamara. Fragmentary inscription. 270s B.C.? From the notebook of G. Cousin (reamer AS 10 no. 301, cf. our lemma no. 1261). Ed. pr. R. van Bremen, *EA* 35 (2003) 14: [-]N[-]JON[-]JACH[-]JOIPAI[-]ΦI

Dated according to the letter forms which resemble those of our lemma no. 1261, to which it may or may not belong. ed. pr. || the inscription is presumably complete at right since Cousin's drawing shows an uninscribed block to the right of this fragment || 4. in fine, the copy has an 'O', and it is uncertain whether it is part of the inscription or of Cousin's notes. ed. pr.

1263. Panamara. Dedications of hair to Zeus Panamaros, Imperial period. I. Stratonikeia 42, 401-500. M. Girone, *EA* 35 (2003) 21-42, reprints the relevant inscriptions (on 24 note 26, she adds some uncertain cases [quoted after SEG IV, although they are now in *I. Stratonikeia*]; *I. Stratonikeia* 46, 48, 51, 54, 57, 213) and, referring to Kallimachos' Hymns to Apollo 11-15, argues that these dedications were made during the festival of the Κομύριον in the Κομύριον, where the hair was also preserved. The ritual was established after the god had manifested himself and in order to procure his goodwill. [Her view that the dedicators participated or won in the contest is doubted by J. Mylonopoulos, *EBGR* 2003 [2006] 363 no. 57.]

1264. Rhodian Peraia. Inscriptions, 3rd/2nd cent. B.C. W. Held, *EA* 36 (2003) 55-86, (re)publishes several inscriptions which he revised during his research in Caria (ph: dr; German translations). We give here a *comparatio numerorum* for the published texts (*Loryma*: nos. 1, 8, 19, 23, *Kasara*: no. 29, *Phoinix*: nos. 32-34) and present the new inscriptions and those to which H. contributes additions or corrections in separate lemmata (nos. 1189/1190, 1236-1258). On 80/81, he presents two unintelligible graffiti: nos. 27 (on a ceramic fragment) and 28 (on the fragment of a tile).

<i>I. Rhod. Per.</i>	Held	<i>I. Pér. rhod.</i>	Held
4	73 no. 19	137	84 no. 34
5	55/56 no. 1	151	83 no. 32
16	64 no. 8	152	84 no. 33
41	76-78 no. 23	163	81/82 no. 29
58	81/82 no. 29	173	76-78 no. 23
105	83 no. 32	178	55/56 no. 1
106	84 no. 33	180	64 no. 8
121	84 no. 34		

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76-78 no. 23

1265. Stratonikeia. Decree of the Londargeis, ca. 197-166 B.C. *I. Stratonikeia* 8. C. Habicht, *REA* 105 (2003) 561, suggests identifying the Rhodian eponym -στρατος Καλλίου

with Σώστρατος, ca. 194 B.C. according to the chronology of G. Finkielstejn. An identification with 'Αγέστρατος II is less probable, since his amphora stamps are dated to ca. 161 B.C.

1266. Stratonikeia. Senatus consultum concerning the asylia of the temple of Hekate and other privileges, with a list of cities which recognized the asylia, 81 B.C. *I. Stratonikeia* 505 and 508; *OGIS* 441. J. Nollé, *Chiron* 33 (2003) 84-92, points out that the absence of Olympos in the list of six Lycian cities may be related to the conquest and plunder of the city by P. Servilius Vatia in 78 B.C. As a result the engraving of the list of cities postdates that year. In the list, the city of Σελεύκεια ἡ πρὸς τῷ Ἴσσικῷ κόλπῳ is mentioned, followed by Κελένδερις. Many cities called Σελεύκεια returned to their original name after the death of Antiochos IV (175-164 B.C.). Seleukeia πρὸς τῷ Ἴσσικῷ κόλπῳ obviously did not do so and is therefore likely to have been an original Seleukid colony on the gulf of Issos rather than a city temporarily renamed after a Seleukid king. N. argues that it is to be identified with one of the various anonymous ancient ruins located on that gulf. In the aftermath of Tigranes' conquest and deportation policy in 83-69 B.C. and Pompeius' re-conquest of the area, Seleukeia is likely to have lost its status as an independent polis and to have continued as a community dependent on Epiphaneia or Alexandria at Issos. Previous attempts by numismatists to identify the city with temporarily re-baptized cities like Issos, Aigeai, or Rhodos are to be rejected.

1267. Stratonikeia. Decree concerning Zeus Panamaros and Hekate, late 2nd cent. A.D. (?) *I. Stratonikeia* 1101. See our lemma no. 2227.

1268. Theangela. Citizenship decree of Theangela for a Koan doctor, ca. 300-250 B.C. See our lemma no. 846.

IONIA

1269. Didyma. Dedication of two kouroi, ca. 550 B.C. *I. Didyma* 12/13. M. Worrie, *CRAI* (2003) 1371 note 44, suggests reading in *I. Didyma* 12 L. 3 Λομίων (*I. Didyma*: ΔΩΜΕΩΝ) and refers to SEG LI 1487 for the Carian community of the Λομείς in the area of Muğla. The two inscriptions, inscribed on fragments of two archaic kouroi, contain a dedication by the [Α]ἰτυοί, erected after their victory over the Lomeis. On 1372-1379, W. describes the location and vicissitudes of the city of Latmos. SEG XLVII 1563 (see our lemma no. 1198) shows that Asandros, who between 325 and 314/313 B.C. ruled in northwest Caria and adjacent parts of Ionia, imposed a *synoikismos* on Latmos and Pidasa. Under the regime of the same Asandros and in the context of the *synoikismos* the Latmians may well have been re-settled on the site of what is later known as the polis of Herakleia under Latmos. The *synoikismos* was not of lasting success. Well before 232 B.C. (the date of Milet 1.3.41: award of Milesian citizenship to Ἀντίπατρος Μενίππου Πίδα-

σεως) Pidasa became a polis in its own right. In ca. 185 B.C. Pidasa entered into a *sympolitēia* with Miletos, which in fact implied the end of Pidasa as an independent city (*Milet* 1.3.149; *SEG* 1.1.1608). Pidasa became a subdivision of Miletos and the site of a Milesian garrison. W. (1366 L.1.1608) mentions an inscription seen by P. Hommel on the site of Pidasa: a dedication recording στρατευσάμενοι and Ἀπόλλων Διδυμεύς Σωτήρ. In T. Korkut (ed.), *Anadolu'da Dağda Festschrift für Fahri İzzet zum 60. Geburtstag* (Istanbul 2004) 791-795, W. publishes the epitaph of a mercenary seen on the same site.

As to Herakleia under Latmos, in 181 B.C. it concluded a treaty with Miletos (*Milet* 1.3.150, for the date see M. Wörle, *Chiron* 34, 2004, 50 [185/184: our lemma no. 1181]); at that time it still was an independent polis but 'en fait leur survie dépendait — du bon vouloir des Miletéens' (1378). In Strabo's time it was just a πολίχονον (14.1.8).

1270. Didyma. List of prophets, late Hellenistic period. Large marble plaque, in a recessed central field representation of four wreaths: from left to right wreath with two strophes in a loop, wreath in the shape of a gold ring, laurel wreath, 'hinten geknotete Wollbinde'; to the right remains of a laurel (?) branch. Inscriptions I and II on the upper edge; no. III in the recessed field above the wreaths and continuing in the field below the wreaths; engraved by different masons; found in 1989 in Didyma and now in the German excavation house. Ed. pr. W. Günther, *Chiron* 33 (2003) 451-456 (ph., dr.).

- 1) [Ἐπὶ στεφανηφόρων ..., προφήτης ...]
[δῆμον ..., πατριᾶς Φιλοσ[τιδών]
- 2) [Ἐπὶ σ[τε]φανηφόρων Σίμου καὶ Ἀπολλ[ω]-
νίου, προφήτης Θεοκρίνης Θεοκρίνο[υ]
τοῦ φύσει Ἀντιγόνου]
- 3) Προφήτης Ἀντίοχος Ἀντιόχου
four wreaths
[τοῦ Ἀντιόχου τοῦ Εὐμένου[ς] εὐσεβῆς].
[φυλῆς] Θ[η]σεΐδ[ος] προγόν[ο]ν εὐγενῶν]
- 4 [ἰσ]το πατρὸς καὶ ἀπὸ μη[τρὸς] στεφ[α]-
[ν]ηφόρου[των] Μενίσκου[ς] καὶ Φανίου]

1-2 For the combination of *demē* and *patrīa* see *I. Didyma* 231 II, ed. pr. || 21 1-2, both stephanephori are known from *Milet* 1.3.125 L.1. 4243 (50/58 and 58/57 B.C.), consequently, Theokrines (so far unattested) was prophet in 58 B.C., since the name is relatively rare in Miletos, he is likely to have belonged to a long standing family, whose members carried that name (or patronymic). In the early 3rd cent. B.C. stephanephori and prophets called Θεοκρίνης are on record: *Milet* 1.3.124 L. 45 a stephanephoros Αἰσχυλίνος Θεοκρίνου (274/273 B.C.), incidentally, the provenience mentioned on Delos, Θεοκρίνης Αἰσχυλίνου, may have been the stephanephoros' son (*IG* XII.2.625); *I. Didyma* 447 L.1. 102 (230/229 B.C.) and 292 L.1 (early Imperial period); our Theokrines may have been the son or rather grandson of the prophet Θεοκρίνης Θεοκρίνου (*I. Didyma* 221 II, ph.; late 2nd cent./early 1st

cent. B.C.). ed. pr. || 31 1-2, for this prophet see *Milet* 1.3.125 L.1. 14/15: he was stephanephoros in 79/78 B.C., ed. pr. || 4-5, both stephanephori are on record in *Milet* 1.3.126 for the year 52 B.C.: Μενίσκος Σωσάμενος (perhaps the brother of Πανσωνίας Σωσάμενου, father of Κλέα, a hydriophoros in 60/59 B.C.) and his successor Φανίας Μέλανος, φύσει δὲ Ἐπίου (eight years later, = 44 B.C., he became prophet), ed. pr.: there was an interval of 26 years between Antiochos' stephanephoria and propheteia; his homonymous son became stephanephoros in 43/42 B.C. (*Milet* 1.3.126 L.1. 15-17); a similar interval between stephanephoria and propheteia is known for Ἀπολλώνιος Καλλικράτου: stephanephoros in 85/84 B.C. (*Milet* 1.3.125 L.1. 6/7), prophet in 57-55 B.C. (*I. Didyma* 231 II), ed. pr., who argues that the four wreaths were the insignia of the propheteia, ed. pr. adduces *I. Didyma* 229 II (Merkelbach-Stauber, *SGO* 1 no. 01/19/27) honorary epigram for Φιλόδημος Παμφίλου, who was stephanephoros in 67/66 and prophet in 66 B.C., ed. pr. gives a drawing of this stone which carries the same four wreaths which decorated Antiochos' stone. In *I. Didyma* 282 L.1. 3/4 (*SGO* 1 no. 01/19/23) they are called the ἀθάνατο στέμματα. For the interpretation of the wreaths see Robert, *Hellenien* XI-XII 449-453 and 456-459.

1270 bis. Didyma. Inscription concerning Eirenias, 200-150 B.C. *I. Didyma* 488. See our lemma no. 1316.

1271. Ephesos. Grammar of inscriptions. On the basis of the inscriptions in *I. Ephesos*, many of which are quoted in full or in part, F.J. Murcia Ortuno, *Sintaxis de las inscripciones griegas de Efeso* (Amsterdam 1999), presents a study of the syntax of the Ephesian inscriptions; in appendices, remarks on the structure of the funerary inscriptions (348-364), funerary epigrams (365-377), and citizenship decrees (378-386) of the city.

1271 bis. Ephesos. The family of T. Fl. Pythion. *I. Ephesos* 502/502A, 670A, 674/674A, 675, 712B, 834, 858, 864, 1099, 1267, 1384C, 1500, 1578A, 1932A, 3033/3034, 3064, 4342; *SEG* XXXIV 1124; XXXVII 886; XLVIII 1376. Starting from *I. Ephesos* 1578A, which is to be dated to the reign of Tiberius (cf. our lemma no. 1280 bis), C. Mayer, *Tyche* 18 (2003) 82 and 85-90, argues that Πυθίων Περιγένους cannot be the same man as T. Φλ. Περιγένους υἱὸς Πυθίων, since the latter was still alive in 115/116 A.D. (*I. Eph.* 1500). She suggests a new stemma for the family: (T. Φλ.?) Περιγένης (*I. Eph.* 3033/3034) was the father of T. Φλ. Πυθίων (*I. Eph.* 674, 858, 1500, 3033/3034, 3064, 4342). The latter had four children: T. Φλ. Ἀριστόβουλος (*I. Eph.* 670A, 1384C, 1500, 3033/3034), T. Φλ. Ἰουλιανὸς senior (*I. Eph.* 674/674A, 712B, 3033/3034, 4342), T. Φλ. Σκάπλος (*I. Eph.* 3033/3034), and Φλ. Πυθιάς (*I. Eph.* 3033/3034). T. Φλ. Ἰουλιανὸς senior had a homonymous son (*I. Eph.* 674/674A, 4342; *SEG* XXXIV 1124, XXXVII 886, XLVIII 1376); Φλ. Πυθιάς had a son Γ. Φλ. Φούριος Ἄπτος (*I. Eph.* 502/502A, 675, 834, 1099, 1267, 1932A, 3064) and a grandson T. Φλ. Ἀλλιανὸς Ἀριστόβουλος (*I. Eph.* 675, 864).

1272. Ephesos. Ἐπινείκτα. See our lemma no. 2158.

1273. Ephesos. Letter of Antoninus Pius to the Ephesians concerning P. Vedius Antoninus (III). 145 A.D. *I.Ephesos* 1491; cf. *SEG* LII 1128 and our lemma no. 2207. C. Kokkinia, *ZPE* 142 (2003) 203-207, republishes the inscription (English translation) with two changes which are important for its interpretation. LL. 12/13: τῇ πόλει· ἄλλ' (or καὶ) ὑμεῖς οὐ[ν] τοῦ[ς], *I.Ephesos*, with the alternative οὐ[ν] in the comm.) ὀρθῶς ἀποδέχεσθε αὐτόν makes better sense, since it would be unusual for a city to display an inscription containing a rebuke by the emperor for not having paid due honors to a citizen, and since the emperor joins the city in honoring him, as the next sentence shows. In conclusion, there is no evidence for a conflict between Vedius and the Ephesians. [B. Puech, *An.Ép.* (2003) [2006] no. 1681 expresses doubts about the restoration [ἀλλ' (or καὶ) ὑμεῖς κτλ. and suggests τῇ πόλει· ὑμῶν· ὑμεῖς κτλ.]

L. 18: A comparison with the other imperial letters suggests restoring [τὸ ψήφισμα ἐπε]μυεν instead of [τὰ γράμματα ἐπε]μυεν (*I.Ephesos*), since the emperors referred to the relevant decrees in those cases (cf., e.g., the two other letters of the Vedius dossier, *I.Ephesos* 1492 L. 16 and 1493 L. 17). — In this context, K. rejects the theory of W. Williams, *Historia* 16 (1967) 470-483, that Antoninus Pius intended to limit the number of provincial embassies sent to him. In addition, she infers from LL. 14-18 that the emperor tried to encourage the spending of money on useful buildings instead of on amusement.

1274. Ephesos. Honorary inscription for C. Claudius Titianus Demostratus, shortly after 161 A.D. *SEG* XLI 965; LII 1133. D. Erkelens, *ZPE* 143 (2003) 303/304, suggests reading in L. 8 ἐν Γόρ[τυν] and argues that Antonius Vareius, who erected the statue, came from Crete (so already *SEG* LII 1133). He honors Titianus in his capacity of [ἀν]θύπατος [Κρ]ήτης καὶ [Κ]υρήνης. The proconsul originates from Ephesos; Vareius wanted to honor 'his' provincial governor in the latter's mother-city. The edd.pr. of the text assumed that Vareius was priest of a cult on Ephesos' territory (ἐν Γόρ[-]).

1275. Ephesos. Honorary inscription for Cn. Claudius Severus, 163-169 A.D. *I.Eph.* 1539; *SEG* LII 1134. D. Campanile in B. Virgilio (ed.), *Studi Ellenistici* 15 (2003) 248-254, argues that Severus' ἀποστάσις (B. L. 6; cf. A. L. 8: ἀποστάτην) is not to be related to the enfranchisement of the sophist Hadrianus from Tyre, who erected the inscription. She suggests that the sophist received Roman citizenship in his native city at birth.

1276. Ephesos. Honorary inscription, late 2nd cent. A.D. *I.Eph.* 721. J. Nollé, *Chiron* 33 (2003) 474/475, argues that Καίσαρος Νείκη (L. 6) cannot be taken to refer to the Ephesian 'Parthenonionment' as suggested by various scholars; the latter celebrate the victory of *hvo* emperor (M. Aurelius, L. Verus) over the Parthians. N. suggests relating the Καίσαρος Νείκη to a victory of one emperor, viz. M. Aurelius, over the Germani.

1277. Ephesos. Edict of the Proconsul C. Popilius Carus Pedo and two decrees concerning the cult of Artemis, ca. 163 A.D. *I.Ephesos* 24. See our lemma no. 2235

1278. Ephesos. Fragment of a decree, 2nd cent. A.D. *I.Ephesos* 1140. T. Corsten, *EA* 35 (2003) 122, suggests restoring in L. 4/5 'Ἡρακλ[εῖδου]; as a result, the man mentioned in LL. 2-4 belongs to the family attested in *I.Ephesos* 1030, 1044, and 1233.

1279. Ephesos. Inscriptions mentioning the pankratiast M. Aurelios Demostratos Damas, 2nd cent. A.D. J.-Y. Strasser, *BCH* 127 (2003) 254-256, briefly discusses *I.Eph.* 1125, 1160, and 1612. In 1125 he suggests connecting διὰ βίου in L. 3 with ἐυστάρχεις. No. 1160 probably does not concern our Damas at all. S. suggests restoring the text as follows: ---, ἵστατο [--- M. Οὐλπίος Δ]αμάς φι[λοσέβαστος, ἀρχιερεὺς Ἀσίας καὶ ἀγων]οθέτης [τῶν μεγάλων ἱερῶν (εἰ)σελαστικῶν] Ἐφεσίων ---. The full name of this Damas is M. Οὐλπίος Δαμάς Καταλλίνος (from Thyatira; see *TAM* V.2.995/996; in 996 he is styled παράδοχος; he is an 'ancient champion'); in *I.Eph.* 2064 his name appears without the agnomen Καταλλίνος. In *I.Eph.* 2067 he is on record as ἀγανοθέτης τῶν μεγάλων ἱερῶν ἰσελαστικῶν Ἐφεσίων. In *I.Eph.* 1612 the restoration of Demostratos Damas' name is arbitrary. Cf. also our lemma no. 1355.

1280. Ephesos. Building inscription of the bouleuterion, 2nd cent. A.D. *I.Ephesos* 460; cf. *SEG* LII 1128. F. Krinzing, *KST* 24, 2 (2003) 506 fig. 10, reproduces a drawing of the second fragment of the inscription from J. Keil's sketch book, where a newly found fragment could be added which shows the upper parts of the letters 'E' and 'T' of μετά; there is no change in the reading of the text.

1280 bis. Ephesos. List of contributors, reign of Tiberius. *I.Ephesos* 1687 + *SEG* XXXIX 1176 + XLIII 786. C. Mayer, *Tyche* 18 (2003) 77-84, examines the lettering of the inscription. On the basis of the identical size of the blocks, the same letter forms, and similarities in contents, she argues that *I.Ephesos* 1383 also belonged to this text, from which follows that the decree preceding the list had been approved by the *demos*. The contributions may have been connected to construction works after the earthquake during the reign of Tiberius.

M. points out that the following Ephesian inscriptions (in some cases only additions) have the same letter forms and are therefore to be assigned to the same letter-cutter (ph.): *I.Ephesos* 9N, 256, 405, 993, 1578A (in addition, [- -]ας Ἐρμολάου in L. 14 should be identified with Ἀπ[ο]στ[α]σίας Ἐρμολάου τοῦ Ἀττάλου in *SEG* XXXIX 1176 A. L. 11), 1823, and 2033.

1281. Ephesos. The cult of Hadrian. Cf. our lemma no. 2227 bis.

1282. Ephesos. Dedication of the Naeis, ca. 350 (or 350-300) B.C. SEG XLV 1584. A. Stewart, ZPE 143 (2003) 101-103 (cf. 145 [2003] 107/108), argues that the famous sculptor Alkmenes (L. 11), active ca. 448-403, must have made two Hermes herms, one for the Athenian Acropolis and one for Ephesos, the latter perhaps being connected with the completion of the Artemision (ca. 430 B.C.). SEG XLV 1584 belongs to the Ephesos herm and replaced the original text which may have been damaged or destroyed when the temple burned down in 356 B.C. Cf. our lemma no. 212.

1283. Ephesos (area of: Mehmetler (Hacımehtet), south of the road Ephesos-Tire). Dekastadion, 159/158 or 138/137 B.C. I.Ephesos 3601; SEG XLVII 1624. P.J.Thonemann, EA 36 (2003) 95/96 no. 1, republishes the inscription with an explanation of the first line ('B vac AA' on side A, and 'B vac [-]' on side B). The stone is to be dated to the Hellenistic period on palaeographical grounds and because of the fact that no Roman authorities are mentioned and the distance is given in στάδια (L. 3), not miles (whence he suggests calling this kind of distance marker, on which the number of stadia is divisible by 10, 'dekastadion'). T. argues that side B must have carried the same text as side A, and that it is an abbreviated dating formula for B (πασιλευοντος) 'Αιττάλου' α', i.e. the first regnal year of Attalos II (159/158 B.C.) or Attalos III (138/137 B.C.).

1284. Ephesos. Epitaphs in their archaeological context. C.Berns, Untersuchungen zu den Grabhauern der frühen Kaiserzeit in Kleinasien (AMS 51; Bonn 2003), reprints several Greek and bilingual inscriptions in their archaeological context: I.Ephesos 405 and 407 (197/198 no. 11 A 6), 851 (202 no. 11 B 1; ph.), 2257 (our lemma no. 1285), 2272 b (212/213 no. 11 E 3; ph.), 4119-4122 (our lemma no. 1286), 4123 LL. 1-7 (209/210 no. 11 D 4; ph.).

1285. Ephesos. Epitaph of Firmilla, (late) 1st cent. A.D. Marble block, re-used in the atrium of the Church of Mary; it must have belonged to the same funerary monument (of cubic shape) as I.Ephesos 2257 (there A). Ed.pr. C.Berns, op.cit. (our lemma no. 1284) 74 and 208 (ph.), who reprints also the known text with an addition.

A [Firmilla] ζῆ [- - -]
et

B [- - -] αἰρη Φιρμίλλα

Ed.pr. mentions the possibility that these blocks, because of their similar shape, belonged to the tomb of Scaptia Paula (our lemma no. 1286), but rejects it, since the nominative speaks against it [however, a Scaptia Firmilla is known in 130/131 A.D. (I.Ephesos 430 LL. 16-18), which would fit B's date of I.Ephesos 2257, if she was the daughter of the builder of the tomb - Corsten] || A text of I.Ephesos; [- - -] firmilla [- - -] et. B.; the Greek text not in I.Ephesos || B [Βουλγαριου - Corsten].

1286. Ephesos. Epitaphs of Scaptia Paula and M. Scaptius Pius, 1st cent. A.D. I.Ephesos 4119-4122. C.Berns, op.cit. (our lemma no. 1284) 73/74 and 207/208 (ph.; dr.), reprints the inscriptions and suggests a cubic shape for the funerary monument, on the front of which the texts were incised across several blocks (I. 1: Σκῆπτια, not Σκαπτία, Corsten).

1287. Ephesos. Epitaphs of [- - -], 200-250 A.D., and Aur. Phoibos, mid-4th cent. A.D. Sarcophagus with garlands, presumably of Ephesian production, found during the excavation of the Stoa of Damianos. a 1/2 on the lid, 3/4 (erased) on the chest below the garland; b in larger letters below a. Ed.pr. H.Taeuber, JÖAI 72 (2003) 263-265 no. 1 (ph.; German translation).

a [- - - ca. 20 - - -] Σ . I . ΟΥΙ . ΚΑΙ [- - - ca. 12 - - -] ζῆ· εἰς τὴν σορὸν οὐδενὶ ἐξέσται ἐτέρῳ
ταφῆναι
[- - - ca. 20 - - -] ὅς] δὲ ἄν παρὰ ταύ[τα ἐνθάψῃ τινά, δ[ώσει τοῖς εἰματιοπώλαις ἐν τῇ
ἀγορᾷ * σν'
[[- - - - -] ΣΥ[- - - - -] τοῦ ἱεροῦ [- - - - -] * σ']
4 [vacat [- - - - -] Σ[- - - - -] vacat]

1 Initio, traces of the name of the deceased, ed.pr. || 2 for the supplement cf. *Milet* VI.2.668 L. 4; for the εἰματιοπώλαι (οἱ) ἐν τῇ ἀγορᾷ (πραγματευόμενοι) cf. I.Ephesos 3063, ed.pr. || 3 in fine, a fine payable to a second institution connected with the temple (τοῦ ἱεροῦ), ed.pr.

b Αὐτὴ ἡ σορὸς ἐστὶν Αὐρ(ηλίου) Φοίβου τέκτονος καὶ γυνεὸς αὐτοῦ
Υγιᾶς καὶ τέκνων αὐτῶν ζώντων

1-2. The deceased have pagan names despite their Christian faith (christogram), ed.pr.

1287 bis. Ephesos. Epitaphs of Cl. Agathon and family, 2nd. cent. A.D., and Theodosios, 4th cent. A.D. Sarcophagus with garlands, presumably of Ephesian production, found during the excavation of the Stoa of Damianos. a 1 on the lid, 2-6 on the chest below the garland; b 1 on the lid below a 1, b 2 in larger letters on the chest above the garland. Ed.pr. H.Taeuber, JÖAI 72 (2003) 265-268 no. 2 (ph.).

a Ἡ σορὸς αὕτη ἐστὶν Κλαυδίου Ἀγάθωνος τοῦ καὶ Ἑλικος καὶ τῶν τέκνων αὐτῶν
Ἐπικτήσιδος καὶ Ἑλικος, ἐν ἡ τέθαιπται Ἀνδρονείκη ἡ γενναμένη μὲν αὐτοῦ γυνή,
μήτηρ δὲ

vacat τῶν τέκνων αὐτοῦ· ζῶσιν· vacat
4 εἰδέναι τὸ συνέδριον τοὺς περὶ τὸν Ὀλύμπιον Δία γυμναστικούς καθιερωμένους με
τοῖς
* σν'· ἐφ' ᾧ καθ' ἔτος διδόνσθαι ἀπὸ τοῦ τόκου, ὃ γέινεται, * λ' ὀνόμασιν ξ', ἐκάστῳ
κρίν-) γ' σ'

- 272 and 310 no. B 313. Found in the 'Wohneinheit 5': ΔΙΟΝΥΧΙΟΙΑ[-]
-ΙΕ ΟΙΟΛΑΚΑΗΠΙΟC (only in part to be read on the photo; at the end 'Ασκληπιός, Corsten).

1289. Ephesos. **Inscription on a wall painting, Imperial period.** Wall painting of a Muse in Hanghaus 2, unit 3, room 12 ('Musenzimmer'), inscription above (cf. SEG XXXI 1124). Ed. pr. F. Konzinger, *KStZ* 24, 2 (2003) 504 fig. 6 (ph.): Τερψιχόρη

1290. Ephesos. **Graffito (acclamation), Imperial period.** I. Ephesos 599. After autopsy, H. Taeuber in F. Konzinger (ed.), *Das Hanghaus 2 von Ephesos. Studien zu Baugeschichte und Chronologie* (Österreichische Akademie der Wissenschaften, *Archäologische Forschungen* Band 7, Wien 2002) 94 note 9, presents a new reading (German translation).

Ῥώμη πανβασιλεία, τὸ σὸν κράτος οὐποτ' ὀλέγεται

Ῥώμη ἡ κυριαρχία, τὸ σὸν κράτος οὐποτ' ὀλέγεται. I. Ephesos 599.

1291-1293. Ephesos. 'Shopping-lists' on wall paintings, before 268 A.D. SEG XLIX 1481-1485. H. Taeuber, in *op. cit.* (our lemma no. 1290) 93-99, repeats his article (see SEG) with some minor changes, and reprints the graffiti (dr.; German translations). He gives new readings for some entries.

1291. 95. SEG XLIX 1481. L. 1: ἄλλ(α) * β' ἀσ(σάρια) [- -]; L. 3: ἄλλ(α) * δ' ἀσ(σάρια) [- -]; L. 5: ἄλλ(α) * β' ἀσ(σάρια) ς'; L. 6: ἄλλ(α) * γ' ἀσ(σάρια) θ['].

1 ἄλλ(α) * β'. SEG || 3. ἄλλ(α) * δ', SEG || 5. ἄλλ(α) * β' ἀσ(σάρια) ις'. SEG || 6. (ἄλλ(α)) * γ' ἀσ(σάρια) θ['], SEG

1292. 97. SEG XLIX 1484. L. 1 σχολαστικοῦ (σχολαστικῶ, SEG).

1293. 97. SEG XLIX 1485. L. 6 κροκοία; L. 8 ἐξ βαλανῆον.

6. κρόμοι; SEG || 8. εἰς βαλανῆ(ον). SEG.

1294. Ephesos. **Christian graffiti, 6th cent. A.D.** R. Pilling in AMS 49 (Bonn 2003) 158 162 (ph.) reports on new archaeological explorations in the so-called 'Paulusgrötte'. In 1995 F. Millner had made drawings of seventeen graffiti, three of which contained an invocation of St. Paul. Pilling discovered a painted portrait of St. Paul holding a codex on his left thigh (graffito Παυλὸς) and right of him the upper part of a veiled woman with the label ΘΕΟΚΑΙ, i.e., Θεο-

καί[α], the mother of St. Thekla. Thekla herself is represented left of Paul. The fresco refers to a story in the apocryphal *Acta Pauli et Theclae*. Not far from this fresco an inscription on a red frame: [-] ὑπὲρ εὐχῆς [καί] τοῦ οἴκου αὐτοῦ.

1295. Erythrai (area of: Tektaş Burnu, between Erythrai and Teos). **Amphora stamps, ca. 440-425 B.C.** During the excavation of the Classical shipwreck at Tektaş Burnu, almost 200 'Pseudo-Samian' amphoras were found, at least 20% of which bear circular stamps. Ed. pr. D.N. Carlson, *AJA* 107 (2003) 586-588. One type shows EPY - as the abbreviation for Erythrai (ph.). C. compares the same and similar abbreviations on coins of this city and on amphoras found in Athens. She concludes that the 'Pseudo-Samian' amphoras as well as some other vessels supposedly produced on Samos may well be from Erythrai.

1296. Erythrai. **Treaty between Hermias of Atarneus and Erythrai, 350-342 B.C.?** Tod, *GHI* 165; I. Erythrai 9; I. Adramytteion 45. P. Green in W. Heckel-L. A. Tritle, *Crossroads of History. The Age of Alexander* (Claremont 2003) 37, supports the view of M.P. Foucart, *Mémoires de l'institut national de France. Académie des Inscriptions et Belles Lettres* 38 (1909) 157, that the ἑταῖροι mentioned several times in the treaty were 'the leaders of neighboring small states, now perhaps federalised with Atarneus' [cf. also I. Adramytteion. Hermias' vassals, Corsten].

1297. Klaros. **Proxeny decree for Asandros from Larisa, ca. 300-250 B.C.** Moulded marble stele; below a tenon, found in 1994 in the Apollo temple in Klaros and now in the old excavation house. Ed. pr. P. Gauthier, *JS* (2003) 61-100 (ph. of a squeeze; translation). In an appendix (90-100), G. lists the decrees of Old Kolophon (nos. 1-11) and New Kolophon ('on-the-sea'; nos. 1-XV; for no. XII bis see now P. Gauthier, *Chiron* 35 [2005] 101-112 (ph.)).

- ["Ἐδοξεν τῇ βουλῇ καὶ τῷ δήμῳ· 16 σας καὶ τὴν βουλὴν καὶ τὸν δή-
[.....] ἐπεψηφισεν· γνώμη ν ν μον πρώτῳ μετὰ τὰ ἱερὰ καὶ εἰς-
[τῶν] ἐπιμνηνίων· ἐπειδὴ Ἀσαν- πλουν καὶ ἔκπλουν ἀσυλεῖ καὶ
4 [δρ]ος Σίμου Θεσσαλὸς ἐγ Λα- ἀσπονδεῖ καὶ ἐν πολέμῳ καὶ ἐν
[ρί]σης περί τε τῶν ἀνδρῶν ἀγα- 20 εἰρήνῃ καὶ τῶν ἄλλων πάντων
[θ]ῆς ἔστιν καὶ εὐνυς τῷ δή- μετουσίαν ὅσων καὶ τοῖς ἄλ-
μῳ καὶ φρουρῶν ἐν τῇ πόλει λ[ο]ῖς Κολοφωνίοις μέτεστιν·
8 τοῖς αὐτοῦ στρατιώταις εὐ- δεδόσθαι δὲ ταῦτα καὶ αὐτοῖς
τάκτους παρέχεται, δεδό- 24 καὶ ἐγγόνις· ἀναγράφαι δὲ τὸδε
χθαι τῇ βουλῇ καὶ τῷ δήμῳ τὸ ψήφισμα εἰς στήλην λιθίνην
ἐκπινέσθαι Ἀσανδρὸν καὶ ποιη- καὶ στήσαι εἰς τὸ ἱερὸν τοῦ Ἀπόλ-
12 σασθαι αὐτὸν πρόξενον Κολο- λωνος τοῦ Κλαρίου· διαψηφίσαι
φωνίων· δεδόσθαι δὲ αὐτῷ καὶ δὲ ταῦτα καθότι συνωμολόγη-
πρωεθρίαν ἐν τοῖς ἀγῶσι πᾶσι- ται τοῖς πόλεσιν· διεψηφίσθη ἐν
καὶ ἔφουδον ἐπὶ τὰς ἀρχὰς πα- Κολοφῶνι τῇ ἐπὶ θαλάσῃ·

καὶ δεδοτοί

Dated on palaeographical grounds to the first half of the 3rd cent. B.C. by ed.pr., who refers for similar lettering to SEG XLVIII 1404 and *BCH* 39 (1915) 36/37 (award of citizenship to Metras of Kyzikos) || 1: the archival copy to SEG XLVIII 1404 and *BCH* 39 (1915) 36/37 (award of citizenship to Metras of Kyzikos) || 1: the archival copy of the text probably contained a chronological indication (ἐπὶ [αὐριάνεως] τοῦ δελίνος, μὲνός τοῦ δελίνος), which for unknown reasons was left out from the text of the mason. ed.pr. || 3-4: Asandros: unattested so far. ed.pr. || 7-8: Asandros was the leader of a group of mercenaries in the city (σπουρῶν ἐν τῇ πόλει; σπορτοῦται); he is not a *φροντιστής*, i.e., either an urban magistrate in command of a garrison in a fortress or a royal officer in command of a garrison established by the king in a subject city. ed.pr., who adds that Asandros may well have been contracted (and rewarded) by the Kolophonians themselves, and was responsible for the defence of the city itself together with the citizen militia; SEG XLVIII 1404 (L.L. 38-40) tells us that in the first half of the third century B.C. some Kolophonian citizens lived and were registered ἐν τοῖς φρουρίοις τῶν Κολοφώνιων and that others, equally registered and resident in either Old or New Kolophon, from time to time served in the *phouria*, both as members of the citizen militia. ed.pr., with brief remarks on the possible location of the fortresses, the division of labour between Asandros (in the city) and the citizen-soldiers in the *phouria* outside the city and the possible historical context (the 270s during the invasion of the Galatians? or the years 260-246 characterized by rivalry between the Seleukids and Ptolemies in Caria and Ionia) [for *phourarchs* and *phourai* cf. now also G. Labarre in J.-C. Couvenhes, H.-J. Ferrière (edd.), *Les cités grecques et la guerre en Asie Mineure à l'époque hellénistique* (Tours 2004) 221-248, Pilek] || 11-22: the proxenia and the concomitant privileges are mentioned here. ed.pr., who adds that the clause in 11-20-22 normally is associated with the award of πολιτεία; he adduces *I Priene* 8 (SEG XLVI 1481) where it: *ῥων καὶ προξενία μετ' αὐτῶν* [οἱ Πρίηνει μετ' αὐτῶν] is awarded to three 'proxenoi and euergetai'; the latter formula regularly occurs in *Prienean citizenship-decrees*; ed.pr. wonders whether the clause in L.L. 20-22 refers to further honors/privileges which put the proxenoi on a par with citizens (e.g. the *μετουσία* ἱερῶν), he refers to a clause in *Feritian proxeny-decrees* awarding ἀτέλειαν καὶ εἰσάγουσι καὶ ἐξάγουσιν καθάπερ (καὶ) τοῖς ἄλλοις Ἑρτινίσι (in fact the privilege of *ισουσία*) || 28-29: καθότι συναμολόγηται ταῖς πόλεσιν: reference to an agreement between Old Kolophon and New Kolophon ('on-the-sea'; cf. ἐπὶ θαλάσσει in L. 30), ed.pr., who for this agreement (*συνθήκη*) refers to B.D. Merritt, *AJPh* 56 (1935) 377-379 no. III (citizenship-decree for the Sinopean Pyrrhios, ca. 300 B.C.), found in the Metroon of Old Kolophon: διαψηφίσαι δὲ ταῦτα κατὰ τὴν συνθήκην καὶ τὰ προψηφισμένα and the decree in our lemma no. 1299 L.L. 11-13 || 29-30: our decree was put to the vote in New Kolophon; in B.D. Merritt, *AJPh* 56 (1935) 377-379 no. III (see above) one reads: διαψηφίσθη ἐν Κολοφώνι, i.e. in Old Kolophon (*ἀρχαία*), this vote in Old Kolophon took place after ratification in New Kolophon; the *προψηφισμένα* - see above - are the decisions made by the New Kolophonians; in F. Maerdy-Bey, C. Picard, *BCH* 39 (1915) 36/37 citizenship-decree for Metras of Kyzikos; found in Klaros, ca. 250-200 B.C.), we have διαψηφίσαι δὲ ταῦτα ἐν φρουρίοις ταῖς πόλεσιν: διαψηφίσθη ἐν Κολοφώνι τῇ ἐπὶ θαλάσσει: this implies that the decree was proposed and ratified first in Old Kolophon and subsequently in the partner-city where the stele was erected; the same is true for the Asandros-decree. Decrees, proposed by the ἐπιμνήνιοι (γνώμη τῶν ἐπιμνηνίων) have been initiated in Old Kolophon; those proposed by the προῖδοι (προῖδων γνώμη) in Kolophon-on-the-sea; these magistrates constituted a commission of the *βουλή* which enjoyed the exclusive privilege of submitting a proposition to the *ἐκκλησία* (either on the initiative of the commission itself or after a *démarche* at the council by a citizen or magistrate). In SEG XLII 1065 (200-150 B.C.) the inhabitants of Old Kolophon do not play a role anymore; the old city was in decay; inversely Kolophonian decrees of the late 4th cent. B.C. (311-301 B.C.; B.D. Merritt, *AJPh* 56, 1935, 359-377 nos. 1 and 2) are produced by Old Kolophon. In the 3rd cent. B.C. the two cities lived together in a *symphiteia*; SEG XLII 1065 shows that at the time of that decree the *symphiteia* no longer functioned, ed.pr., ar-

gues that the dissolution of the *symphiteia* may well have occurred in the course of the 3rd cent. B.C.; he adduces and briefly analyses for that purpose *I Iasos* 80 (and 81 - see SEG XLV 1518; 220-190 B.C.), *I Lampsakos* 33 (final decades of the 3rd cent. B.C.), *I Priene* 57 (final decades of the 3rd cent. B.C.) and refers to two still unpublished decrees of New Kolophon: one (no. V in the appendix on 96) dated to 250 B.C.7 (should this not be dated somewhat later?, Pilek), the other (no. XII on 98/99) dated to 180-160 B.C.; all these decrees have the formula *διαψηφίσθη ἐν τῇ δήμῳ κατὰ τὸν νόμον καὶ ἐδόθη ψηφισάντων* (or *ψηφισαμένων*) ... *I Magnesia* 53 (208/207 B.C.) mentions among the cities which recognized the Leukophryena both 'the Kolophonians, who inhabit the old city and the Kolophonians-on-the-sea'. There were obviously two separate votes and in ed.pr.'s view this provides an argument for the dissolution of the *symphiteia* before 208/207 B.C. rather than for its continuity.

1298. Klaros. Fragment of a decree, ca. 300-250 B.C. Small marble fragment found in the Apollo temple in Klaros. Ed.pr. P. Gauthier, *JS* (2003) 88-90 (ph. of a squeeze).

Ἀρίσταρχος ἐπεψήφισε
ἐπὶ Μενεστράτου, ἐμβολίμου
ἔδοξεν τῇ βουλῇ καὶ τοῖς δήμοις·
γ[ν]ώμη τῶν [ἐπιμνηνίων] ·
.....

4

1. The name of the president is on record in B.D. Merritt, *AJPh* 56 (1935) 377-379 no. III (citizenship-decree for Kolophon-on-the-sea for the Sinopean Pyrrhios, ca. 300 B.C.). ed.pr. || 2. Menestros - see *I Iasos* 81 L. 9 (220-190 B.C.), ed.pr., who points out that this decree was initiated by Old Kolophon, subsequently ratified by New Kolophon and finally engraved on a stele in the Apollo sanctuary of Klaros (belonging to New Kolophon).

1299. Klaros. Honorary decree of ancient Kolophon for the Aitolian Kleomenes, ca. 250-200 B.C. Marble stele moulded above; found in 1992 between the altar and the temple of Apollo. Ed.pr. E. Collas-Heddeland in J. de La Genière-V. Jolivet (edd.), *Cahiers de Klaros II L'aire des sacrifices* (Paris 2003) 137-143 (French translation); brief reference to the inscription by P. Gauthier, *JS* (2003) 92 no. 6.

Ἐπὶ Ἀπολλο(δ)ώρο(υ) Ποσιδεῶνος ἐβδό-
μη· ἔδοξεν τῇ βουλῇ καὶ τοῖς δήμοις· Ἀθη-
νόδαρος ἐπεψήφισε· γνώμη τῶν ἐπι-
μνηνίων· Κλεομένην Ἀστροφο(υ) Αἰτωλόν,
ἀνδρα ἀγαθὸν ὄντα καὶ εὖνον τῷ δή-
μῳ, εἶναι Κολοφώνιον αὐτὸν καὶ ἐγγό-
νους, καὶ εἰς γένος εἰσπορεύεσθαι εἶ-
ναι αὐτοῖς ὅποσον ἂν θέλωσιν· δεδούσθαι
δὲ αὐτοῖς γῆς ἔγκτησιν καὶ οἰκίας καὶ τῶν
ἄλλων ὑπάντων μετ' αὐτῶν ὥσων καὶ
τοῖς ἄλλοις Κολοφώνιοις μέτεστι· δια-

4

8

- 12 ψηφίσαι δὲ ταῦτα κατὰ τὴν συνθή-
κην· ἀναγράψαι δὲ τὸδε τὸ ψηφισμα εἰς
στήλην λιθίνην διεψηφίσθη καὶ δέ-
δοται

1. ΔΙΡΟ. lapis. Apollodorus is the eponymous prytan, for Ποσειδιδεῶν see SEG XLVIII 1404 L 1/2; it is the last month of the year: see P. Gauthier, *Chiron* 35 (2005) 104 || 2-3. for the formulas see the text in our lemma no. 1297 L L 2/3 || 4. ΔΙΡΟ. lapis, "Αστροφός, unattested so far, ed.pr., who also considers but ultimately rejects the Κλεομένη Νομισματοφίλου, Αιτωλόν; whereas the Κοινόν of the Aitolians has been honored several times by the Greek cities on the Aegean islands and on the coast of Asia Minor, individual Aitolians were honored relatively rarely, ed.pr., who refers to *I.Erythrai* 35 and *IG XII.8.151*, brief reflections on the possible contexts in which the honorand may have been active || 7. γένος, for Kolophonian γένη see our lemma no. 1303 || 11-15. see the text in our lemma no. 1297 L L 27-31.

1300. Klaros. Honorary decree of Kolophon-on-the-sea for Hermonax, ca. 250-200 B.C. White marble stele broken into four fragments and found along the sacred road; briefly referred to by L. Robert, *OMS* III 1502 (where L L. 27-29 are quoted), *OMS* IV 133/134 and by J. and L. Robert, *Claros* I (1989) 61 note 330. Ed.pr. P. Gauthier, *REG* 116 (2003) 486-492 (d.r.; French translation).

- Ἐπὶ Ἰκεσίου τοῦ Λυκίνου, Ἀρτεμισίωνος
ἐνάτη ἰσ[ε]τ[ι]σμένου· vacat
Ἑρμῶνα[κτι] Σατύρου Μυτιληναίου·
4 ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ·
προέδρων γνώμη· ἐπειδὴ Ἑρμῶναξ
Σατύρου Μυτιληναῖος ἀνὴρ ἀγαθός
ἔστι καὶ εὖνους τῷ δήμῳ· τῷ Κολοφω-
8 νίῳ καὶ τοῖς τῇ ἰδίᾳ ἐντυγχάνουσιν
αὐτῷ τῶν πολιτῶν χρεῖας παρέχε-
ται εἰς ὅτι ἅμ παρακληθῇ καὶ εἰς τὸ
λοιπὸν ἐπαγγέλλεται χρήσιμον αὐ-
12 τὸμ παρέξασθαι τῇ πόλει καθότι ἂν
ἦ δυνατόν, ν διδοῦσθαι τῇ βουλῇ καὶ
τῷ δήμῳ ἐπαινέσαι Ἑρμῶνακτα Σατύ-
16 ρου Μυτιληναῖον ἀρετῆς· ἐνεκε καὶ εὖνοί-
ας τῆς εἰς τὸν δῆμον καὶ εἶναι αὐτὸμ πολ[ί]τ-
την τοῦ δήμου τοῦ Κολοφωνίων ἐφ' ἴση καὶ
ὁμοίᾳ· δεδῶσθαι δὲ αὐτῷ καὶ γῆς ἔγκτη-
20 σιν καὶ οἰκίας καὶ τῶν ἄλλων πάντων με-
τουςίας ὅσων καὶ ταῖς Κολοφωνίοις μετε-
σιν· εἶναι δὲ ταῦτα διδομένα αὐτῷ καὶ
ἐγγόνουσ· ἐξείναι δὲ αὐτῷ καὶ εἰς γένος

- ἐπελθεῖν ὅ ἅμ βούληται· ἀναγράψαι δὲ τό-
24 δε τὸ ψηφισμα εἰς στήλην λιθίνην καὶ
στήσαι εἰς τὸ ἱερόν τοῦ Ἀπόλλωνος τοῦ
Κλαρίου· ν τὸ δὲ γινόμενον ἀνάλωμα
δοῦναι τοὺς οἰκονόμους· ν διεψηφίσθη
28 ἐν τῷ δήμῳ κατὰ τὸν νόμον· ν καὶ ἐδό-
θη ψηφισάντων ἐνακοσίαν τριῶν vacat

The lettering resembles that of the decrees in our lemmata nos. 1297 and 1301; two other Kolophonian inscriptions mention the name of the honorand in a special line, as is the case in the present text (L 3). A. Plakart-C. Pi card, *BCH* 37 (1913) 241-243 no. 48 (with Robert, *Et. Anat.* 150-153) and the text in our lemma no. 1305, ed.pr. || 1. Ἀρτεμισίωνος: see our lemma no. 1301 L 1 || 5. προέδρων γνώμη: see our lemma no. 1305 app. et. ad 1 3 || 22-23. see our lemma no. 1299 L 7/8 || 27-28. this formula is used in decrees promulgated after the end of the *hierotheia* of Kolophon-on-the-sea and Old Kolophon, ed.pr., who adds that the οἰκονόμοι are not mentioned in inscriptions recording the award of citizenship during the *sympolitikia* || 29. for numbers of (positive) votes see App. II of ed.pr.'s article in *JS* (2003) nos. V-VIII, X, and XIV-XIII.

1301. Klaros. Honorary decree of Kolophon-on-the-sea for Sosias, ca. 240-220 B.C. White marble stele found in the northern section of the sanctuary of Apollo, near the altar of Artemis; moulded above, broken below; briefly mentioned by L. Robert, *OMS* IV 183/184. Ed.pr. P. Gauthier, *REG* 116 (2003) 470-485 (ph.; French translation).

- Ἐπὶ Μητροδώρου, Ἀρτεμισίωνος,
ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, ν
προέδρων γνώμη· ἐπειδὴ Σωσίας
4 Σωκράτου Ἡρακλεώτης, τασσόμε-
νος ὑπὸ τὸμ βασιλέα Πτολεμαῖον.
ἀνὴρ ἀγαθός ἐστιν καὶ εὖνους τῷ
δήμῳ καὶ χρεῖας παρέχεται κοί· ν
8 νῆι τε τῇ πόλει καὶ ἰδίᾳ τοῖς ἐντυ-
γχανουσιν αὐτῷ τῶν πολιτῶν, ἀξια
[π]ράσσων τῆς τοῦ βασιλέως αἰρεσέ-
[ω]ς ἣν ἔχει πρὸς τὴν πόλιν ἡμῶν, ἐπαγ-
12 [γ]ελλεται δὲ καὶ εἰς τὸ λοιπὸν χρεῖας
[πα]ρῆξασθαι τῇ πόλει καθότι ἂν ἦ δυ-
νατός, δεδῶσθαι τῇ βουλῇ καὶ τῷ δή-
[μῳ] ἐπαινέσαι Σωσίαν Σωκράτου
16 [Ἡ]ρακλεώτην ἐπὶ τε τῇ αἰρέσει καὶ
[τῇ]· εὖνοίαι ἣν ἔχει εἰς τὴν πόλιν
[καὶ] εἶναι αὐτὸν πολίτην τοῦ δήμου
[τοῦ] Κολοφωνίων ἐφ' ἴση καὶ ὁμοίᾳ·
20 [δε]δόσθαι δὲ αὐτῷ καὶ γῆς ἔγκτησιν

καὶ οἰκίας καὶ τῶν ἄλλων πάντων
μετουσίαν ὅσων καὶ τοῖς ἄλλοις πολ-
λίταις μέτεστιν καὶ ἔροdon ἐπὶ τὴν
24 τὴν βουλὴν καὶ τὸν δῆμον πρῶται
μετὰ τὰ ἱερὰ καὶ εἰσπλουν καὶ ἐκπλουν
[ἀ]σπλῆ καὶ ἀσπονδεῖ καὶ ἐμ πολέμῳ
καὶ ἐν εἰρήνῃ· ταῦτα δὲ εἶναι δεδομέ-
28 ναι αὐτῶν καὶ ἐκγόνοις· εἶναι δὲ αὐτὸν
καὶ πρόξενον τῆς πόλεως καὶ ὑπάρ-
χειν αὐτῶν ὅσοι καὶ τοῖς ἄλλοις προ-
ξένοις δέδοται· ἀναγράφαι δὲ τὰδε
32 τὸ ψήφισμα εἰς στήλην λιθίνην κα[ῖ]
ἀναθεῖναι εἰς τὸ ἱερὸν τοῦ Ἀπόλλ[ω]-
νος τοῦ Κλαρίου· τὸ δὲ ἔργον [τῆς κα]-
τασκευῆς τῆς στήλης καὶ τῆς ἀνα-
36 γραφῆς τοῦ ψήφισματος μισθῶσαι
τὸν οἰκ[ονόμον ναυε καὶ τῶι μισ]-
θῶσαι[μένῳ] δόνται τὴν δόσιν· - - -

1. Metrodorus, eponymous prytanis; no patronymic; it may have been just as trivial as the name Metrodorus and thus have had no distinctive value. ed.pr.: Ἀρτεμισιῶν· month (in the spring) also on record in our lemma no. 1300. ed.pr. || 3, προδῶρον γνώμη; this points to Kolophon-on-the-sea as the polis which issued this decree. ed.pr. see our lemma no. 1305; ed.pr. suggests that the present decree dates from the period in which the *sympolitēia* between Old Kolophon and Kolophon-on-the-sea, concluded ca. 310 B.C., no longer existed, the break may have been caused by Ptolemy's domination of maritime Kolophon ca. 240 B.C. || 3-4. Sosias, name frequently occurring in central Greece, especially in Thessaly; he may have been a citizen of Herakleia Trachinia. ed.pr., who adds that many Thessalians are attested as participants in Alexander the Great's campaigns and as functionaries in Ptolemaic service; alternatively, S. may have originated in Herakleia-under-Larimos, a city controlled by the Ptolemies in the 3rd cent. B.C. || 4-5. Πτολεμαῖον· probably Ptolemy III Euergetes, who, after having acquired control over Samos in 246/245 B.C., subsequently established his rule over Ephesos, Kolophon, Lebedos, and perhaps also Tenos. ed.pr., who in τασσόμενος ὑπὸ τῶν βασιλέων Πτολεμαίων ('placed under the command of king Ptolemy') refers to IG XII.5.1161 (Katharia on Keos: τεταγμένος ὑπὸ τῶν β. Πτ. and subsequently appointed as ἐπιστάτης of Astynoi and 1009 IG XII Suppl. p. 113; idem) || 18, the citizenship awarded to Sosias is virtual and honorific rather than a privilege immediately implemented by the honorand. ed.pr., who points out that the common clause in Kolophonian decrees εἰς γένος ἐκτελεῖν ὅτι ἐν βουλῇ τῇ (see our lemma no. 1300 LL. 22/23) is lacking, after ca. 200 B.C. the formula δέδοσθαι αὐτῷ παλαιοῦ appears in decrees instead of εἶναι αὐτὸν πολίτην. ed.pr. || 20. ΜΙΘΩΣΑΙ· lapis || 28-29, the proxenia may have been of immediate use to the honorand. ed.pr.

1302. Klaros. Honorary decree for Menippos, after 120/119 B.C. SEG XXXIX 1244; cf. I.L.I. 1147 his. On the basis of a comparison with Attic legal practice, G.A. Lehmann, ZPE 144

(2003) 79-86, suggests seeing in the ἀνδρολήψιον (col. I 51/52) a legal measure taken by Kolophon as recourse against misdeeds by citizens of Metropolis.

1303. Klaros. Dedication by a priest of the Horai, ca. 150-100 B.C. Large rectangular marble altar moulded below, seriously damaged above; found in 1989 west of the large altar in the temple of Apollo. Ed.pr. P. Gauthier in *Cahiers de Klaros* II (our lemma no. 1299) 31-36 (ph.).

[Ο]ιε[ρ]εὺς Τ[- - - 6-8- -]
{ Ἀπ[ο]λλ[α]ῶς Ἀ[πο]λλ[α]ῶδος }
{ τ[ο]ῦ Ἀπολλωνίου νεώ }.

4 { τ[ε]ρος Ἡγητορίδ[ης] ἱε]-
ρεὺς γενόμενος τῶν }
Ὁρών vacat

1. ed.pr. suggests restoring τ[ε]ρεῖς Ὁρών; and wonders whether the original version of the text stopped with γενόμενος and τῶν Ὁρών; was added later in order to make sure that the dedicator was priest of the Horai and not of Apollo, Klaros' main deity; ed.pr. considers but ultimately rejects two other restorations: τῶν Ὁρών (in that case one would expect in fine τὸν βασιλῆα, with or without ἀνέθηκεν; and τῶν βασιλῶν) (in that case γενόμενος would mean that Apollas had been, but was no longer, priest) || 1. [Ο]ιε[ρ]εὺς τῶν Ὁρών, I.L. 4-6 { [τε]ρεῖς γενόμενος } || Ὁρών, 'the priest of the Horai (dedicated this) after he had served as a priest (Altar) of the Horai'; Ὁρών in the last line does not refer to ἱερεὺς, but designates the altar as that of the Horai, Chamiou || 3-4 νεώτερος 'junior'; this makes it attractive to restore the patronymic as Ἀπολλῶδος; in order to prevent confusion between father and son, νεώτερος has been added to the latter. ed.pr., with many parallels for Ἀπολλῶς in Kolophon/Klaros and for νεώτερος to distinguish between an homonymous father and son || 4. Ἡγητορίδης, a *genos* already on record in the long 4th cent. B.C. list of financial contributors (B.D. Meritt, *ASP* 56, 1935, L. 865). ed.pr., who refers to the chiliasts of the Ἡγητόρειοι in Ephesos (L. Robert, *OMS* II 1241-1243) || ed.pr. points out that, to the best of his knowledge, no priests of the Horai are attested so far; Horai and Charites are often associated with Apollo (cf. Ἀπόλλων Ὁρομέδων on Tenos: *IG* XII.5.893); for an altar of the Χορίτες in the temple of Apollo in Klaros he refers to SEG XXXIX 1243 Col. V LL. 43-45, for the cult of the Ὁραὶ ed.pr., *inter alia*, refers to SEG XXXIII 115 (Horai together with Helios and Apollo as deities who patronize growth (both of fruits and ephebes)) and *I. Perge* II L. 18 (honorary decree for agoranomoi to be erected ἐν τῷ τῶν Ὁρών περιβόλῳ).

1304. Klaromenai. Περαιά. See our lemma no. 2200

1305. Kolophon. Honorary decree of Kolophon-on-the-sea for a citizen of Tenos, 3rd cent. B.C. Found in the temple of Meter in Old Kolophon. B.D. Meritt, *ASP* 56 (1935) 381/382 no. VII; corrections by L. Robert, *RPh* (1936) 166-168 (= *OMS* II 1245-1247) and A. Wilhelm, *Anatolian Studies* Buckler (1939) 366-368. Republished by P. Gauthier, *REG* 116 (2003) 492/493, with restorations based on parallels from various better preserved Kolophonian decrees.

{ Ἐπὶ πρυτάνεως τοῦ δεῖνος, - - - ἀνὸς ἐν ἑπτά ἱστα-
[μένῳ]· vacat τῶι δεῖνι Δημητρίου Τημνίτη·
{ ἔδοξεν τῇ βουλῇ καὶ τῶι δήμῳ· π[ρ]οέδρω γνῶμη· }

4. [ἐπειδὴ ὁ δαίνα Δημητρίῳ Τημενίτῃς ἐμή-
[νυσσε τοὺς ἀσεβήσαντας εἰς τὸ ἱερὸν τῆς Μητρὸς
[τῆς Ἀνταίης], δεδόσθαι τῇ βουλῇ]· καὶ τῷ δήμῳ εἶ-
[ναι αὐτὸν πολίτην τοῦ δήμου τοῦ] Κολοφωνίων ἐφ' ἧ-
8 [σῇ καὶ ὁμοίαι πᾶσι τοῖς πολιταῖς] δεδόσθαι δὲ αὐ-
[τῷ καὶ γῆς ἔκτασιν καὶ οἰκίας καὶ τῶν ἄλλων
[πάντων μετασίαν ὅσων καὶ] τοῖς ἄλλοις πο-
[λίταις μέτεστιν καὶ πρόσθεον πρός] τῇ βουλῇ
12 [καὶ τὸν δήμον πρότωι μετὰ τὰ ἱε]ρά· ταῦτα δὲ εἶ-
[ναι δεδομένα καὶ αὐτῷ καὶ ἐγγόνοις]· τοὺς δὲ
[προέδρους τοὺς προεδρεύοντα]ς τὸν μῆνα - - -

1. The restoration of *πρυτάνει* may not be necessary; much depends on the length of the name of the eponymous magistrate and of the month-name. G. || 2. for the name of the honorand in a special line in the prescript of a decree see our lemma no. 1300 app. cr. initio || 3. *προέδρων* γνάμη; the decree was initiated by Kolophon-on-the-sea and subsequently ratified and engraved in Old Kolophon, G.; the two cities still were part of a *sympolitia* || 5. probably the *Metroun* in Kolophon-on-the-sea, since the honorand was honored in the first instance by that city G. || 8. restored after parallels in the texts in our lemmata nos. 1300 and 1301: for *πᾶσι τοῖς πολιταῖς* see SEG XLII 1065 IT 14-36 (*πᾶσι τοῖς Κολοφωνίοις*), G. || 13-15. τοὺς δὲ [προέδρους τοὺς προεδρεύοντα]ς instead of τοὺς δὲ [ἐκπαινεῖν τοὺς ἐπαινεύοντα]ς. P. Gauthier, *JS* (2003) 78 note 47 (and 94/95 no. II), the *prohedroi* had the task of submitting propositions to the assembly; cf. our lemma no. 1297 app. cr. at L.L. 29/30

1306. Kolophon. Funerary epigram for a boy drowned in a well. Imperial period. Merkelbach-Stauber, *SGO* I 365/366 no. 03/05/04; *GV* 1159; *SEG* IV 573; L. Robert, *OMS* II 1161-1164. C. J. Ruygh apud R. A. Tybout, *Lampas* 36 (2003) 329 note 1 (cf. also 370/371), points out that in verse 10 τυπτήδων should be read (adverb; 'beating herself on her breast'; cf. the Homeric *κλαγγιδών*, τυπτήτων, Japir, editions). The explanation in *LSJ* s.v. τυπτήτος (only on record in our inscription) 'beating of the breast', which does not yield a comprehensible sense, should be rejected.

1307. Magnesia on the Maeander. Decree of Ithaka concerning the status of the Leukophryena and the *asylia* of the city, 208 B.C. *I. Magnesia* 36; *IG* IX² I 1729 (Rigsby, *Asylia* 86). R. Kassel, *ZPE* 144 (2003) 77/78, argues that διὰ τὸν ψαφισμῶν τὸν ὑπαρχόντων αὐτοῖς παρὰ τὰς πόλεις καλῶν τε καὶ ἐνδόξων in LL 9/10 refers to the decrees of Greek cities in honor of Magnesia and does not mean 'according to their own good and worthy decrees in respect of the cities' (J. M. Fossey, *Ancient World* 32 [2001] 171-181).

1308. Magnesia on the Maeander. Decree of Megalopolis (?) concerning the status of the Leukophryena and the *asylia* of the city, 208 B.C. *I. Magnesia* 38; (Rigsby, *Asylia* 88; cf.

SEG LII 1148). J. Roy, *ZPE* 145 (2003) 123-130, points out that its attribution to Megalopolis is not certain, and that it could also originate from Mantinea. He explains the composition of the appended list (LL 57-68) with the names of cities called 'Arkadian' (although not all of them are Arkadian) by arguments of kinship between Magnesia and Arkadia which the theoroi may have used; there is no institutional or political background to be seen. 'un peu compliqué'. P. Gauthier, *BE* (2004) 291.]

1309. Magnesia on the Maeander. Decree of an unknown city concerning the status of the Leukophryena and the *asylia* of the city, 208 B.C. *I. Magnesia* 57 (Rigsby, *Asylia* 106). D. Bosnakis-K. Hallof, *Chiron* 33 (2003) 206, assigns this decree of a Dorian city to the city of Kos. There is a remarkable parallel in a passage from a new Koan decree for a Sikyonian, published by B.-H., *ibid.* 204-207 no. 2 A. τοῖσι δὲ ταμίαι τελευσάντων [αὐτῶν] τὸ ἐξ ἐξ τὸν ἀτέ-
ρονον ἀργύριον [καὶ μισθὸν καὶ ἐξ π[ο]ρείων τὸ τεταρτὴν [νόν] (LL 27-30). In *I. Magnesia* 57 LL 30-33 one reads, *inter alia*, that the theoroi τελευσάντων --- μισθὸν [τὸν ἐξ π[ο]ρεί]ον ἀμερῶν τριάκοντα [. . .] τετ[α]ρτ[ή]ν [ον] (*I. Magnesia*: συν[τε]λευσάντων --- μισθὸν [τὸν ἐξ] π[ο]ρείων ἀμερῶν τριάκοντα [. . .] τετ[α]ρτ[ή]ν [ον]).

1310. Magnesia on the Maeander (area of: Germencik). Copy of a letter of Darius I to Gadatas, 2nd cent. A.D. *I. Magnesia* 115a; *SEG* XLVI 1470. P. Bnani in M. Giorgini, M. Salvini, M.-C. Trémouille, P. Vannicelli (edd.), *Licia e Lidia prima dell'ellenizzazione. Atti del convegno internazionale Roma 11-12 ottobre 1999* (Rome 2003) 107-144, republishes the text (French translation) and attempts to prove that it is not authentic. He adduces the following arguments: (1) There are several expressions which follow Greek (literary) usage rather than Persian or Aramaic models: the mention of the name of Darius' father (LL 2/3: Δαρείου ὁ Υἱὸς Ἀρταξέρξου); the geographical/political terms πέραν Εὐφράτου (LL 10/11) and τὰ κάτω τῆς Ἀσίας μέρη (LL 12/13); the term δοῦλος for Gadatas (L. 4), for which there is no evidence that it translates the Persian *bandaka*; the Persian name *Bagadata* would yield Μεγαδάτης or Βαγαδάτης and not Γαδάτας which occurs, however, several times in Xen., Cyr. (2) Contrary to most documents which were translated from a Persian or Aramaic original, the letter of Darius contains no loan-words. (3) It is difficult to see how the letter, which was addressed solely to Gadatas, could have been known to and been published by the temple authorities. - B. suggests that the letter was forged by the temple personnel in the 2nd cent. A.D. for their own profit, including an antagonist with a Persian-sounding name taken from Greek literature (Gadatas). - P. Gauthier, *BE* (2004) no. 293, while agreeing in principle, points to the fact that the sanctuary of Apollo was only of comparatively minor importance in Magnesia, which makes the effort of a forgery of this kind less understandable.

1311. Magnesia on the Maeander. Oracle regarding the organisation of Dionysiac thiasoi, 117-138 A.D. (?), allegedly after a Hellenistic original. *I. Magnesia* 215, Merkelbach-Stauber, *SGO* I 187-191 no. 02/01/02. In a study of the role of women in Dionysiac rites, A.-F. Jaccottet in *Les femmes antiques* (our lemma no. 2206) 125-128, republishes the inscription

(French translation) and comments on the importance of women for the appropriate care of the *orgia* and on the perception of Boiotian Thebes as the place of origin of the rites. 'Ἀπολλώνιος Μοκώλδης (b. L. 2) who 're-erected' the inscription in the Imperial period sees himself as a part of this tradition. Cf. now also A.-F. Jaccottet, *op.cit.* (our lemma no. 2225) ll 244-247 no. 146.

1312. Metropolis. Honorary decrees for Apollonios, May 132 B.C. (A) and 145/144 (or 144/143) B.C. (B). Marble statue base found during excavations on the terrace of the *bouleuterion* and inscribed on the front (A) and a lateral side (B). Edd. pr. B. Dreyer-H. Engelmann, *Die Inschriften von Metropolis. Teil I. Die Dekrete für Apollonios: städtische Politik unter den Attaliden und im Konflikt zwischen Aristonikos und Rom* (IGSK 63, 1; Bonn 2003). Two photos; Greek text and translation; copious commentary. E. signs for the text and translation. D. for the detailed commentary. In the app. cr. 'ed. pr.' refers to D. We have also taken advantage of P. Gauthier, *BE* (2004) nos. 280-282; J.-L. Ferrary, *CCG* 15 (2004) 381/382 (summary of a paper by F. J.); C. P. Jones, *JRA* 17 (2004) 469-485 (Greek text and English translation of A and B; fundamental commentary); C. Eilers, *JRS* 95 (2005) 253/254 (review of D.-E.); B. Virgilio = id. (ed.), *Studi Ellenistici* 19 (2006) 249-268 (Italian translation; new version of ■ 28-36; cf. below). See also B. Puech, *An. Ép.* (2003) [2006] no. 1679 (Greek text and French translation of A; summary of Jones' and Eilers' comments). For the context cf. also F. Daubner, *Bellum Asiaticum. Der Krieg der Römer gegen Aristonikos von Pergamon und die Einrichtung der Provinz Asia* (Munich 2003); F. Coarelli, 'Aristonico' in *Studi Ellenistici* 16 (2005) 211-240 (see P. Gauthier, *BE* 2005 no. 403), and B. Dreyer in A. Çoskun (ed.), *Roms auswärtige Freunde in der späten Republik und im frühen Prinzipat* (Göttingen 2005) 55-74. For the chronology of the war against Aristonikos see also G. Ragone in B. Virgilio (ed.), *Studi Ellenistici* 15 (2003) 72-102.

Dreyer dates the first decree (A) to May 130 B.C., Daistos corresponding roughly to May. He understands the army at Thyatira, commanded by 'Publius, Gaius and Pap(i)us' (A 26/27) to be a full-fledged Roman army, viz. that of Publius Licinius Crassus. Apollonios' death is part of a general 'allied defeat' which ultimately led to Crassus' death (near Leuciae, if Strabo 14.1.38 is right). The legates (A 43/44), who are expected to bring about a turn for the better, are Perperna and his staff, who were active in 130 B.C. Jones, Eilers, and Ferrary prefer to date decree A to May 132 B.C. The senatorial legates in LL 43/44 are the colleagues of Publius Cornelius Scipio Nasica Serapio, Tib. Gracchus' opponent, who were sent out in the autumn of 133 B.C. and may have stayed at least until May 132 B.C. (cf. the five *πρεσβευταί* who according to Strabo were sent to Asia after the Greeks had begun fighting against A. and before Licinius Crassus came with his army). The *στρατεύματα* (L. 27) is not a Roman army but the large force assembled by the Greek cities and by kings friendly to Rome (as mentioned by Strabo) and presumably placed under Roman command (Πολλίος, Γάιος in L. 26: ironically enough ed. pr. (85) himself suggests that one of the tasks of the five legates around Scipio Nasica was 'to organize the resistance against Aristonikos'). It is but a small step to the further assumption that in addition some people in their retinue were put in charge of the Greek detachments. J. quotes parallels for Roman legates (*πρεσβευταί*) vested with a temporary exercise of military power and even bringing with them a limited number of soldiers. In *I. Smyrna* 609 we have a Greek general (*στρατηγός*), who with a military detachment (*οἱ συναστρευσάμενοι καὶ ταγμέντοι ὑπ' αὐτόν*) defended a fortress near

Smyrna, a city which Aristonikos had tried unsuccessfully to capture. *TAM* V.1.528 tells us that a certain Hephaistion was put in charge of a fortress near Lydian Maonia by the Roman legate Quintus Caepio, who himself served under M'. Aquilius in 129 B.C. Apollonios may well have been appointed commander of a detachment holding a fortress. J. points to Strabo's remark about Aristonikos taking Thyatira and Apollonios and subsequently aiming at 'other fortresses'. J. argues that decree A clearly shows that as early as the winter of 133/132 B.C. the Romans intervened in Asian affairs against Aristonikos and that 'procrastination and delay' did not 'characterize Roman behavior with regard to Asian affairs' (E.S. Gruen). F. does not share ed. pr.'s view that Metropolis lost its freedom under M'. Aquilius in 129-126 B.C. The decree of Klaros in honor of Menippos (*SEG* XXXIX 1244, cf. our lemma no. 1302) led scholars to conclude that Metropolis' fate was different from that of Kolophon; thanks to Menippos the latter was freed from the power of the governors and 'the provincia was separated from the autonomia' (LL 39/40).

- A Ἐπὶ ἱερέως Μητροφάνου τοῦ Ἀπολλωνίου τοῦ δεινός, ἱερέως δὲ τῆς Ῥώμης [. . .
 τοῦ]
 2 [Δ]εοννύδ[ος] τοῦ φύσει Δημητρίου, μηνός Δαισίου ἕκτη[ι] ἔδοξεν τῇ βουλῇ, στρα-
 τηγ[ῶν] γνώμη τῶν
 περὶ Ἀλέξανδρον Τρωΐλου· ἐπειδὴ Ἀπολλώνιος Ἀττάλου τοῦ Ἀνδρῶνος πρότερον
 τε π[ᾶσαν] προσ-
 4 ἐφέρετο σπουδῇ ὑπὲρ τῶν τῆς πόλεως πραγμάτων οὔτε κίνδυνον οὔτε κακοπ[έθειαν]
 ἐκκλίνας,
 ἐξ ὧν συνέβαινε εἰς πολὺ βελτίονα κατὰστασιν παραγίνεσθαι τὸν δῆμον, πολλὰς
 ἀπο-
 6 δεῖξεις αὐτοῦ προσενεγκαμένου ἐν τοῖς ἀναγκαϊοτάτοις καιροῖς τῆς πρὸς τῇν πατρί-
 δα]
 εὐνοίας, ἱκανοὺς δὲ ἀγῶνας ἐπὶ τῶν βασιλέων καὶ τῶν ἄλλων ἐξουσιῶν χειρίσαν-
 [τος] δικαίως
 8 καὶ μετὰ πάσης ἐκτενείας, καὶ ὡς ἦν καθήκον ἀνδρὶ καλῷ καὶ ἀγαθῷ ἀναδειχόμε-
 νον αὐτὸν κηδεμόνα καὶ βοηθὸν τῆς πόλεως, ναὶ ὅθεν ὁ δῆμος ἔχων ὑπὲρ αὐτοῦ τὴν ἀρί-
 στην
 10 διάληψιν καὶ καλὸν εἶναι ἡγησάμενος τοῖς μετ' εὐνοίας ἕκαστα πράσσουσιν ὑπὲρ τῆς
 πόλε-
 ως τὰς καταξίας ἀποδιδόναι χάριτας, αἰεὶ μὲν ποτε αὐτὸν ἐν πᾶσιν διετέλει τιμῆς καὶ
 προμη-
 12 θίας ἀξιώ(ν), ἐδήλωσεν δὲ καὶ μετὰ ψηφίσματος τὴν παρακολουθοῦσαν τῷ ἀνδρὶ παρ'
 ὅλον τὸν βί-
 ον ἀρετὴν τε καὶ καλοκαγαθίαν· νῦν δὲ τοῦ μὲν Φιλομήτορος βασιλεὺς μεταλλάξαν-
 τος, Ῥω-
 14 μαίων δὲ τῶν κοινῶν εὐεργετῶν τε καὶ σωτήρων ἀποδόντων, καθάπερ ἐδογματίσαν, τὴν ἐ-
 λευθερίαν πᾶσιν τοῖς πρότερον τασσομένοις ὑπὸ τὴν Ἀττάλου βασιλείαν, Ἀριστονί-
 κου δὲ παρα-

- 16 ησαντος καὶ βουλομένου παραινεῖσθαι τὴν ἀποδοδομένην ἡμῖν ἐλευθερίαν ὑπὸ τῆς
 σου πάντα καὶ λέγειν καὶ πράσσειν ὑπέστη κατὰ τοῦ περιτεθεικότος ἑαυτῶν βασιλεί-
 18 ρα τὴν τῶν κοινῶν εὐεργετῶν Ῥωμαίων κρίσιν, ἀντιλαμβάνόμενος γνησίως κατὰ τὴν
 δῆμου πρόθεσιν τῆς ἐλευθερίας· γενομένης τε χρείας ὥστε ἀποσταλῆναι νεανίσκους
 20 περὶ θύατειρα στρατοπέδειαν ὁ δῆμος ἀπ' ἀρχῆς ἡρετικῶς τὰ Ῥωμαίων πράγματα καὶ
 τοὺς φίλιαν τε καὶ συμμαχίαν, καὶ μετὰ τῆς μεγίστης χαρᾶς ἀποδεξάμενος τὴν ἐλευθε-
 22 αν, βουλόμενός τε τὴν ἰδίαν αἵρεσιν καὶ εὐνοίαν ἐν τοῖς ἀναγκασιότατοις καιροῖς, ἣν
 τὰ δημόσια Ῥωμαίων πράγματα, ἐναποδείκνυσθαι, ἐχειροτόνησεν ἡγεμόνα ἐπὶ τῆς τῶν
 24 ἐξοποστολῆς Ἀπολλωνίου Ἀττάλου τοῦ Ἀνδρωνος, ὅς ὑπομείνας καὶ προαιρούμενος
 αὐτῷ γίνεσθαι καὶ τὴν τὴν πατρίδα καὶ Ῥωμαίους εὐνοίαν φανεράν καὶ διὰ
 26 λαβὼν τοὺς ὑποταγέντας ἑαυτῷ νεανίσκους καὶ ἀφικόμενος πρὸς Πόπλιον καὶ Γάιον
 καὶ Πάπ(ι)ον τοὺς ὄντας
 ἐπὶ τοῦ στρατεύματος, ἐν τε ταῖς γινομέναις ἐξοδίαις καὶ ταῖς ἄλλαις χρεαίαις συνῶν
 28 νίσκους εὐψυχίαν παράσχειν, καὶ τὴν καθ' ἑαυτὸν εὐψυχίαν ἅπασιν τοῖς παρατυγχά-
 νουσιν καὶ ὑποτασσομένοις [φ]α-
 νερὰν ἐποίησιν, καὶ οὐδέποτε διακλίνας τὸν ἐσόμενον αὐτῷ πρὸς τοὺς ἐναντίους
 30 νεανίσκων τὴν προγεννημένην τοῖς προγόνοις ἡμῶν ἀρετὴν τε καὶ δόξαν καὶ ἐν ταῖς
 πολεμικαῖς πράξεσιν, καθά-
 περ αὐτῷ διεμαρτυρήθη τοῦδε τελευταίου τῆς πράξεως μελλούσης συντελεῖσθαι πα-
 32 ρακαλέσας τοὺς συστρα-
 τοὺς, ὡς ἤμωσεν ἐκείνῳ τε καὶ τῇ πόλει ἡμῶν, καὶ καλὸν εἶναι ἡγησάμενος
 καὶ τῆς ἀποδοδομένης ἐλευθερίας ἀγωνισάμενος ἐντάφιον ἔχειν τὴν ἐπεσομένην αὐτῷ
 34 καὶ διὰ ταῦτα ἡγωνισμένου αὐτοῦ μετὰ τῶν νεανίσκων καὶ πεπτωκότος, καὶ τῆς ἐκ-
 κλησίας ἐπιταξάσης
 τοῖς στρατηγοῖς τὴν καλλίστην ποιήσασθαι περὶ αὐτοῦ πρόνοιαν καὶ δεδοχθαι τῷ δη-
 36 λῶνιον Ἀττάλου τοῦ Ἀνδρωνος ἀνδρὰ καλὸν καὶ ἀγαθὸν γεγονότα πρότερόν τε περὶ
 τὴν πολιτείαν καὶ νῦν ἀγα-

- θῶς καὶ ἀξίως τῆς τε ἰδ(ί)ας ἀρετῆς ἡγωνισμένον καὶ τῇ τῆς πατρίδος ὑπὲρ αὐ(τ)οῦ
 διαλήψει· στήσαι δὲ αὐτοῦ καὶ εἰκό-
 38 να χαλκῇ ἐπὶ βήματος μαρμαρίνον ἐν τῷ ἐπιφανεστάτῳ τόπῳ τῆς ἀγορᾶς ἐπιγραφὴν
 ποιησάμενους· "Ὁ δ[ι]ή]-
 μος Ἀπολλωνίων Ἀττάλου τοῦ Ἀνδρωνος ἀρετῆς ἔνεκεν καὶ εὐνοίας ἣς ἔχων διετέ-
 40 αν πράγματα καὶ πρὸς τὴν πόλιν· τῶν δὲ υἱῶν αὐτοῦ Ἀττάλου καὶ Ἀγησάνδρου φα-
 μένων παρ' ἑαυτῶν δώσειν
 τὸ γεγόμενον εἰς ταῦτα δαπάνημα ἐπαινεῖσαι καὶ τοὺτους ἐπὶ τῇ πρὸς τὸν δῆμον εὐνοί-
 42 α καὶ τῇ πρὸς τὸν πα-
 τέρᾳ φιλοστοργίᾳ· δεδόσθαι δὲ ἐξουσίαν τοῖς υἱοῖς αὐτοῦ ποιῆσαι ἡρώων προ τῆς πυ-
 λης ἐν τοῖς ἰδίοις· καὶ σπεύσαι
 περὶ τῆς τῶν ὁσῶν ἀνακομιδῆς, ὡς ἂν τάχιστα οἱ παραγεγονότες ἀπὸ συγκλήτου
 44 αν καὶ ἀρετὴν ποιησάμενοι τὴν κατὰ Ἀριστονίκου τροπὴν εἰς εἰρήνην καὶ εὐνομίαν
 καταστήσωσιν τὰ πράγματα, (ὡς) γεγο-
 νῶς ἐμ' ἅσιν ἀνὴρ ἀγαθὸς εἰς τὸν δῆμον τύχη τῆς καθηκούσης κηδείας· ἀναγραφῆται
 46 ραὶ ἐπὶ βήματος καὶ τὸ πρότερον αὐταῖς γεγονός, ὅπως καὶ οἱ λοιποὶ εἰδότες τὴν τοῦ δή-
 μου αἵρεσιν ἣν ἔχει πρὸς τοὺς κα-
 λούς καὶ ἀγαθοὺς τῶν ἀνδρῶν τρέπωνται καὶ αὐτοὶ πρὸς ἀρετὴν· συναναγραφῆται δὲ
 καὶ τῶν πεπτωκότων ἐν τῇ μάχῃ
 48 ὀνόμα[τα] ἵνα καὶ ἐκεῖνοι τετευχότες ὦσιν παρὰ τοῦ δῆμου τιμῆς·
 Ἀσκληπιάδης Ἀσκληπιάδου τοῦ Δημητρίου, Πιργίνης Ἀπολλοδότου,
 50 Ἡγάδης Περιοίτου, Ἀλέξανδρος Καλλικράτου, Πάπυλος Παπύλου,
 Σαραπίων Δικαιογένου, Σόλων Σακράτου,
 52 Ἀπολλώνιος Κυνίσκου, Ἀπολλώνιος Ματρίνου,
 Μητροδώρος Μητροδώρου, Κλεόνιος Κλέωνος
 54 Νέων Διομήδου, vacat
 Διόδοτος Δημητρίου τοῦ Κυλλαμᾶσιος.
 56 [- - - -]μονος Εὐκλέους τοῦ Μειξιδόμου

1. After Ἀπολλων[ίου], the name of Metrophanes' grandfather and not a deity is to be expected, since the latter does usually not follow the priest's name, ed.pr. who suggests seeing in the eponymous priest the priest of Meter or Ares and refers to SEG XLIX 1522 LL. 3/4, where the name of the deity is not mentioned either; [ε]οῦ δὲ τῆς Ῥώμης. For τέρεως δὲ τῆς Ῥώμης (too before δὲ and the priest's name is not possible), D.Rousset apud G.; see also, however, An. Br. "l'usipion final semble effectivement visible —"; the cult of Rome, established immediately after the death of Attalus III, exemplifies Metropolis' loyalty towards Rome || 1-2, the cult of Roma must have been introduced before Roman involvement in Asia Minor turned out to be advantageous for the city, D., contra M.Frington, *Chiron* 17 (1987) 97-118, who thought that it was, in general, only established out of gratitude for benefactions || 2 [γνώμη], without *una abundans*, G. [but on the photo of B γνώμη seems clearly visible in L. 2, in the same sense B Virgilio (2006) 265 note 38, Pickett]; Διόδοτος roughly corresponding with May, the sixth day seems in Metropolis to have been the day for meetings of the ekklēsia, cf. B. 2, from the absence of the

would emphasize the strong link with regard to content and chronology of the two steps, ed.pr. || 19-34. Apollonios' actions with the youths at Thyateira, ed.pr. || 19-20 both the necessity (χρεία) and the voluntary nature (ἡθερώς) of the participation in the war against Aristonikos are emphasized, whereas Justin 36.4.7 attributes it to fear of the Romans in the case of the latter's success, ed.pr., who stresses that the inscription conveys the view of the leading men of Metropolis, not necessarily that of all citizens || 19 νεανίσκους 'chosen from among the *vnoi* as soldiers for Apollonios' detachment, ed.pr. [cf. also SEG XXIX 1792 and || Dreyer 'Die Neon im hellenistischen Gymnasium' in D. Kah-P. Scholz (ed.), *Das hellenistische Gymnasium* (Berlin 2004) 211-236, especially 215/216. Plectet] || 20 τὰ (δηρῶστα) Πρωσιῶν πρόγνια (cf. 1. 23) is the translation of the Latin *Res publica Romanorum*, ed.pr. || 21 χαράς ('joy') contrasted by ed.pr. with the fear of Rome (cf. here ad LL 19/20) || 23 ἡγεμόν is the usual title for the military leader of a unit of νεανίσκοι, ed.pr. || 26 Πόντιος Publius Licinius Crassus, ed.pr.: "— add for a Greek city to refer to — Crassus, a proconsul commanding a large army, as one of three undifferentiated Romans —". J.; Γάιος and Πόντιος ('legati, tribuni militum oder ähnliche Funktionsträger', ed.pr., who points out that in the 2nd cent. B.C. Papilius was no longer a *praenomen*. E suggests considering Πόντιος a corruption of the *praenomen* 'Αππίου, i.e., Appius Claudius Nero, cos. suff. in 130 B.C.; he considers the possibility that the three men were members of the commission of five sent to Asia in late 133 B.C. J. points out that Πόντιος is on record as a Greek name (in the same sense B. Virgilio (2006) 266 note 40), in his view and in that of E, the three men (either two Romans and one Greek or three Romans) assumed command of the hastily gathered allied force (σπάρτανα; L. 27) of which A's detachment was a part || 27 ἐξορίαι are military expeditions, whereas the expression αἱ ἄλλαι χρεῖαι is left vague, ed.pr., who supposes *guerrilla* tactics on the part of the enemies || 28 εὐταξία is the 'good (military) order, discipline', cf. P. Gauthier-M.B. Hatzopoulos, *La loi gymnasiarchique de Beroia* (SEG XLIII 381) 102-105, cf. also B. 6. ed.pr. || 28-29 φανεράν ἡτοιμασεν refers perhaps to a report about Apollonios' behavior of the Romans and the survivors, cf. LL 25 and 31 (διεμαρτυρήθη), ed.pr. || 31 διεμαρτυρήθη: by the commanders of the *virtuteuma*; by τῆς πράξεως μελλούσης συνελεύσθαι, the text refers to the decisive battle, ed.pr. || 31-35 confused syntax: first participial phrases in the nominative with Apollonios as subject, then a switch into *genitive absolutum*, J. || 32-33 πατρίς and πόλις are used without articles and, therefore, as abstract values (cf. P. Briant-P. Brun-E. Varinloglu in A. Bresson-R. Descat, *Les cités d'Asie Mineure occidentale au II^e siècle a.C.*, Bordeaux 2001, 242 f. 11), whereas the article before ἀποδοκιμασμένη ἐλευθερία refers to a concrete sense to the liberty received from the Romans (LL 14/15), ed.pr. || 33 ἐνταφίον ἔχειν τὴν ἐπεσομένην αὐτῷ δόξαν καὶ τιμὴν shows the rhetorical design of the text and betrays the proper Greek education which the citizens, despite indigenous influences in religion, enjoyed and were proud of, ed.pr.: ἐντάφιον: 'den Ruhm und die Ehre als Gabe am Grabe zu erhalten', ed.pr., 'ce qu'on ensevelit avec le mort'. G., who refers to *CID* 152/53 and points out that the *entaphion* consisted of the values which the deceased embodied: 'in have as his grave-monument', J.: 'emporter avec lui dans la tombe la gloire et l'honneur', *An. Ep.* [cf. B. Virgilio, *Studi Ellenistici* 16 (2005) 561/562 with note 75: 'tlenzuolo funerario', 'sudario', Plectet] || 34-56 honors for Apollonios and the killed youths, ed.pr. || 35-37: apparently a quotation of B 37/38 (if correctly restored), ed.pr. || 36 πολιτείαν: 'Bürgerschaft', ed.pr.; 'the community', J.; G. points out that it means 'son activité politique' (in same sense *An. Ep.*): πολιτεῖα denotes the civic community || 37 διαλήψει, the redactor switches from the genitive to the dative as if he had written ἀκολουθῶς instead of ἀξίως, J. || 37-38, the ἀγορά where the statue was to be erected was presumably the terrace with the excavated council house, ed.pr. || 42 φιλοστοργία: the affection of the sons for their father, in text B 12 the honorand is called 'a citizen affectionate towards his city'; ἱερῶν πρὸ τῆς πόλεως: for the erection of a heroion, the permission of the city was, as usual, necessary; the heroion was to be on private ground outside of the city gate rather than on a family burial plot in the public cemetery; in this way, the tomb caught the attention of all those coming to or leaving the city, which was almost as honorable as a burial inside

and in the conflict || 18-23 ed.pr. argues that εὐρίσκω means 'to yield, to produce' and that the ἐξευρισκόμενα τέλη are additional taxes, obtained ('produced') by the tax-farmers 'for our benefit' (ἡμῶν), but in fact retained by them themselves. The 'privilege' (L. 23: φιλενθροπία) is that the Attalid king had given permission to exact an extra 'Ortszuschlag' in addition to the regular taxes levied by the tax-farmers in the Kaystros-harbor for the royal treasury. Apollonios managed to have the old privilege restored, and prevented the tax-farmers from pocketing the extra money themselves. G. finds ed.pr.'s interpretation convincing. J. rightly points out that εὐρίσκω/ἐξευρίσκω means 'invent', 'devise' and argues convincingly that the Attalid φιλενθροπία was a 'concession exempting the citizens from certain goods transported through the Metropolitan harbor, the tax-farmers 'invented' new taxes by levying them on items hitherto exempt'. For ταραχή in L. 20 ed.pr. refers to SEG L I 1495 L L. 15/16 || 24-27. Apollonios obtained from king Attalos II 500 dr. for the annual provision of oil for the νεοί (in the gymnasium; cf. ed.pr.'s article in *Das Hellenistische Gymnasium* (see above A app.crit. ad L. 19)) and the same amount for the primary education of free-born boys (i.e., both citizen-boys and foreigners); μαθήματα (L. 26): 'Wissensmacher', ed.pr., with numerous parallels for the ways the provision of oil to the gymnasium was financed (earmarking of taxes, direct (on land) or indirect (on the market-places)) and for the education of *pauides*, and with detailed commentary on the socialization of the urban youth through school and gymnasium and the Attalid policy of fostering the loyalty of the young citizens; οὐ τὴν τυχοῦσαν ἐντιμία: notes: 'was der Stadt einen nicht geringen Wert verschafft hat', ed.pr., who adds: 'ἐντιμία: kaum belegt'; 'which brought the city no slight honor', J. || 26 for < as a sign for drachmae; cf. our lemma no. 1621. Corsten || 28-36. see below || 28-29. ed.pr. considers a restoration [παροχὴν αὐτῷ προαιρούμενος] but does not incorporate it into his text because of a violation of the principle of syllabic division || 31-34 this phrase implies the publication of the decree, G. || 32-33. J. suggests restoring τὴν τοῦ δήμου περί τῶν ἐλευθέρων ἀνδρῶν διόλησιν ἐθέλωσι (he refers to A 9/10) || 34-35 for δεδῶσθαι τῶν δήμων cf. A 35; ἐκτελεστέον, ed.pr. G. prefers restoring Ἀπολλωνίων, referring to A 35/36. [ἐκ] τοῖς προγεγραμμένοις, refers to the *probouleuma*; cf. I.Ephesos 3418a (Metropolis) L. 8/9 (with H.Engelmann in G. Dobesch, G. Rehrenböck (ed.), *Die epigraphische und altorientalistische Erforschung Kleinasiens: Hundert Jahre Kleinasiatische Kommission der Österreichischen Akademie der Wissenschaften* [IATM Suppl. 14] 174/175), ed.pr. who add that the absence of a reference to the assembly is unusual || 35-36. τοῦ ψηφίσματος ἀνανρωθέντος ... ἐκ τῶν θεάτρων, ed.pr. for ἐκ τῶν θεάτρων στεφανώσαι Παλλοῦ στεφάνῳ, Chanotis), we print in the text G.'s restoration. G. points out that the reading of a decree in public concerns either an honorific decree of a foreign city or a very important local decree, of which the annual reading in public during a specific assembly is prescribed in a document. G. further argues that text B has been inscribed on a stele immediately after its ratification (contra ed.pr. on 39) and has been re-inscribed later on the base of Apollonios' statue || ἀναγορεύσαντος, Chanotis, ἀναγορεύσαντος, ed.pr. |

B Virgilio in id. (ed.), *Studi Ellenistici* 19 (2006) 255-263, presents the following text of B 28-36, for which he adduces several parallels (especially for the word προμηθία in L. 29):

- 28 ... διόπερ ὁ δῆμος ἐν ἅπασιν εἶδ[ε]
[χάριστος ὢν] αἰτῶν, προαιρούμενος κατὰ τὸ δίκαιον ἐν τιμῇ τε καὶ προμηθίᾳ διὰ
30 [παντός] καθίσταται Ἀπολλωνίων, διατελεῖ ἐμμετρίον μὲν δὲ καὶ τὴν ὑπὲρ
[αὐτοῦ] παρὰ τὴν πάλαι ἐψηφίαν ἀποδοῦς ὅπως αὐτὸς τε κατὰ τὰ καλῶς ἔχον τι-
32 [ταρχάνῃ] τῆς καθήκουσας καὶ οἱ λοιποὶ θεοῦντες τὴν τοῦ δήμου περί τῶν

- [καλῶν καὶ ἀγαθῶν ἀνδρῶν αἴρεσιν ἐθέλωσι] ἀμειλλᾶσθαι πρὸς ἀρετὴν ἔχοντες
34 [ἀρετῆς] ἔνεκεν καὶ εὐνοίας τῆς εἰς αὐτὸν τὴν τοῦ δήμου εὐχαριστίαν, δεδῶσθαι τῶν
[δήμῳ] ἐπαίνεσθαι Ἀπολλωνίων ἐπὶ τοῖς προγεγραμμένοις καὶ τοῦ ψηφίσματος
36 [τοῖς] ἐπικυρωθέντος στεφανώσαι αὐτὸν ἐν τῷ δήμῳ [ῳ] (or θεάτρῳ) κτλ.

1313. Miletos. Organization of the territory. On the basis of literary and epigraphic evidence (in particular Nic. Dam., *FGH* 90 F 52; *I Didyma* I and 6; *Milet* I.3.133), C. Tafamio in *Gli stati territoriali* ... (our lemma no. 1197 bis) 159-178, examines the organization of the Milesian territory. She argues that the tribes and demes, although in part derived from the Athenian model, were quite different from their Athenian counterparts in that the tribes were 'molto probabilmente di natura gentilizia' and the demes were *grossa modo* the successors of extra-urban communities, which in the Archaic period were under the command of an *ἀρχός* (e.g., Chares, *archos* of Teichoussa: *I Didyma* 6). She leaves the question open whether *APXHXOΞ* in *I Didyma* I is the title of an official (*ἀρχηγός*), comparable to the *ἀρχός*, or a personal name ('*Αρχηγός*).

1314. Miletos. Citizenship decree for Cretans, 234/233 B.C. *Milet* I.3.33 (VI.1.33). M. Faraguna in *Symposium 1999* 107/108, comments briefly on the archival processes connected with the distribution of land among new citizens; cf. *SEG* L 1687.

1315. Miletos. Grant of citizenship, after 190 B.C. *Milet* I.3.74. P.J. Thonemann, *EA* 36 (2003) 101/102, argues that the inscription cannot date from about 200 B.C. since Τράλλεις (cf. Τραλλιανή in L L. 3/4) was called Σελεύχεια between ca. 260 and ca. 190 B.C. the only alleged evidence to the contrary, *SEG* XXXVIII 1198 (Miletos), mentioning Τραλλεις and dated by ed.pr. to 260-220 B.C., belongs to before 260 B.C. (C. Habicht, *ZPE* 77, 1989, 94).

1316. Miletos. Dossier of inscriptions concerning Eirenias, 200-150 B.C. F. Queyrel, *Les portraits des Attalides. Fonction et représentation* (Paris 2003) 287-297, reprints the inscriptions (French translations) and provides brief summaries of their content. The dossier consists of the following inscriptions: I. *MDAII* 15 (1965) 73/74. - II. *Milet* I.9.307. - III. *MDAII* 15 (1965) 96 (Myous). - IV. *Milet* I.9.306 (*OGIS* 763; *RC* 52). - V. *I Didyma* 488.

1317. Miletos. Cults of the Polis. N. Ehrhardt, *Hermes* 131 (2003) 269-289, uses inscriptions, among other evidence, to provide the historical and topographical background for two Milesian cults on record in Hellenistic poetry. Theocr., *Id.* 7.96-127, especially 116, with the cult of Ἀφροδίτῃ ἐν Οἰκούβῃ (271-280), and Callim., *Dian.* 225-227, with the cult of Ἄρτεμις Χιτώνῃ (= Κιβώνῃ). Theokritos must have visited the internationally known sanctuary of Aphrodite which was located at modern Zeytinözü, as archaeological finds and inscriptions (*SEG* XXXIII 846, XLV 1613, German translation) show. For Kallimachos' interest in the Milesian cult, E.

suggests a political explanation in that the poet meant to show the extent of Ptolemaic possessions under Ptolemy II, the chronology of which can in several cases be established by inscriptions (e.g. *IG* XII.6.1 347; *SEG* XXXIII 851; *LI* 1118; *I.Didyma* 115; *Milet* 1.3.123, 139; 7.288/289), among the epigraphical attestations of the cult of Aphrodite Chitone, E. reprints *SEG* XXXVIII 1213 (281, German translation) and refers to *SEG* XXXVIII 1210. [Cf. also *SEG* LI 1131 for Kallimachos and Cretan Cults.]

1318. Miletos. Lex sacra for the Molpoi and the Prophets, mid-1st cent. A.D. *Milet* 1.3.134. See our lemma no. 2235.

1319. Miletos (area of: Teichioussa?). Various inscriptions. On the basis of the CD. Rom #7 (1985) of the Packard Humanities Institute (D.F. McCabe), W. Blümel, *EA* 35 (2003) 47-50, provides an overview of the 24 published inscriptions of the Kazıklı peninsula (ancient Teichioussa?) with some additions (the nos. are those of McCabe): 2-7: now also in Merkelbach-Staubert, *SEG* I 71-73 nos. 01/18/01-05 and 01/18/99. – 9: unpublished inscription (Robert, *Hellenica* III 107 note 1 and *OMS* I 381, where Robert gives the following passages: Αὐρ. Ζώσιμος ὁ κὲ ἑμφρόνιος: δώσει τῇ ἱερωτάτῃ ταμίῳ χρυσίου λί(τραν) μίαν and 'le monument est élevé ἐξ ἰδίας νίψεως, expression dont je ne sais pas le sens'). – 13 and 15: Rediscovered by H. Lohmann (ph. of no. 13). – 16: *SEG* XL 1020; B. publishes a partial photo, where in L. 1 the name Φιλλῦ (gen.) can be read (Φιλλῦ, *SEG*). – 18: *SEG* XXXVI 1060 (now in the museum of Milas). – 25: not in McCabe; unpublished Byzantine dedication (*OMS* I 381, where Robert gives the following passages: ὑπὲρ εὐχῆς αὐτοῦ κὲ τὸν πεδί (= παιδίων) μου and ἐκαλιέργ(η)σα [τ]οὺς κί-ωνας καὶ τῶν πορτικῶν (= τὸν πορτικόν)). – For new texts see our lemmata nos. 1320-1322.

1320-1322. Miletos (area of: Teichioussa?). Epitaphs, Imperial period. Three epitaphs, found by H. Lohmann on the Kazıklı peninsula (cf. our lemma no. 1319). Ed.pr. W. Blümel, *EA* 35 (2003) 51-53 nos. 26-28 (ph.).

1320. 51/52 no. 26. Epitaph with epigram for a child, late Imperial period. Altar, found in the remains of what must have been a late-Roman villa on a narrow peninsula protruding into the Kazıklı Liman. On the front, a wreath with bust and inscription (a); on the left face, an epigram (b).

a [---] ΕΙΜΙ[---]
[---] ΟΛΛΩ[---]
b [---]
[---]
[---]
Ε[---] ΩΣΟΥΗΝ[---]

4 [-] χρ[ηστ](-) [-]
[-] χ[αίρε](-) [-]

4 Οἱ πλοῦτον ἀπιστον Ο... ΦΙ[---]
[---] νόμαν κακὸν Ο[---]
[Κύπρ]ιδος γλυκυκί[ρου]
[---] ἴσαν μοι ζωῆς βίον[---] ΑΝ[---]
8 [---] ἐτράφαν χρόνον ΑΔ[---]
[---] ἴντες τεσσερέτη ΤΗ... ΣΜΗ[---]
[ἀ]νὰ φάος οὔκετ' ἐσείδον ἀλλὰ ΘΕ[---]
με κατὰ χθονὸς εὐθὺς ἔγραψαν ΑΔ[---]
12 σα ψυχὰ ματρὸς φάος εὐθὺ λίπον ΤΟ[---] ca. 5 -
ρεν ἂ ψυ[χ]ῃ μακρὰν ὁδὸν εὐθυδρόμα[σα -]
κείμεν δὴ φίλιον παῖς νήπιος ὦ[ν] μετὰ[---]
τρος vacat

Lines of ca. 32 letters, since in L. 12 m fine ca. five letters are missing. ed.pr. || several non-Attic-Ionic forms (Doric or Aiolic?) ending -μαν for 1 sing. med. or pass. (b 5); ἐτράφαν for ἐτράφην (b 8; wrong Dorism or Aiolism); ψυχὰ ματρὸς (b 12); ἀ ψυχῇ (b 13); for the stem δρομα- (b 13) cf. Sappho fr. 31.10 (ὕπαδεδρόμακην), ed.pr. || b 3 ⁵ as a division mark, ed.pr. || b 6 the deceased child has not come to know the bitter-sweet love (cf. Sappho fr. 130), ed.pr. || 9 τεσσερέτη (acc.) or τέ-σερ ἔτη, both with degemination; the child died at the age of four, ed.pr. || 11 one expects ἔγραψαν, but ἔγραψαν is on the stone, ed.pr. || 14-15 [μη]τρὸς or [πα]τρὸς, ed.pr.

1321. 52 no. 27. Epitaph of Euarestos, Philodemos, Hekatos, and Arista, Imperial period. Gray limestone block, re-used in a now ruined house at the foot of the Doganbeleni hill. The stone has been used four times, each time adding a new name in different script.

Εὐάρεστε
χρηστέ.
χαίρε.
4 Φιλόδημη
χρηστέ.
χαίρε.
8 χαίρε.
Ἀρίστα χρη-
στή, χαίρε

1322. 53 no. 28. Epitaph of Aur. Amphikles, after 212 A.D. Marble block, re-used in a now ruined house by the bay of Kazıklı Liman.

Αὐρ(ηλιου) Θεόδωρος καὶ Μελίτων
Αὐρ(ηλιῶ) Ἀμφικλεῖ Ἐγλέκτορ ἐπόισα[ν]
μέρος τοῦ ἡρώου τὸ ἡμισυ

2 in fine, ἐπόισα[ν]. ed.pr. (perhaps rather one phrase: 'Aur. Th. and M. built half the heroion for Aur. A., son of E.' ἐπόισαν τὸν ἡρώον 3. in fine, ἡμισυ for ἡμισυ. Carsten).

1323. Miletos. Parapegma inscriptions, late 2nd/early 1st cent. B.C. L. Taub, *Ancient Metrology* (London-New York 2003) 20-25, provides English translations of two inscriptions. H. Diels, A. Rehm, 'Parapegmenfragmente aus Milet', *Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften*, Ph.-Hist. Kl. 23 (1904) 92-111 nos. 456 A and B; comment on the astronomical events (456 B) and the weather conditions (456 A). On 30/31 brief discussion of the extent to which local conditions and observations could be generalized; on 41-43 (see also 31), T. reflects on the intended and actual use of these texts: they were not symbolic memorials but documents to be read by Milesian citizens [see now for a re-edition of the texts D. Lehoucq, *ZPE* 152 (2005) 125-140, Pleske].

1324. Nalbantlar (at the east side of the plain of the Maeander). Fragment of the list of Milesian stephanephoroi, 388/387-374/373 B.C. *SEG* XLV 1620. In the context of an article on the impact of the destruction of the city by the Persians in 494 B.C. (break or continuity?), N. Elshardt in *AMS* 50 (Bonn 2003) 1-19 (ph.), on 3/4 briefly discusses this inscription which contains the annually engraved names of the Milesian stephanephoroi from the period 388/387-374/373 B.C. and possibly also from the period 489/488-487/486 B.C. This could imply that we have an authentic testimonium from the early 4th and possibly even from the early 5th century B.C. Since the names are identical with the names on the list of stephanephoroi in *Milet* I.3.122 (cf. *Milet* VI I pp. 166/167), engraved in the period of Alexander the Great, the latter is also likely to be authentic rather than made up under Alexander in an attempt to ignore the Persian destruction. In the remainder of his article E. discusses archaeological and literary evidence: 'das Element der Kontinuität überwiegt' (18).

1325. Priene. Arbitration of Rhodes in a territorial dispute between Priene and Samos, ca. 184-182 B.C. *I. Priene* 37; *Syll.* 3 599; Ager, *Arbitrations* 74 I; Magnetto, *Arbitrati* (*SEG* XLVI 2340) 44. C. Habicht, *REA* 105 (2003) 547/548 (cf. id., *Chiron* 35 [2005] 137-146), points out that the new chronology of the war between Magesia on the Maeander and Miletos established by R.M. Errington (see *SEG* XXXIX 1254 [contra: M. Wörle, *Chiron* 34 (2004) 45-57]) has consequences for the date of the arbitration of Rhodes, which postdates the end of this war (after 185/4 B.C.). The Rhodian decision, confirmed by the Roman senate in 135 B.C., was the last decision in this matter and postdates the decision of Cn. Manlius Vulso (188 B.C.). This chronology is confirmed by the fact that the Rhodian eponymous priest in the year of the arbitration, Πρωτοφάνης (L. 33), is known from amphora stamps dated to the years 189-182 B.C. (cf. also our lemma no. 1181).

C. Carusi, *op. cit.* (our lemma no. 2200) 127-154 and 165-172, comments on several aspects of the text. She attempts to reconstruct the development of the Samian Peraia: Anapa was from early on almost without interruption in Samian possession. Phygela after the Melian War (ca. 700 B.C.) until the mid-4th cent. B.C.; Maratheson was Samian only in the time of the Melian War, whereas Thebani was possibly never under Samian influence (*I. Priene* 363, which mentions a route leading to Samian territory, proves that the city cannot have belonged to Samos at this time). On 144/145 she doubts the restoration 'Α[καδάρην] in L. 57 (*I. Priene* p. 309) since the existence of this

settlement is dubious. - C. suggests identifying the fortress Κάριον (LL. 9/10) with the fortress Χάραξ (*I. Ephesos* 2001): both are said to have been occupied by exiles when Hieron became tyrant of Priene, but two incidents of the same nature at different places are hardly credible. She argues further (152/153) that neither Κάριον nor Δρυόσσα were part of the Βατινήτης as is generally thought. - The ἀπογραφή (registration of citizens, L. 115), undertaken together on Samos and the Peraia, indicates that the latter constituted an integrated part of the state (165-168). - C. leaves the question open whether 'Αντίγονος (L. 141) is Antigonos Doson or Antigonos Monophthalmos, and suggests seeing in 'Αντί[-] (L. 143) Antiochos III (168-172). [For the historical topography of the Samian Peraia cf. also our lemmata no. 878 and 2200.]

1326. Priene. Honorary decree for an ambassador, ca. 91/90 B.C. *I. Priene* 121; Ager, *Arbitrations* 171; Magnetto, *Arbitrati* (*SEG* XLVI 2340) 171. C. Carusi, *op. cit.* (our lemma no. 2200) 187-190, suggests connecting the honorand's embassy to Samos (LL. 25/26) with the boundary dispute between Priene and Samos (our lemma no. 1325).

1327-1332. Smyrna. Honorary inscriptions on statue bases, mid 3rd cent. A.D. P. Herrmann † - H. Malay, *EA* 36 (2003) 1-11 nos. 1-6 (ph.; translations), publish the following inscriptions engraved on statue bases discovered at Çankaya during excavations for the subway in 1988. The texts in our lemmata nos. 1327 and 1328 have also been published by M. Christol, T. Drew-Bear, M. Taşhan, *Anatolia Antiqua* 11 (2003) 343-359 (ph.); the text in our lemma no. 1329 now also apud M. Christol (et al.), *Anatolia Antiqua* 13 (2005) 271-284 (ph.).

1327: b 1/2 no. 1 (= Christol (et al.), *art. cit.* 356-359). Honorary inscription for Lucius Egnatius Victor Lollianus, 242/243-244/245 A.D. (probably 245 A.D.). Large marble base with plinth and cornice; inscription in a framed field.

Ἀγαθῇ Τύχῃ
 Λιούκτιον Ἐγνατίον Οὐκίτορα
 vacat Λολλιανόν, vacat
 4 τὸν λαμπρότατον ὑπάτον
 vacat ἀγνότατον vacat
 καὶ δικαιοτάτον
 ἀνθύπατον πολλάκις τῆς Ἀσίας,
 8 ῥητόρων τὸν κράτιστον
 καὶ πρῶτον, ἀγωνοθέτην
 τῶν πρώτων κοινῶν
 τῆς Ἀσίας ἀγῶνων
 12 Κοιντίλιος Εὐμένης
 πάππος συγκλητικὸς καὶ ἀσισάρχης
 vacat ὁ συναγωνοθέτης
 καθὰ τῆς κ' κράτιστη Σμυρναίων βουλῇ

- 16 ἐπὶ τῶν τῆς Ἀσίας Ἑλλήνων
vacat υπέσχετο vacat

2-3 For the honorand *edd.pr.* refer to various other inscriptions from Asia Minor: *I Smyrna* 635 (SEG II 632; see also Christol (et alii), *art.cit.* 349-352), *I Ephesos* 664, 664 A, 3088/3089, 3436 (= SEG XXXII 1158; from Metropolis), *Milet* 1.7.268, *I Tralleis und Nysa* 55, *SEG XLIV* 863 (Aphrodisias), our next lemma, and R. Haensch - P. Weiss, *Chiron* 35 (2005) 470-472 no. 10 (lead weight from Bithynia, possibly Nikephora). H.-W. suggest that the homonym, who was governor of Pontus-Bithynia in 249 A.D. (so the Bithynian weight, and perhaps also *I Prusa* 12), may not have been the same as the proconsul Asiae (242/243-244/245 A.D.; see next lemma); he may have been his son. In A. Bérenger-Badel, B. Klein, X. Loriot, A. Vigour, (ed.), *Pouvoir et Religion. En hommage à Jean-Pierre Martin* (Paris 2005) 289-302, R. Haensch comments on the career of Lollianus, on his rhetorical talents and performances, and on the origin of the family of the Egnatii Lolliani (possibly in the Greek-speaking eastern part of the Empire rather than in Italy, contra Christol (et alii), *art.cit.* 349/346, who advocates an Italian origin). On 301/302 he lists all the testimonia (nearly all epigraphical) concerning Lollianus, see also Christol (et al.), *art.cit.* 346-351 (for the honorand's governorship of Asia Minor see also F. Hurlet, *ZPE* 153 (2005) 271-279, [Pleket] 7, πολλῶν, three years, cf. *I Eph.* 664 A (ἐπὶ τριετίας), *I Smyrna* 635 (κατὰ ἐξῆς ἐτῶν τριῶν) and the next lemma I.L. 9-11, *edd.pr.* || 8, ῥητόρων, see the next lemma I.L. 12 and 16 (the honorand also acted as *ἐπιμετρητής*, 'lawyer') || 9-11, the honorand was *agonothetes* of the Κοινὴ Ἀσία, *edd.pr.* (see our lemma no. 1329 I.L. 11-13); *An.Ép.* (2003) [2006] no. 1670, points out that he was honored because of his financing the games (cf. *I Smyrna* 635), contra M. Christol (et al.), *art.cit.* 358, who thought that the honorand presided over the games without financial contribution (πρώτων: not in a chronological but in a qualitative sense, [Pleket] || 12-14, the man is unattested so far, he also appears in our lemmata nos. 1328/1329, *edd.pr.*; since he had a senatorial grandson he is likely to have held the *asarchy* at an advanced age; *edd.pr.*, Christol (et alii), *art.cit.* 353, suggest that Quintilius' ancestors may have been enfranchised through the intermediary of Sex. Quintilius, governor of Asia ca. 169 A.D. (for Q. T. Meneses see now also D. Canpanile in B. Virgilio (ed.), *Studi Ellenistici* 19 (2006) 539/540 no. 212) || 14, *o* missing in *edd.pr.* (cf. *An.Ép.* (2004) [2006] no. 1670) || 15-17, Quintilius had promised the Smyrnaean council to honor Lollianus on the occasion of a meeting of the provincial assembly, *edd.pr.*, *I Smyrna* 635 (see above ad L. 7) was also erected by an *asarch*

- 1328: 2-4 no. 2 (= Christol (et al.), *art.cit.* 352-356). Honorary inscription for Lucius Egnatius Victor Lollianus, 242/243-244/245 A.D. (probably beginning of 244 A.D.). Large marble base with plinth and cornice; inscription in a framed field; below the inscription the image of a fish has been carved.

Ἀγαθῇ Τύχῃ
Λ. Εγνατίου Οὐκτορα
vacat Λολλιανόν vacat
4 τον λαμπροτάτον
των διά πόσιν ἀρετήν
υπὸ τοῦ θεοφιλεστάτου

- 8 κυρίου ἡμῶν Αὐτοκράτορος
Μιάρκου Ἀντι(ωνίου) Γορδιανοῦ
τρὶς κατὰ τὸ ἐξῆς
τῆς Ἀσίας ἀνθύπατον
ἀποδεδειγμένον,
12 ῥητόρων πρώτον
Κυντίλιος Εὐμένης,
πάππος συγκλητικῷ
καὶ ἀσιάρχῃ
16 τὸν ἑαυτοῦ συνήγορον
καὶ εὐεργέτην

2-3 For the honorand see the previous lemma || 4-15 from *I Magnesia* 257 (*I Eph.* 3164) it appears that Lollianus' third year fell in the reign of the emperor Philippus Arabs and his son as Caesar (244-247 A.D.); on the assumption that Gordian decided on the prolongation for a third year of office in his last year, Lollianus held the governorship from 242/243-244/245 A.D., *edd.pr.*, Christol (et alii), *art.cit.* 354-356, suggest that Lollianus' appointment as proconsul for the third time was decided upon in the beginning of 244 A.D. || 12 see the previous lemma I.L. 8/9 || 13-17 see previous lemma I.L. 12-14; Quintilius shared the *agonothesia* of the Κοινὴ Ἀσία with the governor; the latter assisted Quintilius as *συνήγορος* in legal proceedings; the two inscriptions show that between Roman representatives and members of the urban elite there could be reciprocal social relations. *edd.pr.*

- 1329: 4-6 no. 3 (= Christol (et al.), *art.cit.* 271-284). Honorary inscription for Appius Alexander, late 240s A.D. Large marble base with plinth and cornice; inscription in a framed field; the signature of the mason on the plinth is in smaller script.

Ἀγαθῇ Τύχῃ
Ἀππίου Ἀλέξανδρον
τὸν κράτιστον φιλόσοφον
12 καὶ πόλλακις δοκεπνάριον
vacat καὶ ἡγεμόνα vacat
ἐπαρχίου Λουγδουννησίας
vacat τὸ πέμπτον vacat
Κυντίλιος Εὐμένης
16 πάππος συγκλητικῷ
vacat υπέσχετο vacat
καὶ ἀσιάρχῃ,
Ἀλφοκρατίων ἐπέγραψα

2 The honorand and his wife Desidiana Cincia are already known from *I Eph.* 616/617, where besides the formula τὸν πολλῶν δοκεπνάριον and his quality as philosopher, he is also called κράτιστος ἐπιτροπος (= *procurator*) of two emperors: τῶν Σεβ., in 617, τῶν ἐν(ω)ν ἡμῶν followed by an erasure in 616, given the date of Quintilius (L. 7) established on the basis of the two preceding texts *edd.pr.* suggest restoring in the erased line of *I Eph.* 616 [M. Ίουλίω Φιλίππῳ Σεβ.] (as in *IGR* III 1196/1197), same suggestion apud Christol (et alii), *art.cit.* 280. *Edd.pr.* and Christol (et

alia, *art. cit.* 276, suggest that Appius held the post of *procurator provinciae Asiae*, *edd. pr.* suggest that the present inscription was erected when he was promoted to the governorship of Galatia Lugdunensis (as *procurator et vice praesidis agens*). Christol (et alii), *art. cit.* 279/280, argue that the inscription was erected when Appius was still in Asia Minor and the news about his transfer to Galatia had reached Smyrna; moreover, they assume that the news concerned the *adlectio in senatum* of the honorand and his appointment as *senatorial* governor of Galatia Lugdunensis || 9. *I. Eph.* 616/617 (see above) were likewise erected by an asiarch, M. Aurelius Daphnus, and his wife, *edd. pr.*, who point out that the present text with its date in the late 240s necessitates some corrections in the stemma of Daphnus' family as presented in *I. Eph.* (VII 1 p. 37); Christol (et alii), *art. cit.* 280-283, offer a detailed study of Appius' family and his descendants and argue that the honorand came from Asia Minor and is possibly related to Appius Sabinus, *praef. Egypti* in 249/250 A.D. and *corrector* in Asia somewhat later (I *Dudyma* 156, IV O 355) || 17. 'Αλφοκράτιον for the more common 'Αρποκράτιον, *edd. pr.*, who refer to 'Αλφοκράτη (deity) in IG XII 6.2 600 (Samus); Christol (et alii), *art. cit.* 271 with note 3, rightly prefer 'Αρποκράτιον (= *Harpokration*).

1330: 6/7 no. 4. Honorary inscription for Flavius Balbus Diogenianus, ca. 240-250 A.D.? Marble base with plinth and cornice; inscription in a framed field; LL, 4-7 partly erased.

Ἀγαθὴ Τύχη·
Φλ. Βάλβον Διογενιανόν,
φίλον τῶν κυρίων ἡμῶν
4 Γ[-----] || ΟΥ
[-----] Αὐτοκράτορος
Στ[βα]στοῦ καὶ [-----]
[-----] || Εὐγενεστάτου
8 Καίσαρος, τὸν ἀνδρείοτατον
καὶ ἀγνότατον ἀνθύπατον
ἢ πρώτῃ τῆς Ἀσίας κάλλει
καὶ μεγεθὶ καὶ λαμπρότατῃ

12 καὶ μητρόπολις καὶ τρις
νεωκόρος τῶν Σεβαστῶν
καὶ κόσμος τῆς Ἰωνίας
κατὰ τὰ δόγματα τῆς
15 ἱερωτάτης συνκλήτου
Σμερναίων πόλεις,
ἀναστήσαντος τὴν τεμὴν
ἐπὶ τῶν ὅπλων στρατηγού
20 Μ. Σελλίου 'Ιέρωνος,
ἀποδεδειγμένου ἀσιάρχου
καὶ νεωκόρου τῶν Σεββ.

2 This governor (L. 9) is unattested so far, *edd. pr.*; he was in office during a joint rule of an Augustus and a Caesar whose names have been erased later by an act of *damnatio memoriae*; *edd. pr.* suggest, in view of the F in L. 4, that Maximinus Thrax and his son Maximus (236-238 A.D.) may have been mentioned, in that case the text could have run Γ[ε]νίου 'Ιουλίου Οὐέρου | [Μαξιμίνου] Αὐτοκράτορος | Σεβαστοῦ καὶ Γ[ε]νίου 'Ιουλίου Οὐέρου | Μοξίμου | Εὐγενεστάτου | Καίσαρος, alternatively Decius, father and son (250/251 A.D.), could be considered ('less probably') || 18-9. for ἀνδρείος as gubernatorial epithet see SEG XI V 1835 and especially XI V 1394 (in combination with ἀγνός; see *app. et. ad* L. 6-10; see also our lemma no. 1327 L. 6-7, Plicket || 20. M. Σελλίου 'Ιέρωνος Smyranean coins from the reign of M. Aurelius and Commodus carry the name of a στρατηγός M. Σελλίος, who may have been an ancestor of our man; *edd. pr.* [for Sellius Hieron see now also D. Campanile in B. Virgil (ed.), *Studi Ellenistici* 19 (2006) 541 col. 213].

1331: 7-9 no. 5. Honorary inscription for Attius Rufinus Metillianus, 3rd cent. A.D. Large marble base with cornice and plinth; inscription in a framed field.

Ἀγαθὴ Τύχη·
vacat Ἀττίον vacat
12 'Ρουφείνου,
'Ρουφείνον
4 Μετιλλιανόν,
τὸν κράτιστον
πρεσβευτὴν
καὶ ἀντιστράτηγον,
vacat τὸν vacat
8 τοῦ λαμπροτάτου
ἀνθυπάτου
vacat Ἀττίου vacat

12 'Ρουφείνου,
M. Κλ. Ἀπελλᾶς,
ὕψ ἀσιάρχου
καὶ ὑμνοδοῦ
16 ναοῦ θεοῦ Ἀδριανοῦ,
στρατηγὸς
ἐπὶ τῶν ὅπλων,
τὸν ἑαυτοῦ
20 καὶ τῆς πατρίδος
εὐεργέτην

2-12. Father and son were active in the same province; the father (L.L. 9-12) is governor, the son (L.L. 2-8) as one of his legates; both were members of an important senatorial family for which Ephesian origin has been postulated and which is attested in inscriptions from Rome and Asia (see SEG XXX 1303); in the 3rd cent. A.D. a senator Attius Rufinus is attested in Rome ca. 204 A.D.; a supposed homonymous son was governor in Syria in 241 A.D. since the cognomen Metillianus (L. 4) is new within this family, a prosopographical relation cannot be established, *edd. pr.* || 13-18. M. Cl. Apellas: unattested so far, *I. Smyrna* 594 L. 31 and 697 (L. 39) document the creation of a group of 24 hymnodi by Hadrian (see L.L. 15/16); in *I. Smyrna* 604 a senator Iulius Apellas is attested under Valerianus and Gallienus; he is related to an important Pergamene family; our Apollas is possibly related to that family, *edd. pr.*, *An. Ep.* (2003) [2006] no. 1674, refers to Aristides, *Or.* 30.2/3, who indicates that the family had connections to the three 'firm' cities of Asia.

1332: 9/10 no. 6. Honorary inscription for Marcus Valerius Turbo, mid 3rd cent. A.D.? Large marble base with plinth and cornice; inscription in a framed field.

Ἀγαθὴ Τύχη·
τὸν πάσῃ ἀρετῇ
κεκοσμημένον
4 καὶ διὰ πάσης πράξεως
vacat ἐληλυθότα vacat
ἀγνότατον καὶ δικαιοτάτον
καὶ ἀνδρείοτατον
8 vacat ἀνθύπατον vacat
τοῦ λαμπροῦ τῆς Ἀσίας ἔθνους
Μάρ(κον) Οὐαλέρι(ον) Τοῦρβωνα,
τὸν λαμπροτάτον
12 vacat ὑπατικόν vacat
Ἀπολλ(οντιοῦ) Ῥώμιος

τὸν ἴδιον καὶ τοῦ οἴκου σύμπαντος
κτίστην καὶ σωτήρα

[7. For ἀνδρείστατον see our lemma no. 1330, app. cr. ad LL. 8/9. Pleket] || 10. M. Valerius Turbo was unattested so far as *proconsul Asiae* (LL. 8/9), however, in Canusium in a list registering the *patroni ciliaris* (viri) of the city M. Valerius Turbo (unior) and L. Valerius Turbo appear (*CIL* IX 338 LL. 27 and 32; 223 A.D.). Conceivably M. Valerius Turbo could have reached the function of *proconsul Asiae* around ca. 250 A.D., edd. pr. || 13. unattested so far, edd. pr.: O. Salomies, *An Ep.* (2003) [2006] no. 1675, wonders whether 'A. Πόλλ(ι)ος' Πόλλιος could read (cf. Polli) at Ephesus and Miletus).

1333. Smyrna. The cult of Hadrian. Cf. our lemma no. 2227 bis.

1334. Smyrna. Epitaph of Aulus Vettarius Crispus and Aulus Vettarius Epaphroditus, Imperial period. *I. Smyrna* 200; cf. *I. Smyrna* [I.2 p. 371. W. Appel, *EA* 35 (2003) 59/60, republishes the inscription (ph.; German translation) which is now in the Archaeological Museum at Odessa. I.L. 1/2 read κατεσκεύασαν (κατεσκεύασαν. *I. Smyrna*; false dittography or phonetically significant?, *BE* (2004) no. 276; dots as word dividers after κατεσκεύασαν (L. 2), Κρίσπος (L. 3), Ἐπαφροδίτης (L. 5), Θησσηίδος (L. 6), and ἰδίου (L. 7).

1335. Smyrna. Epitaph of Quintus of Prusias ad Hypium and Metrodorus, 2nd/3rd cent. A.D. *I. Smyrna* 443; J. Kubínska, *Archeologia* (Warszawa) 45 (1994) 95-97, republishes the two texts on this monument (a: epitaph of Quintus; b: epitaph of Metrodorus; French translation) that has inconsistently been described by earlier editors as a funerary altar or urn (now lost). She argues that the texts are written on an urn (ὀστοθήκη) that was originally used for the burial of the Bithynian Κοίντος. Later, Metrodorus built a monument with niches for his family, appropriating the urn of Quintus, a foreigner, because of its decorative value, and placing it in this monument (B.L.L. 3-13: κατεσκεύασε ... | καὶ τῷ ἐνόντι [scil. Quintus] σὺν ὀστοθήκῃ | καὶ ἑσσοπίοις | τὸ μνημεῖον). Since the earlier inscription became invisible in the new arrangement, Quintus is anonymously referred to in the text as ὁ ἐνὼν.

1336. Smyrna? Epitaph of the gladiator Poseidonios, 1st or 2nd cent. A.D.? *Orientalis* ZOOHD. Protokoll no. 29 za 1867-1868 gg., p. 17 [non vidimus]. *Odesskij Archeologičeskij Muzej AN USSR. Album* (Kiev 1983) pp. 123, 128 no. 232 [non vidimus]. Stele of a Thracian, standing on a base on which two animals (buffalo, boar?) are depicted, inscription above the gladiator, now in the Archaeological Museum at Odessa. W. Appel, *EA* 35 (2003) 60/61, republishes the inscription (ph.): [I]ουσεῖδώνος

Date: 1st cent. A.D., A.; 2nd cent. A.D., S. Follet, *An Ep.* (2003) [2006] no. 1677 || read Ποσειδωνίος, A.

1336 bis. Teos. Tean decree concerning loan after an attack by pirates, late 3rd cent. B.C. *SEG* XLIV 949. After a critical review of S. Şahin's arguments concerning the identity of the pirates (Cretans?), K. Kvist, *art. cit.* (see our lemma no. 932) 195-198, thinks to have found a confirmation that the pirates were Cretans in one of the clauses of the Cretan decrees that recognize the asylos of Teos, e.g., in the decree of Lato (*I. Cret.* LXVI.2 = Riggsby, *Asylos* no. 142 LL. 24/25): εἴ τις ἐκ τῶν ὀρμητομένων Λατόθεν ἀδικήσῃ τινα Τηίων. She translates: 'if anyone of the citizens of Lato who are at anchor (at Teos) harms/seizes anyone from the Teos' (197/198). [K's translation is wrong. This clause does not refer to citizens (then it would be εἴ τις ἐκ τῶν Λατίων, not Λατόθεν), but to pirates who start their attack from Lato ὀρμητομένων from ὀρμητοί, not ὀρμηζοίται, Chantriot.]

1337. Teos. Public imprecations, ca. 470 B.C. *SGDI* 5632; *Syll.* 3 37+38; Koerner, *Gesetzestexte* no. 78; vgl. *SEG* XXXI 984/985. A. Dössel, *Die Beilegung* ... (our lemma no. 2202) 21-40, reprints the texts (German translations) and provides a detailed commentary. She suggests that the curse against the installment of an asymmetes in *SEG* XXXI 984 is to be related to the former existence of this office which had turned out to be disadvantageous for the city (or for the authors of the imprecation), and she interprets the term ἐπανάστασις in *SEG* XXXI 985 A.L.L. 10/11 as defection of territory belonging to Teos. The unrest within Teos may have been caused by the uneasy relation with Abdera, which ultimately led to the publication of 985. By comparing *SEG* XXXI 984 with the slightly later 985, D. sees some conceptual differences: (1) in 984 actions against the city were put under a curse, whereas in 985 the citizens were obliged by oath to refrain from such deeds; (2) between 984 and 985, the inviolability of the written curse was waived, which can be deduced from the rasura at the end of the latter text; (3) the mention of a quorum or a majority vote in 985 A.L.L. 15-22 may be evidence for a democratization of Teos. In sum, a shift from divine order to human responsibility is discernible between the two texts.

1338. Thebai. Inscription mentioning a commander of a garrison, 4th cent. B.C. *I. Priene* 365. C. Carusi, *op. cit.* (our lemma no. 2200) 143/144, argues that, given the uncertain context of the inscription, the mention of a προπάρχος does not attest to the subjection of the city by another power, e.g. Samos or Miletos, as suggested in *I. Priene*.

1339. Thebai. Boundary inscription, undated. *I. Priene* 151. H. Lohmann, *AST* 20, 2 (2003) 251/252, has rediscovered the inscription (ph.) which marks the eastern boundary of Thebai.

LYDIA

1340. Lydia. Rural sanctuaries, Imperial period. See our lemma no. 2253.

- καὶ γένος· ἥ γε τῇ Κάδοιο κλυτῆς μέγαλοιο πόλεως
 8· εἰμένη ἐν δήμῳ παρὰ ἱερὰ ρεῖθρα τὰ Ἑρμοῦ,
 εὐγενέτις πατρίδος καίης Ἀκροκαστόλλοι[ο]
 ἐνθαδὲ Δαμιανῶ τοῦμῳ πατρί γαμηθείσα
 οὐκ ἐποίησε τέκνα, βίον δ' ἐπ[ί]τειμον ἀπῆξεν·
 12· [...]CEN δὲ χρόνους πάντας ζωῆς ἀπὸ γέννης
 [...]P εὖρον ἐγὼ πεχαρομένην ὡς ἐκὺθ[ην]
 [...]ΓΑ ἐνήφισα χ' εὖρον ἀκρεβιῶς
 [...]ΑΙ δις δύο μῆνας
- 16·

Provenance: the deceased moved from Kados (L. 7) to Akrokastollos (L. 9), where she married Damianos, the father of the stepchild (L. 10) who erected this stone for his stepmother. Akrokastollos probably is identical with Kastollos, located in the mountainous area northeast of Philadelphia, between Bebekli and Başbüyük; Kastollos was a village on Philadelphia's territory. edd.pr. || 1. year 48 = 377/378 A.D. (Aktian era; current in Kastollos-Bebekli); if the stone comes from another place, the Sullan era may have been used: 323/324 A.D., edd.pr. || 2. or ζεῖν ἔθελον, edd.pr. || 4. θύατρο (= θυγάτηρ): nominative of a first declension word; cf. modern Greek θυγάτηρ, edd.pr. || 6. alternatively εἶδος, ἄριστον dependent on ἔχουσα, edd.pr., who also consider the possibility that κλυτὸς γένος (L. 7) depends on ἔχουσα || 7-8. the deceased came 'from the people of the famous, great city of Kados near the sacred streams of the Hermos' and married in Akrokastollos the father (Damianos) of the person (stepson) who erected the stele. edd.pr., who alternatively consider ἥ(ν) γε ('in der fat was sie') or ἥγε· καὶ γένος ἥγε (= εἰς δήμῳ) and the Geschlechterete sie her aus dem Volk ---); Kados: onomymous founder heros of Kados (Kadioti, modern Gediz); coins of Kados carry representations of the personification of the river Hermos, εἰμένη part perf. of ἔρως 'hervorgegangen' (normally it means 'strebend, eilend'), edd.pr. || 9. Akrokastollos: see above; ἀκρεβιῶς, presumably the home of the person who erected the stele (and the second home of the deceased Alexandra, who married Damianos in that πατρίς), edd.pr. || 11. 'führte aber ein geeltes Leben', edd.pr., who with due caution interpret ἐνήξεν as the equivalent of διήγαγεν || 12. initio, [ἐξ]ήσεν?, edd.pr.: χρόνους 'years' || 15. before A trace of the upper part of a horizontal stroke, edd.pr.

1349. Saïttal (area of)? Confession inscription, 215/216 A.D. SEG XXXVII 1737; Petzl, *Beischriften* 22, for the provenance, cf. H.Malay, EA 20 (1992) 75/76 (Petzl), *Beischriften* 21. M.Riel, EA 35 (2003) 106/107, suggests reading in L. 5 εἰδάλια = εὐάλια and connecting it with τακτεῖν (L. 6): 'glass objects', which were stolen from the temple, instead of εἰδάλια (SEG: a net, stolen from Eia) or βία λίνα? (Petzl). For glass vessels in temples, she refers to IG II² 1425 A 1.117, 1485 B 1.6263, 1534 B 179, *Iscr. Cos* ED 149 LL. 155/156; *I.Delos* 1421 (not 1412) B col. 1.15; 1429 A col. II.24/25, cf. BE (2000) no. 177.

1350. Sardis, Inscriptions of the Pre-Achaemenid to the Hellenistic period, E.R.M. Dušanber, *Aspects of Empire in Achaemenid Sardis* (Cambridge 2003) 113-127, examines a selection of Lydian and Greek inscriptions from the city and texts from other cities in which Sardians are mentioned, as sources for our understanding of Sardian society and economy. D. studies fu-

nerary texts (115-117), texts which indicate ownership (117), dedications (118), texts related to religious and legal matters (119-122: discussion of the Droaphemes-inscription [SEG XXIX 1205, cf. XXXVI 1089], LL. 5-13 of which she regards as an addendum of the Hellenistic or Imperial period, and of the 'sacrilege inscription' [I.Ephesos 2]), the Mneseimachos-inscription (I.Sardis 1, cf. SEG XLV 1642) and Achaemenid land-tenure (123-125). She concludes that the inscriptions, like other kinds of evidence (foremost archaeological) which she uses earlier in the book, show a multi-ethnic society and continuity in the social and economic system from the Achaemenid to the early Hellenistic period. However, it is only epigraphical evidence that testifies to the financial and legal importance of the cult of Artemis in Sardis, provides insight into the Achaemenid land-tenure system, and shows the 'dynamic flexibility of Achaemenid administration'. In appendix 2 (228-238), D. gives English translations of the 55 inscriptions used in her investigation; the Greek inscriptions are: SEG XXIX 1205, cf. XXXVI 1089 (no. 40); I.Ephesos 2 (no. 54); I.Sardis 1, cf. SEG XLV 1642 (no. 55); I.Sardis 102 (no. 36); R.Gusmani, *Lydisches Wörterbuch* (Heidelberg 1964) 20 (no. 49; Lydian-Greek bilingual).

1351. Sardis (Area of: Yeniköy, north of Marmara Gölü (Gygäa Limne)), Petition from the priest of Apollo Pleurenos to Euthydemos and the latter's response, shortly after 188 B.C. or ca. 150 B.C. SEG XL 1519; L. 1188 and 1736, K.Buraselis in *Epigraphica -- Guarducci* 127-133, argues that the ἐπιστολή, of which Diophantos sends a copy to Attinas (LL. 18-21), is likely to be the letter of Euthydemos to Asklepiades, which follows in LL. 21-26. B. translates γραφεῖσις -- παρὰ Εὐθυδήμου as 'vom Büro (or 'im Auftrag') des Euthydemos geschriebene(r) Brief'. Diophantos was a subordinate official of Euthydemos, Attinas of Asklepiades. Incidentally, B. suggests accentuating the name of the addressee as Ἀττινῶ (SEG: Ἀττινῶ).

1352. Sardis. Honorary inscription for Menogenes, 5 B.C. I.Sardis 8. R.Scharf in P.Dessoff (ed.), *Hommages à Carl Droux III - Histoire et épigraphie*, Droux (Brussels 2003) 420/421, places the embassy to Rome in the context of the required oath of loyalty to Augustus' adopted sons.

1353. Sardis. Two documents concerning Polybios, ca. 150 A.D. SEG XLIII 863/864; XLVI 1525. In a study of the meaning of ἐπίδημεν (see our lemma no. 2259), C.P.Jones, ZPE 144 (2003) 159, repeats his conviction that SEG XLIII 863 is a letter of the Areopagos, which is, in turn, again rejected by S.Follet, *An.Ép.* (2003) [2006] no. 1668.

1354. Sardis. Epitaph of Menophila, late 2nd cent. B.C. I.Sardis 111 (SEG IV 634; Pfuhl-Möbius 418; S.Schmidt, *Hellenistische Grabreliefs. Typologie und chronologische Beobachtungen* [Cologne-Weimar-Vienna 1991] 139-141; Merkelbach-Stauber, *SGO* 1.408/409 no. 04/02/11. A.Brielman in *Les femmes antiques* (our lemma no. 2206) 77-107 (Greek text and French translation), remarks that this inscription contains one of the rare cases where a 'male' vir-

zue, σοφία (represented through a scroll in the relief), is assigned to a woman, and studies its significance; Menophila may have enjoyed the education usually reserved for a boy since she was a single child, and she used this to play an important rôle in the civic life of her home town.

E.-M. Engelen, *ibid.* 109-119 (no text; German translation), attempts to interpret the 'subtext' (hidden text) of the epigram, i.e., the perceptions behind the explanation in the poem of the items represented in the relief. The 'subtext' refers to the immortality of Menophila which goes, as a philosophical thought, back to Middle Platonism and to Neo-Pythagoreism.

1355. Sardis. Catalogue of victories of the pankratiast M. Aur. Demonstratos Damas, 212-217 A.D. *I.Sardis* 79 (KP I 27; *IGR* IV 1519; *IAG* 84; *SEG* XXXVI (1090; XXXIX 1292). J.-Y. Strasset, *BCH* 127 (2003) 258-266, republishes the text, with detailed app.cr. and French translation. Cf. our lemma no. 1279.

- A: [Μ. Αὐρ. Δημόστρατος Δαμάς, ὁ ἀρχιερεὺς]
[τοῦ σύμπαντος ξυστοῦ, διὰ βίου ξυστάρ]-
4 [χης καὶ ἐπὶ βαλανείων τῶν Σεβαστῶν],
[πανκρατιαστὴς δις περιοδονεΐκης],
[πύκτης ἁλειπτος παραδόξος, Σαρδια]-
[νος, Ἀλεξανδρεὺς, -----]
[-----]
8 [ος, Περγαμηνός, Κ[ορινθίος, -----]
[ος, Ἀργεῖος, Λακεδ[αιμόνιος, -----], Ἡ]-
[λίου, νεικήσας ἄγῶνας τοὺς πάντας]
[ρ.] ἄν' ἱεροῦ εἰσελκαστικοῦς ξξ', Ἰταλίας],
12 Ἑλλάδος, Ἀσίας, Ἀλεξανδρεΐ[ας, τοὺς ὕ]-
[πογεγραμμένους: Ὀλύμπια ἐν Πείρῃ],
Πύθια ἐν Δελφοῖς γ', Ἰσθμια ε', [Νέμεα],
16 τήν ἐξ Ἀργεὺς ἀσπίδα γ', Ρώμην [ν Καπ]-
[τώλια β', Παιτιόλους β', Νέαν Πόλιν],
Ἀκτιὰ β', Ἀθήνας ε', Παναθηναία μ[έν],
Πανελληνία δι' γ', Ὀλύμπεια], Ἀδρια]-
[νεία α', Ρόδον Ἀλεία γ', Σάρδεϊς [Χρυσάν]-
20 θινον δ', Ἐφεσον θ', Σύμναν ε', [Πέργα]-
[μον Αυγαύστεια γ', Ἀλεξανδρεΐαν], Ρώ]-
[μην Ἐπινείκτα τῶν κυρίων αὐτοκρα[τορῶν]
Ἀντιωνίου καὶ Κομμοδού, ἐσ[τεφα]ν[ωθη]
24 χρυσῷ στεφάνῳ καὶ ἔλαβ[εν] χρυσὸν [βραβεΐ]-
[αν, -----] αἰτησάμενος καὶ τιχῶν παρὰ [τῶν κυ]-
[ρ]ίων ἡμῶν θεοτάτων αὐτοκρατ[ορ]ῶν]
Σουήρου καὶ Ἀντωνίου τὴν τε ἀρ[χιερ]-
28 [ω]σίην καὶ τὰς ξυσταρχίας εἰς τήν τῶν
παιδῶν διαδοχὴν.

- ἀναστήσαντων τὸν ἀνδριάντα Αὐ[ρηλίου]
Δαμά ἀρχιερέως τοῦ σύμπαντος ξ[υστοῦ],
32 διὰ βίου ξυστάρχου καὶ ἐπὶ βαλ[ανείων]
[τοῦ Σεβαστοῦ, πλειστονεῖκου π[αραδόξου],
καὶ Μάρκου Δημοστρατιανοῦ π[λειστο]-
νεῖκου παραδόξου καὶ Δημο[στράτου]
36 Ἡγεμονίδου πλειστονεῖκου παραδόξου καὶ
Δαμιανοῦ ξυστάρχου vacat |
τῶν πα[ίδων].
καὶ ὅσου[ς] θε[ματικ]οῦς (see B)

3 ἐπὶ βαλανείων τῶν Σεβ[αστῶν] supervisor of the buildings comprising the *thermae*, *palaestrae*, and *gymnasia*, S. (297/298), who points out that the plural Σεβαστῶν means that 'αὐτοκράτορες conjoints' were ruling; in Damas' case the function was held under Sept. Sev. and Caracalla || 5-10, from other inscriptions we know that the honorand had been enfranchised in a large number of cities; it is, however, unwarranted to restore these honorary citizenships here on the basis of those inscriptions, since one used to present just a selection of them in honorary texts. S. || 11. εἰσελκαστικοῦς ξη', earlier editions (68 victories, restored on the basis of LL. 3-6 of text C, where the total number of victories in sacred games is given as 20 + 48 = 68); ξξ' = 67. S., on the basis of *P.Delphes* III 1.557 (*SEG* XLII 458) L. 10 (see our lemma no. 486 app.cr.); S. (on 268/269) points out that the victory in LL. 21-25 has not been gained in an ἄγῶν ἱερὸς εἰσελκαστικός and has therefore to be subtracted from the number of 68 victories mentioned in C; the latter, admittedly, are victories in ἱεροῖς ἀγῶνες but these should be interpreted as ἱεροὶ εἰσελκαστικοὶ ἀγῶνες (as in A L. 11), i.e., the total number of Damas' victories is to be restored: 68 (sacred) + 40 (thematic; see text B) + 1-4 missing victories in B = a total of 109-112. S. (on 269), who adds that this is the highest number of victories recorded in our evidence || 30-38, the monument has been erected by Damas' four sons in 212-217 A.D. (see text C' LL. 28-30: Septimius Severus is dead and Caracalla is the ruling emperor), the sons have used a text drafted by their father, partly in 198-209 A.D. (see A LL. 25-27) and partly under Severus and Caracalla; the father probably died after Sept. Severus' death and the sons erected the monument under Caracalla's rule; they did not correct the titulature of Sept. Severus in A LL. 25-27. S. (on 266/267).

- B (dr.): [ἡγωνίσατο πανκράτιον]
[ὁμοῦ παιδῶν καὶ ἀνδρῶν]
[- - - ca. 12 - - -] ε' γ'
4 [λαρείσων Ὁ[κ]ο[σ]ο[σ]ίας γ'
[Θεσπίας Ἐρω]τίδεια α'
[- - - - -] α'
[- - - - -] β'
8 [- - - ca. 7 - -] α
[- - - ca. 6 - -] δ
[- - - ca. 8 - -] ν α
[- - - - -] α' νῦν ἱερὸς
12 [- - - - -] α' νῦν ἱερὸς
[Βυζάντιον α' νῦν ἱερὸς
[Περ]ινθον α' νῦν ἱερὸς



- 16 [Ὀλύμπ]εια τῆς Μακεδονίας []
[-ca. 6 -] β'
[κοινὰ Ἀρ]κάδων ἐν Μαντινείᾳ γ'
[λακεδαί]μονα ζ'
20 [Εὐρύκ]λεια β', νῦν ἱερὰς
[-ca. 5 -] ΠΑ γ'
[-ca. 7 -] εια α'
[Δημητ]κριάδα Μακεδονίας α'
[-ca. 6 -] εια ἐν Ἰσθμῷ δ'
24 [-ca. 7 -] α ἐν Ἰσθμῷ γ'
[-ca. 8 -] ονα α'

1-2 For the restoration see *F. Delphes* III 1.549 D (= our lemma no. 486) l. 8 || 4. [Κοινὸν Θ]ε[σ]α[λ]ίας. KP, this supplement is too short; moreover, one would expect Κοινὸν Θεσσαλῶν. S., who suggests [Λαρίσση] and refers to l. 22 where also a city-name is restored; the contest in Larissa is likely to be that of the Κοινὸν Θεσσαλῶν see *IG VII* 1857 (see our lemma no. 474) || 5. for the Erotideia see our lemma no. 473 || 8. a toponym like [Λαρί]ς is to be restored. S. || 11-14 (see also 19). on thematic contests transformed into sacred ones see S. on 2*223 || 13-14. restored by S.; the contest in Byzantium may have been the Ἀντωνίνια Σεβαστά, created in honor of Caracalla, who restored Byzantium's status as a polis; the Byzantines possibly elevated an ἀγὼν θεματικῶς, won by Damas, to the status of ἱερὸς ἀγὼν. S. (on 273) || 15. the Macedonian Olympia were held in Dion. S. || 19 [Εὐρύκ]λεια. KP and S., who on chronological grounds rejects Spawforth's suggestion [Κομῶ]δεια (*SEG XXXVI* 1090), on 273 (see also 296/297) S. points out that, after the elevation of the contest to the category of sacred contests (*ἱερὸς ἀγὼν*), it is no longer mentioned in the evidence; S. suggests that the contest ceased to be attractive to the athletes since they could no longer win cash-prizes [but why would at least five cities (see l.l. 11-14 and 19) have taken such a 'national' decision? Is it not far more attractive to assume that the contests continued to award, in addition to the sacred crown; in other words, they became an ἀγὼν θεματικῆς στεφανίτης; an expression used in a Rhodian inscription. *Suppl. Epigr. Rh.* no. 67 l. 9; cf. J.-Y. Strasser, *Klio* 86, 2004, 141-164, and H. W. Pleket, *Nikephoros* 17 (2004) 77-89, especially 84-89. Pleket] || 20. [Διοσκου]ρ[η]α. KP, [Διοσκου]ρ[η]α [Διοσκου]ρ[η]α, alio (cf. *SEG XXXVI* 1090); S. prefers not to restore anything at all || 21. [Λεωνίδ]εα. KP, [Λεωνίδ]εα. Spawforth (*SEG XXXVI* 1090) || 22. [- -] ΠΑΔΑ. copy KP, who restored [λα]μπάδα; for the agon in Demetrias (Κοινὸν Μακεδόνων) see *IG VII* 1857 (see our lemma no. 474). S. || 23. [Ἐλλώτ]εια. KP, [Κοισσ]αρία. Spawforth (*SEG XXXIX* 1292), both restorations rejected by S., who points out that the Helloten are attested only once for the classical period and that the Isthmian Κοισσάρεια are on record as a sacred contest in an inscription published in *DAMM* 101-105 (assigned by S. to the period 250-275 A.D.) || 24. [Εὐκλείτ]α. KP, rejected by P. Charneau, *BCH* 115, 1991, 298 note 7 and S. || 25. [λακεδαί]μονα. KP, [Χαλκήδ]ονα. S. (unpersuaded).

- C: μόνος καὶ πρῶτος τῶν [ἀπ'] αἰ-
ῶνος ἀνθρώπων νικη[σ]ίας []
παίδων μὲν ἱεροῦς κ'
4 ἐκ παιδὸς δὲ τὸν ἄνδρα
προσβὰς ἱεροῦς μη'
ἐν οἷς πυγμῆς Πύθια ἐν

- Δελφοῖς, Ἰσθμία, Νέμεα,
8 Ἀδριάνει(ον) Φιλαδέλφειον
ἐν Ἀλεξανδρείᾳ
τεμνηθεὶς ὑπὸ Θεοῦ Μάρκου
καὶ Θεοῦ Κορμούδου πολει-
12 [τ]εῖα μὲν Ἀλεξανδρέων ἰθα[]

- [γ]ενεῖ, ξυσταρχίαις δὲ ταῖς
ὑπογεγραμμέναις. 24 ἐν Αἰγύπτῳ πάντων,
Ῥώμης Καπιτωλίων.
26 Σάρδεων Χρυσανθίνου,
Σάρδεων Κοινοῦ Ἀσίας,
Μελίτου Διδυμείων,
Ἀλεξανδρείας Ἀδριανείου
20 Φιλαδέλφειου,
Ἀλεξανδρείας Σεβαστείου,
Ἀλεξανδρείας Σελευκείου.
Ἀντινίου πόλεως καὶ τῶν 32
ἐν Αἰγύπτῳ πάντων,
Νεικομηθείας Κοινῶν Βειθυνίας],
λακεδαίμονος Εὐρυκλείων,
καὶ ὑπὸ Θεοῦ Σεουήρου καὶ τοῦ κυ-
ρίου ἡμῶν Θεοτάτου αὐτοκράτο-
ρος Ἀντωνίου ἄλλαις τε πόλ-
λαις καὶ μεγάλαις τειμαῖς κα[]
ξυσταρχίαις Εὐσεβείων ἐν Πό-
τιόλοις καὶ Σεβαστῶν ἐν Νέᾳ
πόλει

3-5 For the numbers cf. app. of A. 1. 11 || 6. πυγμῆς. Damas excelled in both boxing and pankration (see also *F. Delphes* III 1.557 l.l. 34 (*SEG XI* 11 458) and 549 D (our lemma no. 486) l.l. 4-7) a rare combination, S. (278-281), who points out that in the program boxing preceded the pankration; since boxers were highly liable to injuries, the combination with the next discipline (pankration) was precarious and often simply impossible; S. refers to the following texts recording victories in both disciplines *IG* 40 (*IG IV* 428), 62, 65, 68 (*I. Napoli* 51) and 85 (*IGLS* 1265); *I. Iliion* 125; *SB* 5725. Theogenes of Thauris was an illustrious predecessor of Damas || 8. ΑΔΙΑΝΕΙΑ, lapis, since there is no punctuation between the two words in this line, we have only one contest and should correct Ἀδριάνεια into Ἀδριάνει(ον) (see LL. 19/20 [cf. *SEG XLV* 2073 for an ἀγὼν Ἀδριάνειος καὶ Φιλαδέλφειος in Alexandria]) || 11-13. ἰθαγενεῖ: 'comme s'il était Alexandrin de naissance'. S. (on 287).

1356. Sardis. Byzantine seal, ca. 6th cent. A.D. Lead Byzantine seal. Edd. pr. C. Greene-walt-C. Ratté-M. Rautman in W.G. Dever (ed.), *Preliminary Excavation Reports: Sardis, Paphos, Caesarea Maritima, Ain Ghazal* (Ann Arbor 1994) 8: † [Κοι]μᾶ (obv.) † [Διακ]λίου † (rev.)

1357. Silandos. Honorary decree for Philomelos, 2nd/1st cent. B.C. Marble stele with triangular pediment and akroteria; broken below; in the pediment a large rosette flanked by two smaller ones; moulding between the akroteria decorated with flowers; in a rectangular field above the inscription a wreath; found in Silandos and now in Manisa in the collection of İsmail Akçura. Edd. pr. H. Mulay-G. Petzl, *EA* 36 (2003) 19-23 (ph.; English translation); brief reference to this decree apud C. Nour, *ZPE* 44 (1981) 12 note 5 ('décret de 30 lignes ---').

Ἐδοξεν Μουσῶν Ἀβαίτων τῇ βουλῇ
καὶ τῇ δῆμῳ· ἐπεὶ Φιλόμηλος Ὀρ[ε]-
7 λα, τῶν πολιτῶν ἀνὴρ καλὸς καὶ
4 ἀγαθὸς καὶ γενναῖος πρωτοῦ ἀρχ[ε]ί[ς]
ἐκ παιδὸς ἡλικίας καλῶς καὶ κοσμίως []
κατὰ πάντα πρὸς ἀρετὴν ἐπαίδε[υ]θ[η].
γενομένου δὲ κατὰ τὴν τοῦ ἀνδρ[ο]ς []
8 ἡλικίαν σωφροσύνη πολὺ διήνευ-

- 12 κεν τῶν ἄλλων, ἐν τε ταῖς ὑπὲρ τῆς
πατρίδος προσηθείας καὶ ταῖς ὑπὲρ αὐτῆς
λητουργίας αἱ τινος ἀγαθοῦ γινόμενος
16 παραίτιος αὐ διέλειπεν εὐεργετῶν, ἐν τε
ταῖς κατ' ἰδίαν βίαις χρηστότητι καὶ ἐπεικῆα
διαφέρων μεγαλομερῇ τὴν ἀπὸ τοῦ βίου
παρεῖχε το χρησίαν, ὑπάρχων πρὸς μὲν ἀν-
20 θρώπους δίκαιος, πρὸς δὲ τοὺς θεοὺς ὁ[σι]-
[οις], ἐσπεφανικῶς δὲ πολλάκι καὶ τὸν δῆ[μον].
ἐφ' οἷς ἐπαινούμενος διετέλει· τὰ νῦν [δ' (?) ἐ]-
πεὶ μετήλλαξ(ε)ν τὸν βίον, δεδόχθαι τῇ βο[υ]λῇ
[καὶ] τ[ῷ] δῆμῳ στεφάνω(ι)θ[ῆ]ναι τιμ[αῖς]

Date: 2nd/1st cent. B.C. (lettering; orthography) || 1-2. For another decree of the Mysos Abbaeitar, *edd.pr.* refer to SEG XXXIV 1198, with J. and L. Robert's commentary in *BE* (1984) no. 384: the ethnics of these Mysos had a federal character (a κοινον), with a strategos of its own (see SEG XXXIV 1198), a federal assembly (ο συνπας δῆμος; the demos in L. 2 of the present inscription) and a subdivision in districts, *edd.pr.*; τῶν: the iota seems to have been squeezed in later, as is the case with the second iota in ἡλικίας in L. 5, *edd.pr.* || 4. ἀθρις: 'brought up, trained', *edd.pr.* || 9-10, the political context of the embassies is unknown, *edd.pr.*, who wonder whether Philomelos' πατρίς was the federation or the settlement of his district (see above ad LL 1-2) || 11, the omicron in ἀνθρώπῳ was inserted later above the line; the lambda of λητουργίας seems to have been corrected from Π, *edd.pr.* || 14 βίαις: 'fortune' *edd.pr.* || 17-18, victorious athletes are known to have transferred their wreath to their home-city, *edd.pr.*, who add 'were these agonistic or rather political and diplomatic successes?' || 19. ΑΑΕΝ, lapis || 20-21. restoration of P. Gauthier, *BE* (2004) no. 303, who suggests τιμ[αῖς] ταῖς καταξίαις? *vel sim.*; (καὶ) τ[ῷ] δῆμῳ στεφάνω(ι)θ[ῆ]ναι [τιμ] ||, *edd.pr.*, who see in TIM the beginning of a form of τιμάω or of τιμῇ.

1358. Silandos (area of)? Proclamation of the god Meis, 99 A.D. SEG XLVII 1654. M. Riel, *EA* 35 (2003) 102-106, republishes the text (English translation), which she regards as a sacred law rather than as a confession inscription, with a new interpretation. She wonders whether the dittography κολάσας (ΑΣ) τοῖς ἰδίοις (LL 2-3) may have been caused by originally designating the ἰδιοὺς as citizens of Silandos (ἀστούς ἰδίους, cf. *I.Didyma* 159 II). She interprets LL 2-4 (Μεῖς εἶς Ἀττάλου κολάσας τοὺς ἰδίους περὶ τῶν ἰδίων ὑπαρχόντων) as an elliptical phrase meaning 'Meis ex Attalou, having punished his own people, (says) about his own possessions etc.' *edd.pr.* connected κολάσας with πρὶ, but this verb is in confession inscriptions usually followed by διὰ or ὑπὲρ. M. finally takes as the subject of LL 6-9 the ἰδιοὶ in L. 3; they are instructed to 'provide for themselves from their own means' instead of using the god's possessions.

1359. Tabai. For an inscription, possibly belonging to this city, cf. our lemma no. 1342.

1360. Tabala (Yurtbaşı, formerly Davala). Honorary decree, 63/62 B.C. SEG XLIX 1694. P. J. Thonemann, *EA* 36 (2003) 106-108, republishes the inscription with different restorations.

- 4 [Ἔτο]υς κβ'· ἔδοξε (τῇ βουλῇ καὶ τῷ
δῆμῳ, γνῶμη στρατ[ηγῶν καὶ γραμμα]-
τέως τ)οῦ δήμου· ἐπ[ε]ί --- name ---
[... νίου τῶν πολ[ιτῶν ἀνὴρ καλὸς καὶ]
[ἀγ]αθὸς καὶ γένος αἰεὶ τὰ συμφέρον[...]
[τ]α τῷ δήμῳ πεπο[ι]ηκότος, καὶ αὐτὸς (γ) ἐν
πολλοῖς καὶ μεγάλ[οις] κινδύνους δια-
8 [σ]ώζων διὰ παντός (τὴν πίστιν καὶ ἀνα-
[σ]τ)ρεφόμενος ἀξίως (αὐτοῦ τε καὶ τῆς)
[τ]ῶν π[ρ]ογόν[ων] ε.ε. ἀρετῆς · · · · ·

5-6. [ἀγ]αθὸς καὶ γένος αἰεὶ · · ·]. Α τῷ δήμῳ πεπο[ι]ημένος · · ·]. SEG; T refers to MAMA VI 173 L. 9 and IG XII 6.1218 LL 7/8 || 6-8 [· · ·] πολλοῖς καὶ μεγάλ[οις] · · ·]. ZION διὰ παντός [· · ·], SEG; for T's restoration, cf. *Aphrodisias and Rome* 30 LL 2-4 and 8-10, *IGR IV* 298 LL 5-7 and 471 LL 6/7 with Robert, *Et. anat.* 54 (or [ἀγ]ασιν) in L. 7, if it refers to legal claims, Chaniotis || 8-10 [· · ·] ἀναστ)ρεφόμενος ἀξίως [· · ·] [τ]ῶν π[ρ]ογόν[ων] · · ·], SEG; T compares SEG XLVI 1721 LL 10-11

1361. Temenothyrai. Seal of the *patrikios* and *logothetes* Theophylaktos (or Stauros-kios?), 8/9th cent. A.D. Seal on a flan too small for it; inscription on the obverse partially as a cross-shaped monogram, partially between the cross-bars; on the reverse, inscription within a wreath. Bought from a villager in Uşak, now in the museum at Afyon. *Edd.pr.* V Bulgurlu-A. Ilasli in *op.cit.* (our lemma no. 1449) 141 no. 19 (ph.).

Obverse: {Θεοτόκε or Κύριε} β(σῆ)θει [τῷ σῷ] δούλῳ
Reverse: {Θεοφυλ}άκτρ {πατ}ρικι(ῷ) καὶ λο[γ]οθ(ε)τῇ τι(ῶν) ἀγε[λ]ῶν

Reverse: 1. or {Σταυ}ράκιϛ, *edd.pr.* || 2. καὶ abbreviated as 'S' || 2-3 'supervisor of state herds of horses and mules used for the transportation of baggage and the cavalry', *edd.pr.*, who refer to other seals of logothetai, among whom neither name occurs; a similar type of seal (9th cent.) belonged to a *spatharios* and *tourmareches* Theophylaktos, who may be the same man

1362. Thyateira. Honorary inscription for a gymnasiarch, 2nd cent. B.C. (?). TAM V. 2.855. P. J. Thonemann, *EA* 36 (2003) 99/100, suggests reading at the end of L. 6 ἐκτ[ρ]ι, which would point to Eumenes II as the king to whom birthday honors were to be paid; it is known that he was born on the sixth of Lenaion (*I.Didyma* 488 LL 8-10).

AIOLIS

1363. Aigai. List of tributes and privileges, early 3rd cent. B.C. SEG XXXIII 1034; also in C.Chandezon, *op.cit.* (see our lemma no. 2144) 201-205 no. 52 (French translation, comm.). In the context of an article on the royal economy in the Hellenistic period, R.Descat in *L'Orient méditerranéen* (see our lemma no. 1181) 159-165, presents the text and a French translation. He suggests restoring in A initio [Κωμήτας εἰς Πυθῆαν, Πυθέας being the owner of an estate given to him by the king. The inscription lists the tributes and the privileges of a village community situated in the *chora basilike*. On palaeographical grounds (stichedon; xi written as ε) he dates the text to ca. 310-300 B.C.

C.Schuler in V.Chankowski-F.Duyrat (edd.), *Le roi et l'économie* (TOPOI, Suppl. 6; Lyon-Paris 2004) 528-532, points out that much more than one line is lost initio, prefers ed.pr.'s restoration [δοο]εάν (adverb) and suggests that the rural community concerned may have to pay the δεκάτη (A.LL. 1/2) for land given to it by the king for nothing (δορεάν). S. discusses the list of taxes and interprets the ἀγροργία πρὸς στρατεῖαν as 'Hand- und Spanndienste im Rahmen von Feldzügen' rather than as a reference to the supply of soldiers; the ἐργαζόμενοι may have been involved in road building, transport of royal goods or the cultivation of royal domains. He is sceptical about Descat's view that they were λαοὶ βασιλικοὶ on royal land. On 532/533 S. briefly discusses other inscriptions providing evidence for taxes on agricultural products: TAM II 1 (OGIS 55); *I Stratonikeia* 501; SEG XXIX 1516; XXXVII 859; XLVII 1745 LL. 46/47 (with H.Müller, *Chron* 35, 2003, 356/357); RC 41, 47, and 51.

1364. Aigai. Epitaph of Lysias, early Hellenistic period. Square block of pinkish andesite with thin, shallow letters (comparable to Malay, *Researches* 2), found in the necropolis of Aigai. Ed.pr. G.Meyer, *EA* 35 (2003) 55-57 (ph.): Λυσίας ἱ Ἡρώ

First occurrence of the name Ἀωσίης in Aigai, Ἡρώ: Aiolie genitive with psilosis and -α- for -αι- (characteristic for the Aiolie dialect in Asia Minor), ed.pr., who quotes several examples for the name in this form from the region.

1365. Kyme. Decrees of Kyme and a letter of Philetairos, 280-278 or ca. 270 B.C. SEG I 1195. P.Gauthier in B.Virgilio (ed.), *Studi Ellenistici* 15 (2003) 11-19, discusses the inscription, which he dates to ca. 270 rather than to 280-278 B.C., with regard to the cult of Philetairos. He argues that εἰκών for the cult statue is used in connection with ἀκρόλιθον and may thus mean the marble portrait, whereas ἀγαλμα designates the entire statue. There should have been two buildings in the temenos: a sacred room (ἱερός οἶκος) of modest size for the cult statue and another one used either as a deposit or for gatherings.

1366. Kyme. Honorary decrees for Archippe, 130-100 B.C. *I.Kyme* 13; SEG XXXIII 1035-1041 (cf. XLVIII 2214); XLIII 871. I.Savalli-Lestrade in N.Loraux (ed.), *La Grèce au féminin* (Paris 2003) 247-295, is a French translation of her Italian article summarized in SEG XLIII 871.

1367. Phokaia. Philosophers and sophists with the name Hermokrates, Imperial period. C.P.Jones, *ZPE* 142 (2003) 127-130, examines the inscriptions recording an alleged philosopher and sophist Ἐρμοκράτης who is generally identified with the sophist Philostr., *VA* 2.25 J distinguishes between (1) inscriptions that can be attributed to a philosopher Hermokrates, *IGR* IV 1326 (cf. SEG XXXI 1054), *CIG* 3414; probably an inscription mentioned by H.Engelmann, *ZPE* 42 (1981) 208 note; *IG* II² 3797 (with L.Robert in *Laodicée du Lycos* 287 note 4), and (2) inscriptions that can be attributed to a sophist Hermokrates *I Ephesos* 2026; *I Erythrai* 43. Finally, our lemma no. 1385 proves that the philosopher is not identical with the sophist, but was one of his older relatives. - He excludes *IGR* IV 1323 (cf. H.Devijver, *Prosopographia militarium equestrium* I [Leuven 1976] 383 F 82) and 1325 mentioning a T. Flavius Varus Calvisianus Hermokrates, since he is called neither philosopher nor sophist.

TROAS

1368. Alexandreia. Funerary epigram for Aphrodisios, 2nd/3d cent. A.D. *I.Alexandreia Troas* 90 (Merkelbach-Stauber, *SGO* I 632/633 no. 07/05/04; *GV* 1098; Pfehl-Möhris 151). R.A.Tybout, *Lampas* 36 (2003) 351 note 86, reads in L. 3 ταύτη(ς) γὰρ λάθριος γαμέτης ('her secret lover') instead of ταύτην κτλ. (lapis, editions) and follows W.Peeck (*GV*) in reading (ἀ)γῶν in L. 5 (ΑΥΧΩΝ, lapis).

1369. Assos. Honorary decree, ca. 100 B.C. *I.Assos* 7. In view of the text in our lemma no. 864 (L. 15), D.Bosnakis-K.Hallöf, *Chron* 33 (2003) 217, restore in L. 13 [συλλ]ύσαι (not [διαλ]ύσαι).

1370. Assos. Oath to the emperor, 37 A.D. *I.Assos* 26 (P.Herrmann, *Der römische Kaiser- eid* [Göttingen 1968] 123 no. 3). H.Cancik in id.-K.Hitzl, *op.cit.* (our lemma no. 2227) 36-39, comments briefly on the text and compares it with Pliny the Younger's letter 10.52 to Trajan in which he reports the annual oath to the emperor. These oaths served the purpose of connecting 'center' and 'periphery', i.e. Rome and its distant parts.

1371. Assos. Dates of inscriptions. On the basis of archaeological criteria, C.Berns, *op.cit.* (our lemma no. 1284) assigns dates to several inscribed monuments. *I.Assos* 14, 18, and 21: 1st

sent. A.D. (182 no. 7 B 2; cf. already *I.Assos*); *I.Assos* 27: 1st cent. B.C. (180 no. 7 A 1); *I.Assos* 70: late 1st cent. B.C. (180/181 no. 7 B 1; 2nd cent. A.D.: R.A. Kearsley (with T.V. Evans), *Greeks and Romans in Imperial Asia* [IGSK 59; Bonn 2001] 71).

1372. *Ilion*. Law against tyranny and oligarchy, early 3rd cent. B.C. *I.Ilion* 25; *SEG* XLVI 1562. A. Dossel, *Die Beilegung* -- (cf. our lemma no. 2202) 197-221, reprints the text (German translation) and provides a detailed commentary. She follows R. Dareste-B. Haussoullier-T. Reinach, *Recueil des inscriptions juridiques grecques* II (Paris 1904) 36/37, in assuming that the law was issued as a reaction to a recently abolished oligarchy and argues against its explanation as a preventive measure (in this sense, e.g., *SEG* XLVI 1562).

1373. *Ilion*. Honorary decree of the κοινὸν τῶν πόλεων for Antikles, ca. 200-150 B.C. Marble stela, found south-east of Ilion, now in the museum at Çanakkale. Edd. pr. T. Özhan-M. Tombul, *EA* 36 (2003) 109-114 (phr.: English and Turkish translations); cf. C. Habicht, *EA* 37 (2004) 91-94; P. Gauthier, *BE* (2004) no. 267.

Ἐπὶ ἀγωνοθετῶν τῶν περὶ Δημήτριον Πρωτοκλεί-
δου Ἰλίου, Ἀριστοκράτην Σκύμνου Λαμψακηνόν, Ἡρα-
κλείδην Ἀπολ[λ]ωνίου Σκ[η]ψίου, Ζώϊλον Μενεστρά-
του Ῥοιτέου, Λυσίαν ΒΟ. [- - -] ΟΥ Ἀβυδηνόν, γραμματεῦον-
τος Φαίδρου τοῦ Πολυκράτους Παριανοῦ, Παναθηναίους [μ]ε-
γαλοῖς, ἰσκαίδε[ι] κατ[η] (τῆς) πανηγύρεως, γνώμη τῶν σ[υν]-
έδρων· ἱ[π]κ[ε] ἐπε[λ]θόντες ἐπὶ τὸ συνί[δ]ριον οἱ τε νέοι καὶ οἱ ἀ-
θληταὶ καὶ τῶν ἄλ[λ]ων τῶν παραγεγ[ο]ν[ό]των εἰς τὴν πανή-
γυριν πλησίον ἀξί[μ]ου ὕσιν ἵνα ἐπισκέψω[ν]ται οἱ σύνεδροι καθό-
[τ]τι Ἀντικλῆς, Ἀλεξ[α]νδρου Λαμψακηνὸς τιμηθήσεται κατ' ἀ-
ξί[αν] τῆς φιλοτιμίας αὐτοῦ πεποιτῆται ἐν τῇ τοῖς μικροῖς καὶ ἐν
τοῖς μεγάλους Παναθηναίοις· συμφέρον δέ ἐστιν τιμᾶσθαι
τοὺς καλοὺς καὶ ἀγαθοὺς τῶν ἀνδρῶν ἀξίως ὧν αὐτοὶ φιλοδο-
ξήσιν· τῆς κατὰ τὸ γυμνάσιον τῆν προσήκουσαν ἐπιμέ-
λειαν πεποιημένων καὶ κεχορηγηκότος εἰς τὴν γυμνασιαρχί-
αν ὡς ἐνδ[έ]χεται φιλοτιμώταται καὶ τῶν [λοιπῶν] τῶν κατὰ
τὴν ἀρχὴν ἐπιμεληθέντος ἀξίως τῆς τε [π]ατρι[δ]ος τῆς ἐξ-
αποστε[λ]λάσης [κ]αὶ τῶν ἄλλων πόλεων τῶν σ[υν]εγεγ[ο]σ[σ]ων
τῆν πανήγυριν, καὶ ἐπιφανέως γεγονότος ὅτι [ἡ] γυμνασιαρχία
καὶ ἡ ἀλλοτρίων νόμιμας εἶναι τὴν πατρίδα τῶν πόλεων ἔ-
παινον καὶ [] ΑΥΠΡΕΟΝ [] τῆς τιμῆς φιλοδοξήσαι προέβηκεν, οὗτι δα-
πάνη[ς] οὐδενί[α]ς φε[ρ]ομένης οὗτι σπουδῆς καὶ φιλοτι-
μίας οὐδενὴ ἐλλείπειν, διὸ καὶ καλῶς ἔχουσιν εἶναι τὸν
δῆμον τὸν Λαμψακηνόν ἐπαινεθῆναι ὑπὸ τῶν πόλε-

[ων] τῶν κοινῶν σ[υν]εγ[ο]σ[σ]ων τῆς πανηγύρεως [ἐ]πὶ τῷ ἐξαπο-
[τε]ίλῃ ἀνδρᾷ ἄξιον τῆς [ἀ]ρχῆς· ὁμοίως δέ [κ]αὶ τὸν γυμνασί-
[αρχον] Ἀντικλῆν τιμηθῆναι στεφανωθ[έ]ν[το]ς αὐτοῦ χρυσῶι
στεφάνωι καὶ εἰκόνι χαλκῇ καὶ γενομένης τῆς τε ἀναγορεύ-
[σεως] καὶ τοῦ ψηφίσματος ἀναγραφέντο[ς] καθότι ἀν τοῖς συν-
[έ]δροις δόξει, δεδῶχθαι τοῖς συνέδροις· τετ[ε]λ[η]μῆσθαι τὸν γυμ[ν]α-
[σίου] ἄρχον Ἀντικλῆν Ἀλεξάνδρου Λαμψακηνόν στεφάνωι
[χρ]υ[σ]ῶι καὶ εἰκόνι χαλκῇ· τοὺς δὲ ἀγωνοθέτας ποιήσασθαι
τῇ[ν] ἀναγόμεναι τὸν τε στεφάνου καὶ τῆς εἰκόνος ἐν τῷ ἀ-
[γῶν]ι τῶ[ι] γυμνικῶι κατὰ τὰδε· στεφανοῦσ[ιν] οἱ νέοι καὶ οἱ ἀθληταί
Ἀντικλῆν Ἀλεξάνδρου Λαμψακηνόν στεφάνωι χρυσῶι καὶ
εἰκόνι χαλκῇ γυμνασιαρχήσαντα καλῶς καὶ ἀξίως τῆς πα-
νηγύρεως· ἵνα δὲ τὰ γεγραμμένα συντελεσθῇ καὶ διαμείνῃ
τὸν πάντα χρόνον· ἐπιμεληθῆναι τοὺς ἀγωνοθέτας ὅπως
ἀναγραφῇ τὸ ψηφισμα εἰστέλλας δύο λε[γ]ομένους λίθους καὶ ἡ μὲν μί-
[α] ἀνατεθῇ εἰς τὸ ἱερὸν τῆς Ἀθηνᾶς τὸ ἐν Ἰλίου, ἡ δὲ μία ἀπο-
σταλῇ εἰς Λαμψακὸν· ἐπιμελῆς δὲ π[ο]ιήσασθαι τοὺς ἀγωνα-
[θ]έτας, ἵνα καὶ ἡ εἰκὼν σταθῇ ἐν Ἰλίου ἐν τῷ ἱερῷ τῆς Ἀθηνᾶς, ἡ
δὲ τῶν βμάσιν τοῦ ἀνδριάντος ἐπιγραφῇ ὅτι οἱ νέοι καὶ οἱ ἀθλη-
ταὶ Ἀντικλῆν Ἀλεξάνδρου Λαμψακηνόν γυμνασιαρχήσαν-
τα καλῶς καὶ ἀξίως αὐτῶν τε καὶ τῆς πανηγύρεως· τού-
[τ]ω γὰρ γενομένων καὶ οἱ λοιποὶ θεωροῦντες ἐκείνους τι-
μωμένους ὑπὸ τοῦ κοινῶν τῶν πόλεων τοὺς καλοὺς
καὶ ἀγαθοὺς τῶν ἀνδρῶν καὶ δόξης τῶν συγγενόντων ἀει-
μνήστου προθύμως αὐτοὺς ἐπιδύσασιν εἰς τὸ ἐπιφα-
νῶς τε καὶ ἀξίως τῆς τε θεᾶς καὶ τῶν πόλεων συντελέσ-
[θ]αι τὰ κατὰ τὴν πανήγυριν· τὸν δὲ ἀγωνοθέτην καὶ τοὺς συν-
έδρους τοὺς ἀπ[ε]σταλμένους ἐκ Λαμψακῶν ἀνεγκεῖν τῶ-
δε τὸ ψηφισμα Λαμψακηνόις καὶ ἐξελθόν αὐτοὺς ἐπιμελῆς
π[ο]ιήσασθαι ὅπως ἀνατεθῇ ἡ στήλη ἐν τῷ τόπῳ ὡς καλ[ο]-
[ς] ἵσται· ἐλθεῖν δὲ τοὺς συνέδρους καὶ πρὸς Ἰλίου πρεσβεῖ-
[α]ν ἥτις ἀξίως αὐτοὺς παραδείξαι ἐν τῷ ἱερῷ τῆς Ἀθη-
νᾶς τόπον ἐπιφανέστατον εἰς ὃν ἀνατεθῆσεται ἡ τε
εἰκὼν καὶ ἡ στήλη· ἡρέθησαν ἐκ γ' μὲν τῶν ἀγωνοθετῶν
Δημήτριος Πρωτοκλείδου Ἰλίου, ἐγ δὲ τῶν συνέδρων Π[ο]ν-
θόδωρος Μητροτίμου, Πληξίππος Δημοδόκου Λαμψα-
κηνόι

Dated according to the letter forms; the decree was issued by the κοινὸν τῶν πόλεων around the sanctuary of Ἀθηνᾶς at Ilion (L. 48) and sent to the latter city (LL 56/57); for the κοινὸν see *I.Ilion* 1-18, edd. pr.; the decree has a parallel in *I.Ilion* 2 (for Kyzikos from Abydos), H || 1-6. five agonothetai also in *I.Ilion* 5, followed, as he-
re by the secretary, but issued at the 'Lesser Athenia', H || 1-4. περὶ (L. 1) means that there were more ἀγωνα-
θεταὶ than the five men mentioned, edd. pr. (not necessarily; see S.L. Radt, *ZPE* 38 (1980) 47-56 and 71 (1988)

15. 48. Corsten] || 1-2 the name Πρωτοκλειδής is not in W. Pape-G.E. Benseler. *Wörterbuch der griechischen Eigenamen* (Braunschweig 1863-1870). edd. pr.; it occurs, however, on a coin of Ilion: A.R. Bellinger, *Troy. The Coins* (Princeton 1961) 24 T. 46; cf. L. Robert, *Monnaies antiques en Troade* (Geneva-Paris 1966) 79. H. || 4 *an.* tio. POITEA. lapis. Ποιτεία, edd. pr., since the ethnic of the city of Ποιτειον in the Troas is Ποιτειεύς (Steph. Byz. s.v., cf. Str. 13.1.30), however, H. points to Ποιτεύς in IG XI.4.582 and F. Salviat, *BCH* 86 (1962) 270-274 || 4 Abydos was destroyed by Philip V in 200 B.C., but a political community of some kind must still have existed afterwards since the Senate ordered Philip in 196 to evacuate the city and declared it free. H. || 6 the 16th day was presumably (one of) the last day(s) of the festival. H. || 7-9. for ad hoc-associations of people with a common interest (here the neon, the athletes, and many visitors) cf. Delos (P. Roussel, *Délos, colonie athénienne* [Paris 1916] 33-96) and Rhannous (R. Osborne in O. Murray-S. Price, *The Greek City from Homer to Alexander* [Oxford 1990] 277-286). H. || 12. in fine, ΤΙΜΑΣΚΑΙ, lapis || 18-19. ἐξ[α]ποστει[λ]ά[σ]ης. H. || 21[σ]αποστει[λ]ά[σ]ης, edd. pr., cf. 12. 26-27 || 20-21. edd. pr. suggest [ἡ]γεμονικώτατον, which is, as well as [κ]ηγεμονικώτατον, rejected by H. || 21. κ[λ]αλλιστο[ν] ν[ο]μο[ί]σας. H. and G. || 22. edd. pr. cautiously suggest τὰ ἀγαθὰ τῶν τιμῶν 'the valuable things that will exist'. H. agrees with the restoration but translates 'the honors at hand' (τὰ τιμὰ = αἱ τιμαί) || 22-23. Kydimos from Abydos must have been much more generous than Antikes since the former is supposed to have supplemented the money given to him by the city with his own means and was therefore also made πρόξενος and εὐεργέτης (*Ilion* 2 LL. 11-16 and 34-39). H. || 26-27. ἐξ[α]ποστει[λ]ά[σ]ης. H. || 28-29. edd. pr., cf. LL. 18-19 || 28-29. also Kydimos from Abydos was honored with a golden wreath and a bronze statue (*Ilion* 2 LL. 17-19 and 39-44). H. || 35. after τὰδε, a horizontal stroke with apices as a punctuation mark, edd. pr. || 47. in fine, κάξ[ι]αν = καὶ ἀξίαν, though one expects καὶ ἄξιαν, edd. pr. || 60-61. Π[ρ]ο[μ]ηθεύς, may be identical with the Pythodoros who represented Lampsakos in the negotiations between Rome and Antiochos III in 197/6 B.C. (Polybios 18.52). H.

MYSIA

1374. Hadrianoutherai? (area of: Danişment/Balya). Dedication to Zeus Olbios, early Imperial period. Fragment of a white marble relief; remains of feet are discernible: at right perhaps Zeus Olbios, left of him an eagle and perhaps another deity; at left possibly traces of an altar; inscription below the relief. Ed. pr. H.-W. Drexhage in *AMS* 45 (Bonn 2003) 170 no. 10 (ph.).

Θεῷ Διὶ Ὀλβίῳ Νεῖκα[νδρος]
[...]ας ὑπὲρ αὐτοῦ καὶ τοῦ
νιού Μειδίου εὐχαριστήριον[ν]

[1. in fine there is clearly no space for more letters after the alpha: so perhaps Νεῖκα[νδ]ρος; or Νεῖκα[δ]ρος] || 3. in fine, TR in ligature. T-P. Piekler]

1375. Hadrianoutherai? (area of: Örenköy, north of Danişment/Balya). Dedication to Zeus Olbios, early Imperial period. Fragment of a marble altar. Ed. pr. H.-W. Drexhage in *AMS* 45 (Bonn 2003) 167 no. 2 (ph.).

[Ἀγ]λαῖ Τύχ[η]
[Δ]ημήτριος
[Θ]εῷ Διὶ Ὀλβίῳ

4 εὐχαριστήριον
ὑπὲρ υγείας ν
ν ἀνέθηκα ν

2 [Δ]ημήτριος [-]. ed. pr., who, however, rightly points out that after Demetrios nothing further stood on the stone

1376. Kyzikos. Decree of Rhodes recognizing the asylia of Kyzikos, early 2nd cent. B.C. (ca. 169-167 B.C.). *SGDI* 3752; Rigsby. *Asylia* no. 166. This decree, dated by Rigsby to ca. 200 B.C., was issued under the eponymous priest of Helios Ἀρατοφάνης. C. Habicht, *REA* 105 (2003) 552, points out that there are two eponymous priests by this name known from the Rhodian amphora stamps; it cannot be Aratophanes II (ca. 109 B.C. according to the chronology established by G. Finkielstejn). Aratophanes I (period IIIc) is dated to ca. 169-167 B.C.

1377. Kyzikos. The cult of Hadrian. Cf. our lemma no. 2227 bis.

1378. Miletoupolis. Dedication to Meter patroia, Imperial period. *SEG* XXVII 958; I. Kyzikos II 12 a. T. Corsten. *EA* 35 (2003) 121/122, republishes the inscription and offers a different interpretation: Μετάνδρου after the name of the goddess (Μητρί πατρώα) is not (*contra* ed. pr.) the father's name of the dedicant Μάτρω, mentioned before the goddess, but belongs to the latter; Menandros was the founder of the cult of Meter patroia in Miletoupolis. J. Mylonopoulos, *EBGR* 2003 [2006] 357 no. 31, points out that the cult-founder Menandros may nevertheless be Matron's father, and that the latter's name is derived from Μητρῷ who is called πατρώα perhaps as an allusion to the foundation of her cult by Matron's father.]

1379. Pergamon. The Nikephoria once again. *SEG* XLVIII 1484, XLIX 1770, H. Müller, *Chiron* 33 (2003) 433-445, presents an overview of the discussion about the periodicity of the Nikephoria (trieteric or penteteric). He emphatically defends the penteteric cycle, which results in a 'low' chronology for Diodoros Paspáros' gymnasiarchy in the year of the 29th Nikephoria (69 B.C. instead of Mustis' 'high' chronology resulting in 127/126 B.C.). H. analyzes various Pergamene inscriptions in light of their possible significance for the 'low' and 'high' chronology debate. I. Pergamon 167 (*OGIS* 299): honorary inscription plus decree for Μητρῷς, ἱερητεύσασα τὰ ἔντα Nikephoria, the proclamation of the honors awarded to her is to take place on the second day of the Τριτηνίδες, on which the city presents τοὺς χοροὺς. The aorist ἱερητεύσασα implies that Metris' priesthood belonged to the past, whereas the proclamation of the honors is a matter for the future. Consequently, the Τριτηνίδες are to be separated from the Nikephoria. Mustis' proposition that one day of the Trietides should be reserved for the celebration of the Nikephoria, i.e., for the actors and musicians in the isopythian and for the athletes in the isolympian version, is to be rejected (cf. Müller 438 with note 102; the whole idea of splitting up the pen-

meteric Nikephoria into bi-annual isopythian and bi-annual isolympian games is rejected by Müller (and by others: see 137 notes 97 and 98).

1.Pergamon 223 (OGIS 332): text on 441. The *demos* honors Bito who has been priestess of 'Ἀθηνᾶ Πολιάς ἐν τοῖς ἀγῶσιν ὑπ' αὐτοῦ τεσσαρεσκαίδεκάτοισ Νικηφορίοις τοῦ στρατιωτικοῦ ἀγῶνος. Whereas it is king Eumenes II who took the initiative to reform the Nikephoria in 182/181 B.C. (see the various inscriptions briefly analyzed by Müller, 438-440: *I.Iasos* 6; *F.Delphes* III.3.240 = *Syll.*³ 629; *F.Delphes* III.3.261 = *CID* IV 107 = *Syll.*³ 630), here ὑπ' αὐτοῦ refers to the Pergamene δῆμος. M. infers from ὑπ' αὐτοῦ that there was no longer a monarchy = Pergamon: this fits in with a date of the 14th Nikephoria in 129 B.C. (Musti: 155 B.C.). In 129 B.C. the Romans defeated Antiochos, which virtually meant the end of the Pergamene monarchy and the concomitant exchange of the 'royal' epithet Νικηφόρος for that of Πολιάς.

1.Pergamon 496, honoring another priest of 'Ἀθηνᾶ Πολιάς, is perhaps to be dated to the same period as Bito's inscription. In *1.Pergamon* 250 (OGIS 337) a priestess of 'Ἀθηνᾶ (no epithet) is honored in ca. 133 B.C. In that year there was no certainty about the fate of the Attalid monarchy, as a result neither Nikephoros (reminding people of the Attalids) nor Polias (symbol of the new self-confidence of the *demos*) was used. Inversely, in *1.Pergamon* 255 (*Syll.*³ 982), from the Attalid period, 'Ἀθηνᾶ is exclusively Nikephoros. Finally, *1.Pergamon* 226 (OGIS 324) honors a priestess τῆς Πολιάδου καὶ Νικηφόρου 'Ἀθηνᾶς during the 18th Nikephoria (113 B.C., according to the 'low' chronology). 'Democracy' was now secure enough and as a result both 'democratic' Πολιάς and 'royal' Νικηφόρος (now referring back to the 'glorious' Attalid period) could be used. (See now for a detailed attempt to refute the views of his opponents, D.Musti (ed.), *Nike. Ideologia, iconografia e feste della vittoria in età antica*, Rome 2005, with reprints of his articles in *RFIC* 1998 and 2000 and a new article 'Isopythios, Isolympios e dintorni' (149-172, with reactions on the views of Gauthier, Müller and Pleket) articles by M.Santucci, 'Tempi del sacro, tempi della politica. Festeggiare, giurare, "contare" δού τριετηνῶν καὶ πενταετηνῶν' (173-225), P.Stirpe, 'Concomitanze di feste greche e romane con grandi feste panelleniche tra l'età ellenistica e la prima età imperiale' (227-280) and D.Musti - M.Santucci - P.Stirpe, 'Da Callisto di Rodi a Diodoro Paspuro: Lo stile Asiatico della "Grandezza"' (281-300), Pleket).

1380. Pergamon. Lease of land by Krateuas, 326/325 B.C. CIG 3561; Syll.³ 302; *SEG* XXXIX 1324. H.Müller, *Chiron* 33 (2003) 419-423, gives two photos of the stone now in the Lapidarium in the northern part of the lower agora and reprints the text. In L. 9 the stone has ἀγρόν (a correction into ἀγρίον is unnecessary), in L. 10 in fine τῶν, in LL. 18/19 ἐκάστον ἐν ταύτῳ.

1381. Pergamon. Letter of king Eumenes I and honorary decree for the urban strategoi, 261-241 B.C. 1.Pergamon 18 (OGIS 267; *RC* 23). H.Müller, *Chiron* 33 (2003) 423-433, presents the text (no new readings) and argues that the appointment by Eumenes of the five στρατηγοί was an emergency measure meant to remedy the effects of the maladministration of their predecessors. In no way can the text serve as evidence for a permanent appointment of strategoi by the Attalids: οἱ μετὰ ταῦτα δεικνύμενοι (sc. στρατηγοί in LL. 15/16; see also LL. 27/28: Εὐμενὲς βουλόμενος τοῖς ὄντοντας τοῖς καθεσταμένοις προθυμοτέρας κατασκευάζειν) refers to an 'Einsetzung in ein Amt' which goes back to 'einen Wahlakt der Volksversammlung'.

(429). It is not until the 2nd cent. B.C. that the Attalids appoint an ἐπὶ τῆς πόλεως in the city *Strategoi* regularly but not invariably proposed decrees in the popular assembly. This procedure has nothing to do with an alleged royal control of the city through the appointment of these magistrates by the kings.

1382. Pergamon. Decree of Pitane about Pergamene arbitration between Mytilene and Pitane, ca. 150 B.C. 1.Pergamon 245 (OGIS 335; *IG* XII Suppl. 142; *Ager, Arbitrationes* 146; cf. *SEG* XLII 1106). C.Carusi, *op.cit.* (our lemma no. 2200) 73-80, argues that 'Ἀστυρηνή (L. 116) does not refer to the known city of that name (near Antandros; Strabo 13.1.51), but to a homonymous town near Atameus (Paus. 4.35.10), and that, therefore, the peraia of Mytilene did not extend to the north of the Gulf of Adramyteion (cf. already *1.Adramyteion* pp. 163-165 and 248/249). Given the fact that the peraia of Chios and the territory of Atameus lay at the coast, the disputed land between Pitane and Mytilene should have been inland; it may have been this region which was given by Alexander the Great to Mytilene in 332/331 B.C. before it came to Pitane after the battle of Kurupedion (281 B.C.).

1383. Pergamon. Honorary decree for Menodoros, after 125 B.C. SEG L 1211. B.Dreyer, in *op.cit.* (our lemma no. 1312) 84 with note 332, argues that the 'Ρωμαϊκὴ νομοθεσία (L. 13) is not to be related to the activities of Publius Scipio's legates (autumn/winter 133 B.C.) or to the SC Popilianum (autumn/winter 132 B.C.) but to measures taken by M. Aquilius and his ten legates in 129-126 B.C. (νομοθεσία = *lex provinciae*).

1384. Pergamon. The cult of Hadrian. AvP VIII 3.6. K.Hitzl in H.Cancik-id., *op. cit.* (our lemma no. 2227) 111-116, republishes the inscription in capital letters (ph., including the statue which the text accompanied) and argues that the statue of Hadrian, placed in the central niche of the library in the Asklepieion as a dedication of Fl. Melitine, served as a cult statue. The cult may have been instituted by Melitine who also had the library built.

1385. Pergamon. Honorary inscription for L. Flavius Hermocrates, 150-200 A.D. AvP VIII 3.34; Merkelbach-Stauber, *SGO* I 583 no. 06/02/03; cf. *SEG* LII 1194. C.P.Jones, *ZPE* 142 (2003) 127-130, argues that this text refers not to the sophist of this name, but to a philosopher and one of the former's relatives, perhaps his grandfather; cf. our lemma no. 1367.

1386. Pergamon. Letter of Eumenes II concerning the Dionysiac association, ca. 170-160 B.C. 1.Pergamon 163; *RC* 53. S.Aneziri, *Die Vereine* ... (see *SEG* LI 2279) 387-391 no. D12, republishes the inscription and suggests a different arrangement of the blocks. First column: IB - [lost] - IA - ID (lost or not to be identified) - IC; second column: IIB - [lost] - IIA - IID - IIC; third column: IIIB - [lost] - IIIA - IIID (lost or not to be identified) - IIIC. As a result, the

details of the controversy between the city and the technitai would have the same order in the Pergamene letters as in the royal decisions; in two cases, two blocks with related issues are closer to each other (IIB - IIC; IID - IIC).

1387. Pergamon. Byzantine seals, 7th/8th cent. A.D. Three lead seals. Ed.pr. H.Voegtl, *Die Fundamente aus der Stadgrabung von Pergamon* (Pergamenische Forschungen 8; Berlin-New York 1993) 72 (ph.). 1) † 'Ιωάννου [u] (obv.) ἀ[π]ὸ ἐπ[ι]άρχων † (rev.) (no. 1013; 7th/8th cent. A.D.). 2) † Θεοτόκε βοήθει Θαλασπῶ † (obv.) † στρατηλάτ(η) (καὶ) ἄρχοντι Λυδίας (rev.) (no. K1014; early 8th cent. A.D.). 3) Θεοτόκε βοήθει τῷ δοῦλῳ σου Βαρασβακουρίῳ πατρικίῳ (monogram, obv.) κομῆτι τοῦ βασιλικοῦ Ὀνικίου καὶ σιλλατηγῶ (τίης) Θριάκης (rev.) (no. K1015; early 8th cent. A.D.).

1388. Prokonnesos. Inscriptions in the marble quarries, ca. 150-550 A.D. N.Asgari, T. Drew-Bear in J.J.Hermann, Jr.-N.Herz-R.Newman (edd.), *ASMOSIA 5. Interdisciplinary Studies on Ancient Stone* (Proceedings of the Fifth International Conference of the Association for the Study of Marble and Other Stones in Antiquity, Museum of Fine Arts, Boston, 1998 [London 2002]) 1-18, publish 46 items with inscriptions or marks, incised as well as painted, from different marble quarries and two from the modern village of Saraylar on the island. Among them are 18 Latin (evidence for the presence of Roman administration) and 31 Greek inscriptions; for the intelligible ones among the latter see our lemmata nos. 1389-1407. Latin was used during the High Imperial period, while Greek was used later. Only 10% of the 'shaped artifacts found in the quarries ... bear inscriptions', a small percentage compared to Dokimeion. However, the inscriptions in Dokimeion were on *pavonazetto*, not on white marble, whereas there was only white marble at Prokonnesos, so that the difference may, in fact, not be as large as it seems. There are only four or five types of quarry control marks, most of them on capitals, followed by those on column bases. A- and D-B conclude that in the late Antique/early Christian period the quarries produced mainly for Constantinople, in which context they refer to an acclamation for the imperial procurator *Θεόδοσιος* (Robert, *Hellenica* XI-XII 25-27).

1389. Prokonnesos. Dedication to Herakles Kallinikos, Imperial period. Herm, broken below, head missing. The inscription is right below the neck on a smoothed surface of the pillar. Ed.pr. N.Asgari, T. Drew-Bear in *op.cit.* (our lemma no. 1388) 16 no. 46 (ph., English translation).

Ἀγαθὴ τῷ
χρ. Κοσμι-

4

ἀνὸς Ἡρακ-
λεὶ Καλλεῖν

εἰκὼ εὐχ-
ην

2-3. Kosmianos may have been responsible for the quarry operations. edd.pr. || 3-5. Herakles Kallinikos as protector against the dangers of work in a quarry. edd.pr.

1390. Prokonnesos. Νίκη-inscription in a marble quarry, early Byzantine period. Near the top of a vertical face of a quarry at Mandira. Ed.pr. N.Asgari, T. Drew-Bear in *op.cit.* (our lemma no. 1388) 5 no. 9 (dr.) [- 2 -] H[- - -] H H Z A τύχη [- - -] H E [- - -] † † Δ [- - -]

Since several seats for a stadium (or a hippodrome (probably in Constantinople) were found nearby, edd.pr. suggest e.g.: νίκη ἡ τύχη τῶν Προσίωνων

1391-1392. Prokonnesos. Inscriptions with Christian sentences in the marble quarries, early Christian period. N.Asgari, T. Drew-Bear in *op.cit.* (our lemma no. 1388) 2-4 (ph.; English translations)

1391: 2/3 no. 2. **Christian sentence.** Incised at the top of a rock slope at Silinte. The sentence is to the left of a geometric motif, above which is inscribed ΧΜΓ Χ for the meaning of ΧΜΓ see SEG XI.VI.1955 and L.771 (401)

† σταυ-
ροῦ πο-

κεμέν-
4 ου (οὐ)δὲν

ισχύη φ-
θάνος †

[For an almost identical text see our lemma no. 1792] || a late antique iambic trimeter, it was inscribed, before work in the quarry started, to protect the workmen. edd.pr. || 4 the haptography of ου is metri causa. edd.pr. || 5 read ισχύη, edd.pr.

1392: 3/4 no. 5. **Christian acclamations.** Four crosses on bases (A-D), around the arms of which the letters are inscribed, at the foot of a rock slope at Salta Tepest.

A {Ι(ησοῦ)ς - Χ(ριστὸς)} B Θ - [- 2 -] C {Φ(ῶς) - Χ(ριστὸς)} D Α - Ω
νι - κῆ Θ - Φ Ε φ(αίνε)ι - π(αῖνε)ι

B No restoration suggested by edd.pr. || C. Cf. our lemma no. 1867 (2)

1393-1398. Prokonnesos. Owners' inscriptions in the marble quarries, Imperial to early Christian periods. N.Asgari, T. Drew-Bear in *op.cit.* (our lemma no. 1388), publish several inscriptions and dipinti which indicate the owner of a quarry or a worked piece.

1393: 5/6 no. 10 (ph.; English translation) **Owner's inscription of Apollodoros, Imperial period.** Incised in a rock outcropping in the Filiz Memer quarry area at Mandira: Ἀπολλοδώρου

The only text of this kind with a personal name in the genitive, the second lambda is added in smaller script after and above the first one. edd.pr.

1394: 14 no. 30 (ph., English translation). **Owner's inscription (dipinto) of the priest Antonios, early Christian period.** On a column base at Doğu Çamlık, written upside-down in red paint: Ἀντωνίου πρεσβυτέρου

1395: 4/5 no. 7 (ph., English translation). **Owner's inscription of the Mother of God, early Christian period.** Cut in the face of a quarry west of the Salta Valley: † λατομείωνι τῆς Θεωτόκου ἡ τῆς ἐν τῷ ὄρει †

The quarry "was the property of a church of the Virgin Mary on the island located "on the mountain", add pr.

1396: 14 no. 40 (ph., English translation). **Owner's inscription (dipinto) of the Mother of God, early Christian period.** Written in red paint on an Ionic capital: Θεοτ(ό)κῳ τοῦ [- -]

On stylistic grounds dated to the Theodosian period (379-450 A.D.). B. Puech, *An. Ép.* (2002) [2005] no. 1378 || the column was destined for a church of the Mother of God, add pr.

1397: 15/16 no. 43/44 (ph.). **Owner's inscriptions (dipinti) of a church (?) of the Savior, early Christian period.** Written upside down in red paint on two Ionic capitals at Köyüstü: A. ΑΓ ΜΥ ΣΩΤ B. ΑΓΙΟ ΣΩ

Edd.pr. interpret both texts as ἐκκλησίᾳ τοῦ σωτῆρος; the capitals may have been 'destined to a church or monastery dedicated to St. Savior'

1398: 15/16 no. 45 (ph.). **Owner's inscription (dipinto) of Eugenios, early Christian period.** Written upside-down in red paint on an Ionic capital at Abrusüstü: Εὐγε-ν(ίου)

1399-1406. Prokonnesos. Inscriptions and dipinti containing personal names in the marble quarries, Imperial to early Christian periods. N. Asgari, T. Drew-Bear in *op.cit.* (our lemma no. 1388), publish several inscriptions containing personal names, the function of which is not clear

1399: 4 no. 6. **The deacon Nikephoros, early Christian period.** Cross on a stepped base, incised on a rough surface of a face of a quarry at Salta Tepesi; L. 1 on either side of the cross, the first five letters of L. 2 inside the base, the remaining letters outside: δῆ - ἀκον(ὶ) Νικηφόρος

1400: 5 no. 8 (ph.). **Auphídios, high Imperial period.** Near the crest of a ridge at Mandir: Αὐφιδίου

Edd.pr. recognize the Latin name Aufidius, but they suggest no sense; Αὐφιδί(ος), B. Puech, *An. Ép.* (2002) [2005] no. 1373; Αὐφιδί(ου), M. Séve, *BE* (2004) 53

1401: 9 no. 19 (ph.). **Anton(ín)us, late Imperial period.** Corinthian capital in a quarry at Silinte. On one side of the abacus an incised 'R' with traces of red paint. Edd.pr. argue against its interpretation as a mark of rejection, since it was clearly cut before the capital was finished; rejection may have been indicated by 'R-', written on some other items. On the lower cylindrical part a dipinto in red paint: ANTQN

The first letter may have been R-, add pr., who suggest no restoration of the name

1402: 10 no. 23 (dr.). **Anton(ín)us, late Imperial period.** Dipinto in red paint on a column base in a quarry at Silinte: R- ANTQN

1403: 10 no. 24 (dr.). **Anton(ín)us, late Imperial period.** Two dipinti in red paint on opposite sides of a Corinthian capital in a quarry at Silinte: ANTQN - IMPIITO

1404: 12/13 no. 35 (ph., dr.). **Theo- and Ioannes (?), late Imperial period.** Mentioned in N. Asgari, *AST* 12 (1995) 107/108 (ph.). Dipinto in red paint and cursive script on a column base: Θεο(-)S I ΙΩ(άννης)

Each line ends with an abbreviation sign (L. 1 S; L. 2 vertical stroke, to the left connected with the omega), so that there are two names, add pr. || I Θεοδ(-), M. Séve, *BE* (2004) 53

1405: 13 no. 37 (ph., dr.). **Murt-, late Imperial period.** Dipinto in red paint on a column base in a quarry at Doğu Çamlık: Μαρτ(-)

The Latin name Martinus, Martianos, Martinianos, or Martialis, etc., add pr.

1406: 13 no. 8 (ph., dr.). **Nymphon, late Imperial period.** Dipinto in red paint on a column base in a quarry at Doğu Çamlık: Νύμφων

1407. Prokonnesos. Quarry marks, single letters and numerals, Imperial to early Christian periods. N. Asgari, T. Drew-Bear in *op.cit.* (our lemma no. 1388), publish several letters and marks, the meaning of which is not always clear (ph., dr.). Nos. 3/4 are on rock faces, nos. 20/21 on column shafts, nos. 31/32, 34, and 41 on capitals, nos. 42 and 47 on column bases, no. 48 on a balustrade pillar; nos. 3/4, 20/21, 32, and 34 are in a quarry at Silinte, nos. 41/41 in a quarry at Doğu Çamlık, nos. 47/48 in an ancient settlement at Saraylar. 3 no. 3: + BA; 3 no. 4: MB (beta retrograde); 9 nos. 20/21: mark in the shape of two triangles next to each other and joined at one corner; 12 no. 31: ABIF; 12 no. 32 (painted): Π-ε (the first letter consists of a longer lower and shorter upper part with a gap in between); 12 no. 34 (painted): a sign consisting of two π (the second retrograde) with a dot between them; this may not be a control mark, but perhaps

'an indication destined to aid in the dressing of the capital': 14 no. 41 (painted); MB. (perhaps a numeral: 42?); 14 no. 42 (painted): unintelligible, perhaps similar to no. 41; 16/17 no. 47: EP (perhaps a name like 'Επίσιος, 'Ερμογένης, etc.); 17 no. 48: B – O.

BITHYNIA

1408. Bithynia. Life in the province. C. Marek, *Pontus et Bithynia. Die römischen Provinzen im Norden Kleinasien* (Münz 2003), publishes a lavishly illustrated synthesis on the political, religious, cultural, agonistic, and socio-economic history of the province. Many inscriptions are mentioned in passing; several of them are presented in truly excellent color photographs and discussed in some detail. Their sheer number defies enumeration. Unfortunately, there is no epigraphical index. But perhaps such an index is not to be expected in a book aiming at both a scholarly and an educated lay public. On 199 a brief list of photographs of inscriptions.

1409. Bithynia. Travel and the intellectual elite. H. Fernoux in H. Duchêne, *Voyageurs et Antiquité classique* (Dijon 2003) 61–72, examines the effects the voyages of Bithynian intellectuals had on their social standing in, and on their own perception of, their home towns. Connections between Bithynian cities and the outside world were facilitated by the *Pax Romana* and, in its wake, the Roman road system. Besides Arrian and Dion of Prusa, F. studies the philosophical 'school' of the Avianii in Prusa ad Olympum and its relation to the city of Hadrianoi in the province of Asia (*I. Prusa* 17/18), the young Θεόδορος from Agrippaia who died during his education in Claudiopolis (*I. Claudiopolis* 70), and Σηδᾶτος ὁ πρίν Θεόφιλος from Nikaia (H. Halftmann, *Die Senatoren aus dem östlichen Teil des Imperium Romanum bis zum Ende des 2. Jahrhunderts n. Chr.* [Göttingen 1979] 164 no. 78).

1410. Bithynia. (Early) Byzantine epigraphy. On the basis of the epigraphic evidence, G. Kiourizian in B. Ceyer–J. Lefort (edd.), *La Bithynie au Moyen Âge (Réalités byzantines 9)* (Paris 2003) 43–64, presents an analytic overview of early Byzantine epigraphy in Bithynia. For his purpose, he defines 'Bithynia' as the region between and including Kyzikos and Nikomedia. The Christian inscriptions total 250, 160 of which are usable, and the majority dates to the early Byzantine period (4th–6th cent. A.D.), about two thirds of them being epitaphs. K. discusses the following subjects: classification of the inscriptions according to their genre; form of the monuments; chronology, society, culture and beliefs. In appendix I (57–64), K. gives a brief overview of the (ca. 30) inscriptions of the Byzantine period (8th–13th cent.; French translations; notes), and in appendix II (64–64) he publishes four new texts (one Latin and one late text, for the other two see our lemmata nos. 1414/1415) and republishes another one with some suggestions (our lemma no. 1417).

1411. Krateia-Flaviopolis. Honorary inscriptions for Septimius Severus and Caracalla. 210/211 A.D. *IGR* III 147 and 1453 (Sept. Severus) and *SEG* XLIV 1001 (Caracalla); cf. *SEG* XLVII 1676. M. Christol in *op.cit.* (our lemma no. 1352) 116–126, points out that both texts are likely to have been found in the same village, Çukurca, east of Gerede. To the text in *IGR* he adds a first line [*Ἀγαθὴ Τύχη*] analogous with *SEG* XLIV 1001. Both texts were erected by the same person, T. Δομίτιος Οὐαλεριανός, honoring the emperors as τὸν ἴδιον σωτῆρα καὶ εὐεργέτην. Reflections on the Δομίτιοι on record in Bithynian inscriptions, especially Μάρκος Δομίτιος Οὐαλεριανός honored in *I. Prusias* 45 and possibly the son of Titus Domitius Valerianus, C. cautiously suggests that the family may have originated in Krateia-Flaviopolis, and that T. Domitius Valerianus may have erected the inscription upon his son's admittance to the Senate.

1412. Nikaia. Epitaphs of a family, 2nd (or 3rd?) cent. A.D. *I. Iznik* 1239/1240. T. Corsten, *EA* 35 (2003) 120/121, republishes the inscriptions (German translation) and argues that they were erected for members of the same family.

1413. Nikaia. Epitaph, 1st cent. B.C. G. Kleiner, *MDAI(I)* 7 (1957) 8 (mit A.M. Schneider, *Die römischen und byzantinischen Denkmäler von Iznik-Nicaea* (Berlin 1943) 7/8; ph.). C. Berns, *op.cit.* (our lemma no. 1284) 36 and 238/239, gives a description and a date of the funerary shrine; we repeat the inscription above the door, since it is missing from *I. Iznik*: *μνημόσυνον*

1414–1415. Prusa (area of: Tahtalı). Two epitaphs, 5th/6th cent. A.D. Ed. pr. G. Kiourizian in *op.cit.* (our lemma no. 1410) 62/63 nos. 2 and 3 (ph.; French translations).

1414: 62 no. 2. *Kornoutos*, 5/6th cent. A.D. Marble plaque; inscription in a tabula ansata. To the right of the text, the beginning of another inscription in a tabula ansata, of which only the first few letters of each line are preserved (L. 1: *†[- -]*; L. 2: *ΠΡΧ[- -]*; L. 3: *ΗΡ[- -]*).

[*†*] *Ἐτελεύτησεν τὸ πεί[δ]ιον Κορνούτος ἑτῶν ε' ἡμηνί(ν) Δημητρίου κς'*

1–2. Abbreviation marks (S), ed. pr.; read *πεί[δ]ιον*, M. Seve, *An. Ép.* (2003) [2006] no. 1651 || 3 *μηνί(ν)* abbreviated as a *μην* with a smaller eta above, the same in the month name; read *Δημητρίου*, ed. pr., who draws attention to the use of the Bithynian month name still in this period.

1415: 63 no. 3. *Theodoros*, 6th cent. A.D. White marble plaque

[*Ε*] *Ἐθαδε κατὰ κττ Θεοδόρος ὁ τις Θεωφιλοῦς μνήμης, αναγνώστis γενάμενος τις ἀγίας τοῦ Θεοῦ με-*

γάλης ἐκκλησίας· τελευτῆ
μη(ν)ι Νοεμβρ(ίῳ) κα' ἰνδ(ικτιώνος) β' ἀνό-
σας χρόνους κδ'

[1-5. Read... Θεόδωρος ὁ τῆς θεοφιλοῦς μνήμης, ἀναγνώστης γενόμενος τῆς ἐκκλησίας, Corsten] || 4. abbreviation indicated by a cross-shaped bar above ΘΕ. ed.pr. || 4-5. perhaps Hagia Sophia in Constantinople, which would make Theodoros lector at the patriarchate. ed.pr. || 6. abbreviations my with smaller eta above; cross-shaped bar above the month name. INA⁵. ed.pr. || 6-7. numbers indicated by a horizontal bar above. ed.pr.

1416. Prusias ad Hypium (area of). Honorary inscription, ca. 2nd cent. A.D. Base, moulded above, found in the village of Dadalı near Akcakoca. Ed.pr. A. Kolb, *EA* 36 (2003) 115-119 (ph.).

Ἀγαθὴ τύχη·
τὸ δεκάκιον τὸ Λααδειτῶν
τὸν ἐαυτῶν ἔγδικον ἐτίμη·

4 σε [2-3] ΑΚ[- ca. 5 -] Ν Φιλίππου
vocal ἀρετῆς ἔνεκεν vocal

2. The term δεκάκιον is unattested so far; it is derived from δεκάτης (leader of a group of about ten men; cf. e.g., P. Oxy. 2859 with introduction; A. S. Hall, *AS* 18 (1968) 70 no. 12 and 79 no. 26) and may here designate the management of an association (or a group of leaders of the *decuriones*, the slaves of an estate), ed.pr., who compares also the similar, but unrelated, term δεκάτιον for a military building (e.g., in Adraha/Arabia: *SEG* XVI 813/814; *IGR* III 1286) or a plot of land (*SEG* XL 1268; *I. Ephesos* 3221); the Λααδεῖται may be an association (cultic and/or professional) or an ethnic group, perhaps the inhabitants of a village on the territory of Prusias; in the latter case, the δεκάκιον would have been a leading group of villagers, ed.pr., who refers to C. Marek (our lemma no. 1408) 75 ('Auswahl eines Dorfrates?') || 3. the ἔγδικος was in this time a lawyer who acted on behalf of a city or an association. ed.pr. || 3-4. the photo seems to show ἐτίμησεν, Corsten || 4. ('Ἡρ)ακλειδ[ω]ν?, ed.pr.

1417. Strobilos. Epitaph of Thekla (?), 6th cent. A.D. *I. Apameia und Pylai* 134; *SEG* XXXVII 1083. G. Kiourtzian in *op.cit.* (our lemma no. 1410) 64 no. 5, republishes the inscription with most of the modifications reported in *SEG*. He restores LL. 1-2 [† † 'Ενθά· † † 18] ε κλ. (the previous edd. have [- - - ἰνθάδ] ε κλ. and suggest a different reading for the date in LL. 6-8: [μηνί 'Ο]κτωβρίῳ ὡ[γδ]δ, ἰνδ. δ[ι]εκάτην (previous edd.: [μηνί 'Ο]κτωβρίῳ ὡ[γδ]δοκ[α]δ[ι]εκάτην).

1418-1420. Tiox. Lead weights, Imperial period. Five round lead weights of different size with handle, apparently based on a standard of ca. 500 g; two items have no or only an illegible inscription. Ed.pr. in the auction catalogues *Triton* 6 (2003) lot 293 (cf. a similar weight, without inscription, in Gorny & Mosch, *Giessener Münzhandlung* [München] 126 [2003] 3021). Cf. P. Weiß, *Chiron* 35 (2005) 428, and id. in C. Howgego-V. Heuchert-A. Burnett,

Coinage and Identity in the Roman Provinces (Oxford 2005) 67 [P. Weiß-K. Ehling, *Chiron* 36 (2006) 377 note 30, mention two further Bithynian weights, to be published shortly].

1418: *Triton* 6 (2003) 293 (ph.); Weiß 428 and 67. Weight of 10 minae (4885 g), Imperial period. On A Dionysos, on B Zeus

A (inner rim) Ἀγαθὴ τύχη βουλῆς δήμου Τιανῶν I (handle) N over M

B: (inner rim) [- - -] ΑΡΕΙΑΝΟC [- - -] ΤΑΤΗC E [- - -] C [- - -] O [- - -] I (outer rim) [- - -] I (handle four countermarks)

A Text of W. IΟΥΛΙΩC ΔΕΜΟC ΤΙΑΝΩΝ ΑΓΑΘΗ ΤΥΧΗ. ed.pr. || B name and function of the donor are missing. W

1419: *Triton* 6 (2003) 293 (ph.); cf. Weiß 428 and 67. Weight of 2 minae (1197 g), Imperial period. On A Hermes, on B Zeus

A: (inner rim) Ἀγαθὴ τύχη [- - -] I (outer rim) ΠΙΤΑ [- - -] I (handle two countermarks)

B: (inner rim) illegible inscription

A [- - -] ΤΥΧΗ [- - -], ed.pr.

1420: *Triton* 6 (2003) 293 (ph.); cf. Weiß 428 and 67. Weight of 1/2 mina (240 g), Imperial period. On A 'sacrificial axe or pelekys (?)', on B uncertain object

A: (inner rim) Ἀγαθὴ τύχη [βουλῆς δήμου] Τιανῶν?

B: (inner rim) illegible inscription

A Suggestion based on no. 1418. Corsten, [- - -] ΤΥΧΗ [- - -] O [- - -], ed.pr.

PONTOS

1421. Pontos. Life in the province. Cf. our lemma no. 1408. See also H. Lindsay in D. Dueck-H. Lindsay-S. Potheary (edd.), *Strabo's Cultural Geography. The Making of a kolossourgia* (Cambridge 2005) 180-199.

1422. Amaseia. Funerary epigram for Severus, Roman Imperial period. Merkelbach-Stauber, *SGO* II 382/383 no. 11/08/05; *GV* 1628. R. A. Tybout, *Lampas* 36 (2003) 340 note 31, reads in L. 5 φυλά(σ)ων instead of φυλάζων (lapis; editions)

1423. Amastris. Epitaph of Simis and his family, 111/112 A.D. *SEG* XXXV 1326; Marek, *Stadt* 171 no. 50. T. Corsten, *EA* 35 (2003) 117-120, republishes the inscription with some differences (German translation)

- 4 "Ετους αὐτοῦ· μηνὸς Δίου· Σίμις Σί-
μει καὶ τούτου γυνὴ Σιμιοκένει, θυγά-
τηρ Λεθυαίου, οἰκεῖται Ἐρένας, καὶ τού-
των υἱοὶ Τοκαλός καὶ Μόκων καὶ Κάλος,
θυγάτηρ Κηνίς καὶ Κουζάλα ἀνέθηκαν
ἀρετῆς χάριν· οἱ παράγοντες·
χαίρει.

A family with mainly indigenous names, almost all of which seem new. C. || 1-2 Σιμισοῦμαι, previous edd., Σίμει is presumably an indigenous name with the genitive in -ει, C., who refers to numerous examples in Zgusta KP || 3. Λεθυαῖος is as far as attested Greek name. C.; οἰκεῖται, SEG (οἰκέται?; Herrmann = app. cr.); οἰε-
ται, M.; οἰκεῖται (photo in M.) the deceased were inhabitants of a village called (H)Erenea. C. || 4 of all personal
names in the inscription, only Μόκων and Κάλος are attested so far; Μόκων is non-Greek and occurs only once
(IG IX 1² 2,571; Akarnania) for the Greek name Κάλος cf. LGPN I, II, and III.A s.v., C. (now also LGPN IV s.
v.) || 5. θυγάτηρ should presumably be in the plural, since two, apparently female, names follow. C. || 5-6 ἀνέ-
θηκαν | ἀρετῆς χάριν seems to be influenced by the wording of honorary inscriptions. C. || 6 παράγοντες may
be a misspelling of παράγοντες, SEG.

1424. Amastris. Amphora stamps. For amphora stamps attributed to Amastris, but possi-
bly from Herakleia (Pontica) see our lemma no. 1429.

1425. Amisos. Inscriptions. S. Atasoy in D.V. Grammenos–E.K. Petropoulos, *Ancient Greek
Colonies in the Black Sea* (Thessaloniki 2003) II 1361/1362 gives a brief overview of the epigra-
phy of the city and of the inscriptions mentioning citizens abroad (cf. also our lemma no. 1427).

1426. Amisos. Funerary epigram for Epiphania, 3rd cent. A.D. Merkelbach-Stauber,
SGO II 348 no. 11/02/02. In a review of SGO II, A. Martin, AC 72 (2003) 499, points to parallels
for some verses of the epigram: for v. 1 cf. Homer, II. 22.503; for v. 3 cf. Apollonios Rhod. 3.
716; for v. 4 cf. Homer, II. 13.88 and Od. 8.86.

1427. Amisos. Mosaic inscription, late Roman–early Byzantine periods. Mosaic show-
ing Achilles and Thetis (M. Akkaya, *Turing* 82–361 [1994] 47–50 [non vidimus]); L. 1 above the
figures, L. 2 below. Mentioned by S. Atasoy in *op. cit.* (our lemma no. 1425) 1349/1350 and 1374
(ph.). No text, we read from the photograph. Ἀχιλλεύς = Θέτις | Ὀρέντης ἐψηφοθέτησα

[The name Ὀρέντης is rare but occurs five times at Athens (LGPN II s.v., in LGPN IV s.v. an example from
Fonvi), which is an additional sign for close connections between this city and Amisos (cf. Atasoy p. 1362).
Cusson.]

1428. Herakleia. Amphora stamps. V.I. Kac in *The Cauldron of Ariantas* 261–278, pre-
sents a revised chronology of the fabricants and eponyms mentioned in the stamps of the ampho-
ras of Herakleia Pontica (late 5th–early 3rd cent. B.C.). He rejects the recent attribution of these
stamps to Apollonia Pontica by P. Balabanov in *Studia in memoriam Ivani Galabov* (Burgas
2000) 101–195 (with remarks on the chronology; cf. id. in *Ol'vija ta antiēmi svia* [Odessa 2001]
20/21, non vidimus). Early fabricants (late 5th cent. B.C.): Ἀγάθων I, Αἰάκης, Ἀρίσταρχος, Γή-
ρυς, Ἐργασίος, Ἐρμαγόρας, Ἐρμάντος, Εὐφράνης, Εὐώπης, Κώκημος, Μέκων, Μίκαος, Νι-
κασίων, Ραμφίας, Σάμνος, Σύρος, Τιμάσανδρος, Φάκριτος, Χαρίσιος. Fabricants of the ear-
ly and middle period (late 5th cent.–ca. 390 B.C.): Ἀργεῖος, Ἀρίστιππος, Ἀρίστην, Ἀρχέλαος,
Ἀρχέστρατος, Δαμάτριος, Δῖος, Διοκλῆς, Διονύσιος, Εὐαρχος, Εὐκλείων, Εὐπάμων, Εὐρύ-
δαμος, Ἡραίων, Ἡρακλείδης, Θεογένης, Θεόξενος, Καλλίας, Κραμνίτης [or Κραμνίτης?; see
below, Chaniotis], Λάκων, Μόσχος, Νόσος, Ὀνασος, Πυρονίδης [Πυρονίδης?; Chaniotis], Σάτι-
ρίων, Σιλανός, Σωτήρ, Τιμόλυκος, Χίων, Ψελλίων. Eponyms, ca. 400–390 B.C.: subgroup A:
Ὀρθεσίλας, Ἀριστοκλῆς, Ἰα[–], Πα[–], Λυ[–]; subgroup B: Θε[–], Κόας, Νικ[–], Ἡρ[–],
Εὐκ[–], Λευ[–], Τυ[–], Φι[–]. Eponyms, ca. 390–375 B.C.: subgroup A: Βόταχος, Ἀθανόδο-
ρος, Μένιππος, Σώσιος, Κραμνί[–] [Κραμνίτης?; see above, Chaniotis], Εὐπειτίων [could this be a mis-
read Εὐγείτιων?; see below, Chaniotis]; subgroup B: Διονύσιος I, Μολυσσός, Αἰθερ[–], Ἀρίστην,
Ἀλκείας, Στύφων, Δεινόμαχος, Εὐγείτιων, Ὄρος, Κερκίνος, Κύρος, Πανσανίας, Αἰσίας,
Eponyms, ca. 375–355 B.C.: subgroup A: Λάκων, Διονύσιος II, Ἀγνόδαμος, Καρακόδης, Εὐκ-
θας, Μάτρις, Κρυπ[–]; subgroup B: Καλλίας, Ἀνδρόνικος, Λυσιθέος, Εὐφρόνιος, Φιλίως,
Μνασίμαχος, Σάτυρος, Ἐχεμος, Εὐξένος, Κέραννος. Eponyms, ca. 355–340 B.C.: subgroup A:
Ἀμφίτας, Βάκχιος, Ἡρακλείδης, Ἀγασίλλος; subgroup B: Ἀπολλώνιος, Μενότιος, Δαμά-
τριος, Σπίνταρος, Εὐρυφών, Φιλόξενος; subgroup C: Ἀγάθων, Ἐλνυρος, Θεόνικος, Μαρονί-
δης [Μαρονίδης?; Chaniotis], Μελάνιππος, Σιλανός, Σίμος, Ἰάτρος, Φυλέως, Ἀρκέτας, Νικο-
κλῆς. Eponyms, ca. 340–310 B.C.: subgroup A: Ἀνταγος, Ἀμφικράτος, Λεόφαντος, Ἀρχιπ-
πος, Πεισίστρατος, Ἀπολλώνιος, Κρόνιος, Ἰφικράτης, Ματρόδαρος; subgroup B: Γέρος,
Δημήτριος, Θεμιστ[–], Θεόκυρος, Θεόκροπος, Θεόδωρος, Κλισ[–], Λπάδος, Λεύκροτος, Πίν-
δαρος, Πυθοκλῆς, Φάκριτος. Fabricants of the late group (ca. 310–275 B.C.): Ἀριστοκράτης,
Ἄσχογος, Βάκχιος, Βατίων, Γλαῦκος, Γόργιος, Δαμιόξενος, Διοκλῆς I, Διονύσιος II, Δούλος,
Βίρηναιος, Ἐπικράτης, Ἐράτων, Ἐτυμος, Ἡρακλείδης, Ἡρακλείτιος, Ἡρακλῆων, Ἡρόδο-
ρος, Κερκίνος, Μεμη[–], Μένης, Μένιππος, Μνηπτος [sic; unattested name, perhaps per err. for Μένης-
τος, gen. of Μένης?; Cusson], Νι[–], Νικόστρατος, Πασιάδης, Ποη[–], Πυθιον[–] [Πυθιονίκος,
Chaniotis], Σωκράτης, Σωτήρ II, Τι[–], Φιλίσκος I, Φιλότιμος. [Cf. our lemma no. 1430.]

1429. Herakleia (?). Amphora stamps. Nineteen amphora stamps inscribed with the name
Ἀμαστρία are known, found in Chersonesos Taurica, Elizavetovskoe, Gorgippia, Kallatis, Olbia,
and Pantikapaion. The name has been interpreted as either that of Ἀμαστρία, the widow of Dio-
nystos, the ruler of Herakleia, who founded Amastria (ca. 300–284 B.C.; SEG XXXVI 1493 sub
165–373) or as the name of the city (3rd cent. B.C.). Based on a detailed study of the shape of the
amphoras, the stamps (made with only four different dies), the text (name in the genitive), and the
fabric, V.E. Stolba in *The Cauldron of Ariantas* 279–301 (ph.), rejects the interpretation of Ἀμα-
στρία as the city's name and attributes these amphoras to a workshop of Herakleia that was acti-

RECAM II	French	IGR	French	LBW	French
188	1	215 218	69 61	1803	80
				GV 1984	81
IGR					
III 178	5	OGIS			
194	12	542	12		
208	18			CIL	
213	41	LBW	3	III 262 6762	41 41
		1791			

1434. Ankyra. The Monumentum Ancyranum, 14 A.D. R. Ridley, *The Emperor's retrospect. Augustus' Res Gestae in Epigraphy, Historiography and Commentary* (Leuven 2003), offers a thorough analysis of the *Res Gestae* in seven chapters with the following subjects: 'The recovery of the *Res Gestae*', 'The fate of the recovered text', 'Parallel texts' (dealing with forerunners of this type of text from all over the ancient world), 'Omissions detected by moderns', 'Omissions indicated by the text itself', 'Difficult but defensible statements', and 'Lies'.

P. Botteri, *ZPE* 144 (2003) 261-267, studies the Greek translation of the Latin original and concludes that the translator(s) has/have done his/their job in a very skillful way, even taking into account the different mentality and cultural environment of the Greek East. [On the Latin *potens* (not *potius*) *rerum omnium* as the equivalent of ἐνκράτης γενόμενος see W.D. Lebek, *ZPE* 146 (2004) 60.]

Ead. in L. de Blois et al., *The Representation and Perception of Roman Imperial Power. Proceedings of the Third Workshop of the International Network Impact of Empire III* (Amsterdam 2003) 240-249, provides a description of the historical and present setting of the temple of Augustus as a basis for answering the question of the symbolic value and the impact of this 'inscribed monument'. She proceeds along the same lines regarding the *Res Gestae* at Antiochia ad Pisidiam and at Apollonia, where, however, the exact location of the inscriptions is unknown. B. concludes that the inscriptions were placed in locations which were easily visible and where the text could be read without difficulty (whence a Greek version in Ankyra and a Latin text in the colony of Antiochia).

1435-1437. Ankyra. Honorary inscriptions, Imperial period. D. French, *op.cit.* (our lemma no. 1433), publishes three new texts (ph.; English translations); now in the Roman Baths.

1435. 93 no. 07. Honorary inscription for Severianus Maximus, 2nd/3rd cent. A.D. (?). Moulded round limestone altar.

4	Ἀγαθῇ Τύχῃ Σεουήριανόν Μαξιμιανόν τόν ἀντιπρότετον	ὑπατικόν, φίλον [καί] θεϊότατον [ηγεμόνα . . .]
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2-5. The honorand, not otherwise on record in Ankara, may be identified with Severianus Maximus, *legatus Augusti* of Arabia in 193/194 A.D. (*PIR*² A 260; B.E. Thomasson, *Laterculi Praesidentum* I [Göteborg 1984] 330 no. 14), who is also mentioned in *I. Perinthis* 22 (Thomasson, *op.cit.* 170/171 no. 46); he was perhaps governor of Galatia after his consulate, *ed.pr.*

1436. 105/106 no. 14. Honorary inscription for C. Iulius Severus, 142-152 A.D. Rectangular white marble block, at the top remains of a pediment (or later remodelled?).

	Γ(άϊον) Ἰ(ούλιον) Σεουήρον, βασιλέων κέ τετρα- -- χῶν ἀπόγονον, με-
4	τὰ πάσας τὰς ἐν τῷ ἔθνει φιλοτιμίας καταταγέντα εἰς τοὺς δημαρχικοὺς ὑπὸ θεοῦ 8 [Ἀ]δριανού, πρεσβεύσαντα ἐν Ἀσί[α] [ἐ]ξ ἐπιστολῆς κέ κωδικίλλων θεοῦ Ἀδριανού, ἡγεμόνα λεγεῶνος τε- τάρτης Σκυθικῆς καὶ διοικήσαν[τα] 12 [τὰ] ἐν Συρίᾳ πράγματα ἡνίκα [Πουβλί]κ[ος] [Μά]ρκ[ος] [δ]ιὰ τὴν [κίνησιν] ἐν τῇ Ἰουδαίᾳ με- [ταβέβη]κε ἀπὸ [Σ]υρίας, ἀνθύ- 16 πατον Ἀχαιῶν, πρὸς πέντε [ρ]άβδους, πεμφθέντα εἰς Βειθυνίαν, διορθωτὴν καὶ λαγιστὴν ὑπὸ θεοῦ Ἀδρια- 20 ανού, ἑπαρχον αἰραρίου τοῦ Κρό- νου, ὑπατον, ποντίφικα, ἐπιμε[λη]- τὴν ἔργων δημοσίων τῶν ἐν Ρώμ[ῃ], ἡγεμόνα πρεσβευτὴν Αὐτοκρά[το]- 24 ρος [Κ]αίσαρος Τίτου Αἰλίου Ἀδρι- [α]νοῦ Ἀντωνεινίου Σ[εβ]αστοῦ Εὐσε- [β]οῦς Γερμανίας τῆς κατὰ <i>vacat</i> Μ[άρ]κος Π[ιόπ]λιος Ἀλέξανδρος 28 τὸν αὐτοῦ εὐεργέτη[ν]

Date: 147-151 A.D. (during his governorship in Germania, as dated by Bosch), *ed.pr.* [this is, however, to be dated rather 142-145 A.D. (Halflmann), so that the inscription belongs to between 142 and 152 A.D. (when he became *proconsul*), Corstent 1. The honorand is well known from inscriptions, cf. F. Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) nos. 156 (almost the same wording as here) and 157, H. Halflmann, *Die Senatorien aus dem östlichen Teil*

des Imperium Romanum bis zum Ende des 2. Jahrhunderts n. Chr. (Göttingen 1979) 151/152 no. 62, ed. pr. || 62: *adlectus inter tribunicios*, ed. pr. || 11: *διοκήσαν[το] per errorem*, ed. pr. || 20-21: *αγοριον του Κηρουου = aerarium Saturni* [not *aerarium saturnale*, 'military pension fund', Corsten]

1437. 118/119 no. 21. Honorary inscription for M. Aur. Didymus, 223 A.D.(?). Limestone statue base, mouldings removed.

[Αγοθή· Τύχη]
ἐπὶ τῆς τρίτης Πυ-
θιαδος τῶν Μεγό-
λων Ἀσκληπιεῖων
Σωτηρείων· ἡ μη-
τρόπολις τὸν ἀν-

8

δριάντα· Μ· Αὐρ.
Διδύμω ἱέρακος
Ἀλεξανδρεὶ καὶ Ἀγ-
κυρανῶ νεικήσαν-
vac· τι· ὄπλον vac

Date: ed. pr. tentatively dates the first Pythiad to 215 A.D., when Caracalla visited Ankara; the third celebration would then be in 223 [not 221] A.D. || 11: the race in armour may have been a kind of 'convulsion race' for less successful competitors, cf. H.A. Harris, *Greek Athletes and Athletics* (London 1964) 74/75, ed. pr., who adds that it was dropped in later times ('deliberate archaism?' at Ankara)

- 1438-1440. Ankyra. Dedications, Imperial period. D. French, *op.cit.* (our lemma no. 1433), publishes three new texts (ph.: English translations).

1438. 122 no. 23. Dedication to Asklepios and Hygieia, 1st/2nd cent. A.D.(?). Square limestone altar, on the front a relief of Asklepios and Hygieia standing; in the Museum of Anatolian Civilizations.

Ἀ[...]ος star Τῆρου | τοῖς θεοῖς κατὰ ἐπιτογῇ(v)

1. Ἀ[...]ος: Τῆρος 'was a name of Thracian royalty', ed. pr., who refers to D. Detschew, *Die thrakischen Sprachreste* (Vienna 1957) 500 [numerous examples now in *LGPV* IV s.v.; cf. also *I Smyrna* 85, Corsten]

1439. 134 no. 33. Altar of several gods, 1st/2nd cent. A.D.(?). Upper part of a square limestone altar, in the Roman Baths. The inscription starts on the moulding of the front and runs counter-clockwise around the stone.

Ἐρμού, Διός, Ἑλλήνης, Ἀρεώς, Ἰ. Ἀφροδίτης, Ἰ. | - - - -

[The only common denominator of these divinities is that they have given their names to planets; this may not be an altar, but an astronomical text, Chaniotis]

1440. 135 no. 34. Dedication, 1st/2nd cent. A.D. Square limestone altar; in the Museum of Anatolian Civilizations. The inscription is on the mouldings of the front (L. 1) and of the right face (L. 2).

Τατας καὶ Βέλλων [- . ? -]

1. Τατας is taken by ed. pr. to be masculine, but it could also be a woman's name (cf. Zgusta, *KP* 496 § 1517-3). C. Brixhe, *BE* (2005) no. 471 || 1-2. Βέλλων: probably a Celtic name (cf. *RECAM* II 230 and 296 with comm.) or of Greek tradition (Robert, *Voms* 287), ed. pr.

1441. Ankyra (area of: village of Tacettin near Beypazarı). Dedication to Zeus Soter, 142 A.D. Coarse white marble block, now in the Museum of Anatolian Civilizations. Ed. pr. D. French, *op.cit.* (our lemma no. 1433) 133 no. 32 (ph.: English translation).

Παχάτος Διυτοάρου vac. | Διὶ Σωτῆρι | ν εὐχῇ· vac. || ν ἔτους ἕξρ'

[Location: ed. pr. prints 'Beypazarı', but on his map (52) there is only 'Beypazarı', northwest of Ankara || 3: the two iotas of Διὶ look like a pi. Corsten] || 4: ed. pr. translates 'made this prayer', 'en ex-voto', C. Brixhe, *BE* (2005) no. 471 || 5. ἕξρ': 167 Galatian era = 142 A.D., ed. pr., who refers to W. Leischhorn, *Amiske Aren* (Stuttgart 1993) 539-541 [cf. 398-410].

- 1442-1444. Ankyra. Epitaphs, Imperial and Byzantine periods. D. French, *op.cit.* (our lemma no. 1433), publishes three new texts (ph.: English translations); now in the Roman Baths.

1442. 174 no. 63. Epitaph of Iulia Thallousa, 1st/2nd cent. A.D.(?). Moulded square limestone altar.

Ἰ(ούλιος) Ἐπίκτητος
Ἰ(ουλίᾳ) Θαλλοῦσῃ τῇ
ἐαυτοῦ συνβί·

4 ω καὶ ἐαυτῷ
μνήμης χά· ▲
▲ ριν ▲

1443. 202 no. 83. Christian epitaph of Arsinoüs, Byzantine period. Limestone slab, cut from a Roman architrave. The front is framed and filled with a cross; the inscription below in a tabula ansuta; exact provenance unknown.

† Ἐνθάδε κεκοίμητε ὁ δοῦ(λ)ος τοῦ θεοῦ Ἀρσίνους †

11 The last letter added above the tau || 2. δοῦ(λ)ος, ed. pr. [the stone has clearly ΔΟΥΟΣ with some indistinct marks attached to the upsilon. Corsten] || 3. Αρσίνους, C. Brixhe, *BE* (2005) no. 471; ed. pr. left the name unaccented

1444. 206 no. 86. Epitaph of the bishop Olynpios, Byzantine period. Andesite slab, the front is framed and carries a cross, on either side of whose lower beam the inscription is cut. Exact provenance unknown.

† Ὀλύνπιος ἐπίσκοπος Ιουδαίων

3-4. No place of this name is known, ed.pr.

1445. Ankyra. Epitaph of L. Marius Pudens and Arete, Roman Imperial period. CIG 4078; E. Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum* (Ankara 1967) 389/390 no. 324. I. Kubinski, *Archeologia* (Warszawa) 46 (1995) 97/98, republishes the text (French translation), pointing out that here βωμός designates the support of the urn and a funerary altar (LL 6-8; τὸν βωμόν [κὲ] τὴν ἐν' αὐτῷ ὀστοθῆ[κ]ην σὺν τῷ τάφῳ; contra Bosch); τάφος was the aedicula in which the urn was placed (contra Bosch: the place on which the grave monument was placed). The text is not inscribed on a stele (Bosch), but on the βωμός.

1446. Ankyra. Stamp on a plate, 2nd cent. B.C. Plate with stamp in the center of the inner side. Ed.pr. N. Kaya in C. Abadie-Reynal, *Les céramiques en Anatolie aux époques hellénistique et romaine* (Varia Anatolica XV; Paris 2003) 114 (ph., dr.); δῶλον

[Cf. SEG I. 1027 (6) (on a ring), 1735, LI 1761 (2); LH 1145 bis., Corsten.]

PHYRGIA

1447. Phrygia. Rural sanctuaries, Imperial period. See our lemma no. 2253.

1448. Phrygia. Reliefs with inscriptions. T. Lochman, *Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien* (Basel 2003), studies the funerary and votive reliefs from the Aizanoi, the Tembris Valley, Dokimeion and the Kaystros Valley, and Philomelion and Phrygia Paroreios. There are, inter alia, chapters on the sculptors in the Tembris Valley with their family relations, workshop connections, and signatures (97-108, cf. our lemma no. 1566), on "Ὄσιοι; καὶ Δίκαιοι; (199-207, with a list of 146 inscriptions in geographical order), and on dating (219-225, epigraphic criteria; 219-222). The book includes also the first publication of ca. 100 new inscriptions, most of them found, but so far unpublished, by T. Drew-Bear since the early 1970s (see our lemmata nos. 1451-1456, 1460-1462, 1470-1501, 1506-1516, 1518, 1520-1565), and some published texts with revised readings (the photos are, unfortunately, not always large and good enough to check the readings).

1449. Afyon (museum). Byzantine seals, 6th-11th cent. A.D. V. Bulgurlu-A. Ilashi, *SBS* 8 (2003) 131-141 (ph.). (re)publish 39 out of 70 seals kept in the museum at Afyon. They were either found during surveys by W. M. Calder in the region of Afyon in the 1930s or acquired by the museum from locals (our lemmata no. 1450); others come from Phrygian Apameia (our lemma no. 1458). We give a *comparatio numerorum* for the published items.

N.D. Chavianas, <i>Journal int. d'arch. numismatique</i> 12 (1909-1910) 150 no. 3	Bulgurlu-Ilashi
<i>Catalogue of Byzantine seals at Dumbarton Oaks and in the Fogg Museum of Art III</i> (Washington 1996) 66 no. 39.31	no. 9
<i>ibid.</i> 67 no. 39.33 (a)	no. 9
<i>ibid.</i> 160 no. 86.50	no. 14
W. Seibt, <i>Die byzantinischen Bleisiegel in Österreich I</i> (Vienna 1978) no. 10	nos. 12/13
J.-C. Cheynet et al., <i>Sceaux byzantins de la collection Henri Seyrig</i> (Paris 1991) no. 188	no. 7
Zacos-Veglerly no. 406	no. 9
<i>ibid.</i> , no. 2315 (a)	no. 9
	no. 14

1450. Afyon (area of). Byzantine seals, 6-9th cent. A.D. Seals, kept in the museum at Afyon. Ed.pr. V. Bulgurlu-A. Ilashi in *art. cit.* (our lemma no. 1449) 131-141 (ph.).
- 1) 131/132 no. 1. Thomas, 6/7th cent. A.D. Cf. Zacos-Veglerly no. 2957. Bought from a villager. On the obverse bust of the Virgin with smaller bust of Christ in front of her; inscription on the reverse in single letters at the ends of the bars of a cross: Θωμά
 - 2) 132 no. 3. Johannes, 7th cent. A.D. Cf. V. Laurent, *La collection C. Orghidan* (Paris 1952) no. 576 and Zacos-Veglerly nos. 360, 363/364, 365A, 367/368, 379. Obverse worn; reverse similar to the preceding one: (Τ)ωάν(ν)ω
 - 3) 133 no. 4. The illustrious and anthypatos Tryphon, 7th cent. A.D. From the obverse a worn bust and inscription: [-] Τρύφωνος; as the name is rare, ed.pr. suggest identifying him with the owner of a seal at Afyon, a στρατηλάτης and ἀνθυπάτος (Zacos-Veglerly no. 1085; cf. a similar example in J.-C. Cheynet, *RN* 155 [1999] 320 no. 4). On the reverse: ἰλλ(ουστρίου) (καὶ) ἀνθυπάτου (καὶ abbreviated as 'S').
 - 4) 133 no. 5. Leo (?) and Sergius (?), 7th cent. A.D. The inscriptions are composed of single letters at the ends of the bars of a cross. Obverse: 'possible (though improbable)' Λέ(ον)-τιος (?). Reverse: 'possible' Σε[ρ]γίου(?)
 - 5) 134 no. 6. The chartoularios Barnabas, 7th cent. A.D. Cf. Zacos-Veglerly no. 291. Inscriptions composed like on no. IV. Obverse: Βαρν(άβα); Reverse: χα(ρ)ταγ(λ)αρίου.
 - 6) 136 no. 10. The tourmarches Leo or Lykastos (?), 700-750 A.D. Obverse, partially as a cross-shaped monogram: [Θεοτόκε Κύριε βοήθει τῷ σὺ ὁ δούλω]. Reverse, within a wreath, Α[έ]ον[ι]τω[ς] [του] ἱμμά[ρ]η[ι] or Α[ρ]κασ[ί]ω[ς] [του] ἱμμά[ρ]η[ι]. The genitive Α[έ]ον[ι]τω[ς] (= Α[έ]ον[ι]τω[ς]) would mean a grammatical break with the dative, and ed.pr. refer to a Lykastos as *διοίκetes* of Amoneion at the same time.

- 7) 136/137 no. 11. A *protospatharios* and *strategos*, 8th cent. A.D. Obverse similar to no. VI: [Θεοτόκε βοήθει τῷ σὺ] δούλ[ω]. Reverse: βα[σιλικῶ] (πρωτο)σπ[α]θηρίω (καὶ) στ[ρα-
τηγῶ] τῷ[ν] | Ἀνατ[ολικῶν]
- 8) 139 no. 16. The *protostrator* (?) *Theognostos*, 8th cent. A.D. Obverse similar to no. VI: Θεοτόκε βοήθει τῷ σὺ δούλ[ω]. Reverse: + Θεογνώστ[ω] πρ[ω]τοστράτο[ρι] + The same person on a bulla with identical text (Zacos-Veglery no. 2494).
- 9) 140/141 no. 18. The *spatharios* and *chartoularios* *Mousilios*, 8/9th cent. A.D. Obverse similar to no. VI: Θεοτόκε βοήθει τῷ σὺ δούλ[ω]. Reverse: + Μουσιλίω βα[σιλικῶ] σπ[α]θηρίω (καὶ) χαρτ[ου]λ[ί]ω (αὐτῶ) τ(οῦ) Ὀνικ[ίου] (καὶ abbreviated as 'S'). *Mousilios* was of Armenian origin; he may be identical to the *Mousilios* on Zacos-Veglery no. 3147.

1451-1452. Aizanoi (and surroundings). Dedications to "Ὅσιος καὶ Δίκαιος, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 200/201.

- 1451: 200 no. 93. Dedication to "Ὅσιος καὶ Δίκαιος, 138 A.D. Altar: on the front a female bust with polos and a male bust with radiate crown; in the museum at Kütahya, assigned to Aizanoi on stylistic grounds; inscription on upper moulding (L. 1 and 2) and immediately underneath (L. 3). See now also N.E.Akyürek Şahin, *Gephyra* 1 (2004) 142/143 no. 5 (ph.; German translation), who explains the absence of the mention of dedicants by suggesting that the altar may have been erected by the village in a sanctuary together with other votives on which the same dedicants, i.e. the villagers, were mentioned. According to her information, the altar was found in the region of Gediz (Kudat).

Ἐτους ακβ' μηνός | Δασιίου α' | Ὅσιω καὶ Δικαίω

Date: year 222 (Sullan era), 21st Daskion = 14th May 138 A.D. || 2 α', A. Ş. α', ed.pr. || 3. κβ'. A. Ş., καὶ, ed.pr.

- 1452: 201 no. 98. Dedication to "Ὅσιος καὶ Δίκαιος, undated. Altar: on the front two busts and inscription b, above the acroteria bust of Men, on the moulding inscription a, on the left face Apollon with double axe on horseback with inscription c above; on the right face radiated Helios with inscription d above. From Değirmaya near Tavşanlı, now in the museum at Kütahya. See now also N.E.Akyürek Şahin, *Gephyra* 1 (2004) 138-142 no. 4 (ph.; German translation), according to whom the altar was found in Muratlar Kuyu near Kütahya. She tentatively identifies the bust above the acroteria with Men or Selene.

- a: front, on the moulding Ἀγαθῇ εὐχῇ, Ὅσιω Δικαίω | Κοροσκαμνηταὶ εὐχῆς χάριν ἀνέστησαν
- b: front, above the busts Ὅσιος Δίκαιος

c: left face
d: right face

Ἀπόλλων
Ἥλιος

a The village Κοροσκαμνη should have been near the findspot of the inscription. A. Ş., who for the name compares the village of the Κοροσκαμοί near Eskişehir (L. Zgusta, *Kleinasiatische Ortsnamen* [Heidelberg 1984] 291 § 588) which may be identical to the former || d. not in ed.pr.

1453-1455. Aizanoi. Epitaphs, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 243-249 (ph.).

- 1453: 245 no. 1 125. Epitaph of *Helios*, ca. 75-80 A.D. Upper part of an aedicula stele, found re-used in Çavdarhisar; inscription written upwards. L. 1 on the architrave, L. 2 in the tympanon, L. 3 above L. 2.

[Δ]ιομήδης καὶ Μύκολλος οἱ Διομή-
δους Ἥλιω τῷ ἀδελφῷ μνήμης ἔ-
νεκεν

[1. Μύκολλος seems new, Corsten.]

- 1453a: 243 no. 1 62. Fragmentary epitaph, ca. 75-80 A.D. Fragment of a stele with tympanon; to the right of the right akroter a hand, followed by the remains of an inscription: ἔτο[υς] - - }

- 1453b: 243 no. 1 69. Epitaph of *Onesimos*, ca. 85 A.D. Tympanon of a tomb, apparently worked separately. L. 1 of the inscription on the lower border, L. 2 above in the tympanon. In Çavdarhisar, open-air depot. Now also in C.Lehmler-M. Wörle, *Chiron* 36 (2006) 54 no. 95 (ph.; German translation), dated to 50-100 A.D.

2 μνήμης (eagle) χάριν
1 Ἐπικράτης Ὀνησίμω ἀδελφῷ

- 1454: 246 no. 1 175. Epitaph of *Rufus* and (-), ca. 120 A.D. Tympanon of a stele, inscription on the upper two of three fasciae. In Çavdarhisar, open-air depot.

Ῥούφω καὶ ΙΤΤΩ - -]τη μνήμης | vacat χάριν vacat

1 ΙΤΤΩ - - ΧΗ]τη. ed.pr. [? photo illegible, Corsten]

- 1454a: 247 no. 1 195. Epitaph of *Amnia*, ca. 120 A.D. Doorstone with two doors with three fasciae; inscription on the upper fascia. Built into a fountain house in Cebiral, said to come from Çavdarhisar. Now also in C.Lehmler-M. Wörle, *Chiron* 36 (2006)

49 no. 85 (ph.: German translation), whose text we give; they date the stone to the 1st or 2nd cent. A.D.

Διομήδης Ἀμμίας μητρί μνήμης χάριν καὶ πατρί ζών[τι?]

In fine, ζών[τι], ed.pr., ζών, L. -W., who add that the expected letters -τι (since the participle should refer to the father) may have been inscribed on the right face of the stone

1455. 249 no. 1 259. Epitaph of Damalis and Polykleitos, ca. 155 A.D. Doorstone with two arched doors with three fasciae; inscription on the middle fascia. In Çavdarhisar, open-air depot.

Left door: Φορουνάτος καὶ Διάδοχος καὶ Εὐήμερος
Right door: Δαμαλίδι μητρί καὶ Πολυκλείτῳ πατρί ζῶσιν

1456. Amorion (area of). Epitaph of Latinos (?), 130/140 A.D. Doorstone in the shape of an aedicula, found in 1982 by T. Drew-Bear in Bademli. Ed.pr. T. Lochman, *op.cit.* (our lemma no. 1448) 293 no. III 10 (ph.). Μενεκλῆς Μενεμάχου, Λατῇ vacat νε χαίρε vacat

1-2 Λατύνει, ed.pr. |Λατῇνε for Λατῇνε, vocative of Λατίνος (cf. MAMA VI 212: Αὐ. Καρικὸς [Ο]ὔαδεως Λατίνος κτλ.), Corsten.]

1456 bis. Amorion. Inscriptions on marble vessels, Imperial to Byzantine periods. Ed. pr. A Çalik-Ross in C. S. Lightfoot, *Amorium Reports II* (Oxford 2003) 13/14.

- 1) 13 no. 26 (dr.). Bowl. White marble, inscription on rim: [- - -]NIAC[- - -]
- 2) 13 no. 27 (ph.; dr.). Bowl with handle. White marble, inscription on rim: [- - -]ONX[- - -]
- 3) 14 no. 37 (dr.). Rim fragment. Gray marble: [- - -]YKET[- - -] (on the drawing, only KE is visible. Corsten)

1457. Apameia. Honorary decree for Kephisodoros, ca. 168-158 B.C. MAMA VI 173. P. J. Hönemann, *EA* 36 (2003) 104/105, argues that the decree has to be dated after the birth of the future king Attalos III (see our lemma no. 2184) and supports the suggestion of Robert, *Hellenica* XI-XII 124 note 6, that the war, mentioned in L. 13, was the Galatian War (ca. 167-165 B.C.).

1458. Apameia (area of). Byzantine seals, 6th-11th cent. A.D. Four seals, kept in the museum at Afyon. Ed.pr. V. Balgurlu: A. Hash in *art.cit.* (our lemma no. 1449) 132-140 (ph.).

- 1) 132 no. 2. Komitas, 6th/7th cent. A.D. Vgl. Zacos-Veglery no. 2957. On the obverse bust of the Virgin with smaller bust of Christ in front of her, inscription on the reverse in single letters at the end of the bars of a cross. Κοιμήσα

- 2) 135 no. 8. The *consul Gregorios*, 700-750 A.D. Vgl. Zacos-Veglery no. 1953. Obverse, partially as a cross-shaped monogram: Θεοτόκε βοήθει τῷ δοῦλῳ σου. Reverse, within a wreath: + | Γρηγορίῳ | [ύ]πάτῳ | +
- 3) 139 no. 15. A *patrikios* and *strategos*, 8th cent. A.D. Obverse similar to no. II: Θεοτόκε ὁ Κύριε βοήθει τῷ σῷ δοῦλῳ. Reverse, within a wreath: + [- - -] πατρικ[ί]φ (καὶ) | στρα[τ]η[γ]ῳ | [τῷ] | Ἀνα[τ]ολικ[ῶν] (καὶ abbreviated as 'S'). Ed.pr. think they see an alpha at the beginning of L. 2 and tentatively suggest the *strategos* Ἰωάννης, attested on a seal with a similar reverse (*Catalogue of Byzantine seals* ... [cf. our lemma no. 1449] 161 no. 86.53).
- 4) 140 no. 17. The *chartoularios* Photeinos, 8th/9th cent. A.D. On the obverse within a wreath cross on a base with flowers; inscription between the cross-bars: Ἱησοῦς | Χριστός | ἰνυκά. On the reverse within a wreath: [- - -] | ΘΕΙC βοήθι Φωτεινῷ | χαρι[του]λαρίῳ | +.

1459. Appia. Dedication to Zeus Bennis, 79 A.D. SEG XL 1232; R. A. Kearsley, *Greeks and Romans in Imperial Asia*, IGSK 59 (Bonn 2001) no. 144. N. Yannakopoulos, *Mediterraneo antico* 6 (2003) 829-831, argues that ἐπαρχεία may in this context mean the entire province and not only the imperial property within it (SEG) [cf. now C. Brélaz (see our lemma no. 2161) 228 with note 712, who agrees with the view summarized in SEG. Corsten]

1460. Appia (?). Dedication to Zeus Herakles, 250/251 A.D. Altar with reliefs on all sides: on the front Herakles between grape-vines, on the other sides oxen. Seen in 1979 by T. Drew-Bear in Terziler, said to be from Eydemir (south of Appia). Ed.pr. T. Lochman, *op.cit.* (our lemma no. 1448) 290 no. II 527 (ph.).

ἔτους τλε', Αὐρ.
Τελεσφόρος ὁ-
πέρ τῶν ὑπα-
4 ρχῶ vac. ντων
Δεὶ Ἡρα-
κλῆ εὐχ-
ῆν

Date: year 335 (Sullan era) = 250/251 A.D. || 5-6. Δεὶ Ἡρακλῆ for Δεὶ Ἡρακλεῖ, who is here seen as one god. Corsten.]

1461. Augustopolis (?). Epitaph and funerary imprecation of Papias, ca. 160 A.D. Stele in the shape of an aedicula with three standing figures, above the middle figure two hands; found near Sulunceli, now in the Afyon Museum. Inscription a on the architrave, b above the heads on either side of the hands, c on the pillar bases, d on the lower profile. Ed.pr. T. Lochman, *op.cit.* (our lemma no. 1448) 298 no. III 64 (ph.). (The inscription is only in parts readable on the photograph; we print it in text. Corsten.)

a Παπίας δις Α{1-2}Ω. θανῆς
καὶ τις αὐτῷ κακῶς ἐπ-
b vac. οἴησ- νν ε πὸς vac.
vac. θεῶ- vacat ν ἐχει

c πός τον vacat κακός
θεόν ε vacat πύσει
λε vacat vacat

d: ἐνθάδε κείτη καὶ καθεὸ-
μην χάριν μνήμης

■ 1 in line: αὐροσθανής, ed.pr. [this (unattested) word was certainly not incised; the photo seems to show A 1].
2] (Θ)ΑΝΗC, which was perhaps meant to be αὐροσθανής 'untimely deceased' || ■ 2 c 3: a curse formula must
have been intended, but the text is confused as it stands || b 1. πός for πρός, cf. Brixhe, *Essai* 113/114 || c 2. πὸς
πει, ed.pr., but the photo clearly shows πύσει || d 1. κείτη for κείται; μνήμης, ed.pr., but the stone has μνήμης
stone-cutter's error, as is the word order, Corsten || the text is to be understood ...καὶ ὅστις αὐτῷ κακῶς ἐποίησε,
πρὸς θεὸν ἔχει, πρὸς τὸν θεὸν ἔχει, Chaniotis]

1462. Dokimeion. Epitaph and funerary imprecation of Artemis and Germanos, 160/
170 A.D. Published in part by Strubbe, *Araí Epitymbioi* 259. Stele in the shape of an aedicula
with a female (l.) and a male standing figure (r.); inscription on the architrave (L.L. 1/2) and above
the figures. Found at Isechisar (ancient Dokimeion), now in the Afyon Museum. Ed.pr. T.Loch-
man, *op.cit.* (our lemma no. 1448) 298 no. III 66 (ph.).

Πείσαν μητρί Ἀρτέμιδι
καὶ ἀδελφῇ Γερμανῷ
εἰ δέ τις

4 τῷβω κακο-
έργα χεῖρα προσ-
πούσι, ὀρφανὰ τέκνα
λίπη, οἶκον ἔρημον

1 Ἀρτέμιδι for Ἀρτέμιδι from the frequent name Ἀρτεμις || 3-7, the 'East Phrygian curse formula', cf.
Strubbe, *Araí Epitymbioi* pp. 289-292. ed.pr. || 7. λίπη, ed.pr. λίπη on the stone (ph.). Corsten.]

1463. Hierapolis. Honorary inscription for Antoninus Pius, ca. 138-161 A.D. White
marble statue base found during restoration-work in the Museum in Denizli-Pamukkale; on its
top three holes; the back is unsmoothed; the base was probably placed against a wall. Ed.pr. T.
Ritti, *AION (archeol.)*, N.S. 9/10 (2002/2003) 271-282 (ph.). On the lower part of the base part
of a much later, vertically inscribed text: [-]ΑΚΑΗΤ[†] [-] [Hr:]ακλή, followed by a chrismos.

4 Αὐτοκράτορα Καίσαρα, Θεοῦ Ἀδριανοῦ]
[υἱόν, Θεοῦ Τραϊανοῦ υἱόν, Θεοῦ]
Νέρουα ἔκγονον, Τίτον Αἰλίον Ἀδρια-
νον Ἀνταίνειον Σεβαστὸν Εὐσεβή,
γῆς καὶ θαλάσσης [δεσπότην] ■
vacat vacat
ἐπιμηθευτός Α[πολλωνίου
vacat Διμή Λυρηλιανου vacat

L.L. 1/2 of the text probably on the small base of the statue, ed.pr., who offers a detailed study of the titulature
of Antoninus Pius, honorary epithets like κτιστής, εὐεργέτης etc. included; for the title in L. 5 ed.pr. adduces as
parallels TAM V 2 1231 (Kamai in Lydia), IGR III 832 (CIG 4416; Iotape, in L.L. 7/8 ed.pr. suggests reading
[δε]μον[τ]ης | τῆς οἰκουμένης (CIG 4416: [τον κύριον] etc.) and IGR I 861 (Chersonesus Taurica); further study
of the use and meaning of κύριος and δεσπότης, for which ed.pr. refers to E. Dickey, *JHS* 121 (2001) 1-11 [in addi-
tion: A. Chaniotis, *EBGR* 2003 [2006] 380/381 no. 144, refers to N. Belayche in A. Vigouri et al. (edd.), *Pouvoir
et religion dans le monde romain. En hommage à Jean-Pierre Martin* (Paris 2006) 257-269]; on 281 ed.pr. refers to
a large base found in the agora of Hierapolis, it carried a statue of Serapis (τον ἡγεῖς καὶ θαλάσσης δεσπότην Σέ-
ριον, ca. 200-250 A.D.), briefly mentioned by F. D'Andria in D. Parri (ed.), *Urbanism in Western Asia Minor
New Studies on Aphrodisias. Ephesos, Hierapolis, Pergamon, Perge and Xanthos* (IRA Suppl. Ser. 45, Paris,
mouth: R.I., 2001) 108 || 6-7 this pectus is previously unattested in Hierapolis, ed.pr. for other honorary sta-
tues in Hierapolis for Antoninus Pius and his wife Faustina see SEG XI IX 1812 (l. 1247) and 1813, l. 1248

1464. Hierapolis. Honorary inscription for C. Memmius Eutychnus, 211 (or 213)-217
A.D. White marble altar with mouldings, re-used in a late wall of the southern part of the city.
Ed.pr. T. Ritti, *Epigraphica --- Guarducci* 177-215 (ph.); text and French translation in *An. Ep.*
(2003) [2006] no. 1696 (B. Puech). The inscription (with numerous ligatures) settles the question
as to when Hierapolis received the title of νεωκόρος. According to R., Caracalla must have visited
the city in 214/215 when he also stopped at neighboring Laodikeia on his way to the Eastern fron-
tier. On this occasion, he might have rewarded Hierapolis with the neocorate for its services, which
in turn caused the city to incise a dedicatory inscription for the emperor on the *scenae frons* of the
theater (T. Ritti, *Fonti letterarie ed epigrafiche* [Rome 1985] 113). R. summarizes the history of
research on this matter and quotes the relevant inscriptions in full: SEG XXXIII 1123, 1137; *Alt-
ertümer von Hierapolis* 32 (where she suggests in L. 1: [ἡ νεωκόρος? βουλή]; *Altertümer von
Hierapolis*: [ἡ λαμπροτάτη βουλή?]); 34, 234.

Ἡ νεωκόρος βουλή
Γ. Μέμιον Εὐτύχο[ν].
τὸν ἴδιον βούλαρ-
4 χον, καὶ ἡ πατρίς τὸ[ν]
ἴδιον στρατηγὸν καὶ
εἰρήναρχον, πανηγ[υ]-
8 ρίαρχον, ἀγοραν[ό]-
μον καὶ ἐλεωνήσα[ν].
τα, σιταινήσαν[τ]α,
δεκαπρωτεύσαν[τ]α,
γυμνασίαρχον, Ρω-
12 μαίων κωυέντα[ρ].
χιν, ἀλύταρχον τῶ[ν]
μεγάλων Ἀπυλλω-
νείων Πυθίων, παρ[ας].

16 τήσαντα καὶ στρατιώ-
την τῷ κυρίῳ ἡμῶ[ν]
Αὐτοκράτορι Καί-
20 σари Μάρ. Αὐρ. Σεβήρῳ
Ἀνταίνειῳ, γενά-
μενον δὲ καὶ ἐπὶ τῆς
πίστεως γραμμά-
των καὶ τὰς λοιπὰς
24 δὲ ὑπερεσίας τῇ πατρ[ί]-
δι ἐκτελέσαντα καὶ συ[ν]-
τελείας, εἰς τε ἀνώνυ[α]
εἰς τὸν θεῖον οἶκον πολ[ύ]-
28 λάκις ὑπηρετήσαντα ἀξιοεπ-
vacat [ε]πὶ vacat

Tembris Valley, which shows (like our preceding lemma) that workshops in this region exported to nearby areas. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 270/271 no. II 222.

4
 ἔτους
 σος· Αὐρ.
 Φιλάγα-
 θος κέ
 γλυκυτάτη
 μνήμης χάριν

[A]μιαν-
 [τ]ῆς θυ-
 [γ]ατρί· 'Α-
 μιαν[τ]ῆ

Date: year 276 (Akan era) = 245/246 A.D., ed.pr., the Sullan era which was also used in this region would yield too early a date (191/192 A.D.) for the style of the relief and the use of an Aurelius-name || 13-4 rather 'Almu, αντ[ιστ] from 'Αμυοντις?, Chamaia || 4 κέ written as κ

1472. Kaystros Valley. Dedication to Zeus Alsenos, 160/170 A.D. Stele with pediment, but without columns; in the field, crude figure of Apollo standing with palm branch and fruit-garland; inscription on (L. 1) and below (L. 2) the architrave, and on the lower profile (LL. 3/4). Exact provenance unknown, assigned to the Kaystros Valley on stylistic grounds; formerly in Istanbul, now in the Antikmuseum und Sammlung Ludwig in Basel. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 302 no. III 102.

Δημήτριος Ἀπο-
 λωνί head ov

4
 ὑπὲρ εἰδίας σωτηρίας
 Διὶ Ἀλσηνῶ εὐχὴν

1473. Kaystros Valley. Dedication to Zeus Petarenos, Imperial period. Stele with pediment, but without columns; in the field unidentified round object (ed.pr.: uterus?), inscription above and on both sides. Exact provenance unknown, assigned to the Kaystros Valley on stylistic grounds; formerly in Istanbul, now in the Antikmuseum und Sammlung Ludwig in Basel. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 306 no. III 219

Ἡδυνή
 Δεῖ Περ-
 ὠρ ην-

4
 ᾗ εὐχ-
 ῆν

[2 Δεῖ = Δι, Corsten.]

1474. Kaystros Valley. Funerary epigram and imprecation for Tryphon, ca. 160 A.D. Elaborate stele in the shape of an aedicula; in the field, protruding block-shaped base, on which the inscription; above the base, relief of a boy with dog sitting in a cave. Exact provenance un-

known, in the Afyon Museum. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 298 no. III 67 (ph.).

Εἰσοράας με Τρύφωνα
 νέον βρέφος, ὃ παροδείτα, |
 νήπιον, ὃς ζωῆς οὐκ ἔτυ-
 χον γλυκερῆς· ἰὸς δέ μοι 8
 ἐς τὸν βον χεῖρα κακὴν
 προτενεῖ, | τοῖους τοὺς
 ἰδίους παῖδας φθιμένους
 σὶ δίδοιτο

[*] indicite verse ends: hexameter - pentameter - pentameter - hexameter || 1. εἰσοράας metri causa || 4-8 a curse. Corsten.]

1475-1479. Kaystros Valley. Epitaphs, Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 295-300 (ph.).

1475: 298 no. III 65. Epitaph of Epokentos (?), ca. 160 A.D. Stele in the shape of an aedicula; in the field a couple with child, below four busts; inscription above. Exact provenance unknown, in the Afyon Museum.

Ἀμῖα Ἐποικέντω τέκνω ἰ ἄνω [C] χάριν μνήμης

The stone-cutter has incised Y instead of the underlined letters, ed.pr. || 11 ed.pr. restores Ἐποικέν-
 τω, although Y is supposed to have replaced ω; neither a male name Ἐποικέντος nor Ἐποικέντος nor
 a similar name is known. Corsten.]

1476: 299 no. III 69. Epitaph of Glyk[---], 160-170 A.D. Stele in the shape of an aedicula; in the field, arched niche with standing couple; inscription below. Found in Kurcu Köy, in the Afyon Museum. Στρατονείκη Γλυκ[---] ca. 4 - | η ἰ τῇ ἑαυ[τ- -]

2. ἑαυ[τῇ], ed.pr. [τῇ ταυ[τῆς] ε γ θυγατρί?]. Corsten.]

1477: 299 no. III 74. Epitaph of [---], ca. 170 A.D. Narrow stele in the shape of an aedicula with standing woman; inscription on the lower profile. Exact provenance unknown, in the Afyon Museum.

[- ca. 4 -]ς Πασικράτου τῇ εἰδίᾳ μητ[ρὶ] μνήμης χάριν

1478: 299/300 no. III 77. Epitaph of [---] and Domna, 180-190 A.D. Stele with door within an architectural frame; inscription on the architrave. Found in 1997 by T.Drew-Bear in Uncular (formerly Silint).

[- - - -]δία καὶ Δόμνη θυγατρί μνήμης vacat χάριν

2. [ἰ]δία, ed.pr. [but it could also be the ending of a female name, Pleket.]

- 1479: 295/296 no. III 38. **Epitaph of Domna, ca. 200 A.D.** Upper part of a doorstone, inscription above the door, found in 1980 by T. Drew-Bear at a place called Dangis Mevkii. Παλιών * Ἀντιόχου Δόμης συνίβριον * μνημῆς * χάριν

1480-1489. **Kotiaion (area of: Yaylababa). Dedications to Hosios (and Dikaïos) on stelae, 220-240 A.D.** Cf. SEG XLI 1205-1235. T. Lochman, *op.cit.* (our lemma no. 1448) 286-288, presents a list of the dedications from the sanctuary at Yaylababa (cf. 91-93); he reprints those in which his reading differs from previous editions and publishes several new inscriptions.

- 1480: 286 no. II 471. **Dedication to Hosios, 220-230 A.D.** SEG XLI 1228.

[- ca. 4-]ς ὑπὲρ τῶν [τέκνων] Ὀσί[ω] (Δικέω) εὐχήν

1-2 [τεκνων]. L.: [ιδίων]. SEG || 2. (Δικέω). L. [without explanation].

- 1481: 286 no. II 472. **Dedication to Hosios and Dikaïos, 220-230 A.D.** SEG XLI 1229. Referring to his no. II 491 (our lemma no. 1488), L. suggests [Ἰάκιν]θος as the dedicant (L. 1: SEG; [Σμῖ]θος, [*Α]νθος; different line break LL. 1-2: τ[ών] ιδίων (SEG: τ[ών] ιδίων)).

- 1482: 286 no. II 475. **Dedication to Hosios and Dikaïos, 230-240 A.D.** Two fragments of a stele, in the museum at Kütahya. [Ζ]ωτικός Ὀνησίμου Ὀσί[ω] Δικέω εὐχήν

- 1483: 286 no. II 476. **Dedication (to Hosios and Dikaïos), 230-240 A.D.** SEG XLI 1211 and 1222. Combining the two fragments, L. suggests the following new reconstruction

Μένεινα νόρος κὲ Δ[όμ]ινά υπ[ε]ρ Μεννη[μάχο]λυ κὲ υπ[ε]ρ ὈΣΩΝΗ[---]

SEG XLI 1211. Μενίλλιος * υπ[ε]ρ τῶν παιδ[ῶν] ...λυ κὲ υπ[ε]ρ ...-, 1222 [Αὐτ[ό]τιλος * Μένεινα-δρος κὲ * Αὐτ[ό]τιλος * Πα[ρ]μέννης εὐχήν * π[ρ]ος ὠνή[ν] (a name Μεννημαχίς is unattested, Corsten)

- 1484: 286 no. II 481. **Dedication (to Hosios and Dikaïos), ca. 240 A.D.** SEG XLI 1207 and 1210. Combining the two fragments, L. publishes the following new text: [Ὀσίω κὲ Δικέω] εὐχήν [- τ[ῶν] κὲ *] (ὑπ[ε]ρ τῶν) [συνβίωσις]

1 = SEG XLI 1207 (except [Δικέω] || 2 [Φιλανθρώπων] (ὑπ[ε]ρ τῶν) [συνβίωσις]. SEG XLI 1210.

- 1485: 287 no. II 485. **Dedication to Hosios and Dikaïos, ca. 240 A.D.** SEG XLI 1231. L. points to the greater width of the stele and suggests a different reading.

[Αὐρ. - ca. 4-]ς ὑπὲρ τῶν [ιδίων] πάντων Ὀσί[ω] κὲ Δικέ[ε]ω εὐχήν

1 [-]ς. SEG || 1-2 [ιδίων] Ὀσί[ω]. SEG

- 1486: 287 no. II 486 (ph.). **Dedication (to Hosios and Dikaïos), ca. 240 A.D.** Two fragments of the lower part of a stele in the Kütahya Museum.

Αὐρ. Ἀμμιανός κὲ [Α] Ἰουλιανός κὲ Ἀλέξανδρος οἱ Ἰ. Ἐπιτυχάνου

- 1487: 287 no. II 487 (ph.). **Dedication to Hosios and Dikaïos, ca. 240 A.D.** Fragment of the lower part of a stele in the Kütahya Museum.

Αὐρ. β' Διογένης Λαμυ[-]λου ὑπὲρ τῶν ιδίων πά[ν]των Ὀσίω κὲ Δικέω εὐχήν

[1-2. There seems to be space for one or two letters; perhaps Λαμυ[ρ]λου, cf. SEG XXXIV 1223; L. 1823; I. Iznik 1353; I. Prusa 1026; I. Side 254; Bechtel HPN 503 (with reference to IG IX 2.56) L. 6]; Robert, *Noms* 162/163, Corsten.]

- 1488: 287 no. II 491 (ph.). **Dedication to Hosios and Dikaïos, ca. 240 A.D.** Stele with two standing figures in the Kütahya Museum.

Ἰάκινθος Παπ[ί]ου Ὀσίω κὲ Δικέω εὐχή[ν]

[I. Ed.pr. prints Παπ[ί]ου, but correct in the description 'Hyacinthos, Sohn des Papias', Corsten.]

- 1489: 287 no. II 492. **Dedication to Hosios and Dikaïos, ca. 240 A.D.** Fragment of a stele in the Kütahya Museum. Now also published by N.E. Akyürek Şahin, *Gephyra* 1 (2004) 136/137 no. 1 (ph.; German translation).

Ἀσκληπιάδης Διονυσίου Ὀσίω κὲ Δικέω εὐχή[ν]

- 1490-1495. **Kotiaion (area of: Yaylababa). Dedications to Hosios (and Dikaïos) on tondi, 260-280 A.D.** Cf. SEG XLI 1205-1235. T. Lochman, *op.cit.* (our lemma no. 1448) 288/289, presents a list of the dedications from the sanctuary at Yaylababa (cf. 91-93); he reprints those of which his reading differs from previous editions and publishes several new inscriptions.

- 1490: 288 no. II 502. **Dedication of Menophilanos, 260-270 A.D.** Two fragments of the tenon of a tondo in the Kütahya Museum.

[Μηνο]φιλιανός[ς]

4 οἶν πάντων

[Μηνο]φιλου ὑ-

Ὀσίω Δικέω

ὑπὲρ τῶν εἰδ[ί]ο-

vac εὐχήν vac.

- 1491: 288 no. II 503. **Dedication of [---]os, 260-270 A.D.** Two fragments of the lower part of a tondo in the Kütahya Museum.

[---]ος β' Ἐπιτογχνάνου ὑπὲρ τῶν τέκνων Ὅσιφ Δικέφ εὐχήν

- 1492: 288 no. II 504. **Dedication of Aur. Menemachos, 260-280 A.D.** SEG XLI 1226.

Αὐ. Μενέ[μαχος - - -] ὑπὲρ τῶν ἰδίων πάντων Ὅσιφ Δικέφ εὐχήν

1. [Αὐριηλίου?] Εὐμένη[σι τοῦ δαίνο]ς ὑπὲρ τεκν... SEG

- 1493: 288 no. II 506. **Dedication of Aur. Pergamis, 260-280 A.D.** Lower part of a tondo in the Kütahya Museum. Now also published by N.E. Akyürek Şahin, *Gephyria* 1 (2004) 138 no. 3 (ph.; German translation).

Αὐρ. Περγαμίς ὑπὲρ τῶν παιδίων Ὅσιφ Δικέφ εὐχήν

- 1494: 288 no. II 507. **Dedication of [---], 260-280 A.D.** Fragment of the lower part of a tondo (?) in the Kütahya Museum. [Αὐρ. - 3-4 -] νοῦ [- - - -]

- 1495: 289 no. II 515 (ph.). **Dedication of Aur. Domna, 260-280 A.D.** Fragment of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Δόμνα Μελάνδρου ὑπὲρ τέκνῳ Ὅσιφ Δικέφ εὐχήν

[2-3 For the substitution of the genitive by the dative cf. Brixhe, *Etats* 97/98, Corsten.]

1496-1501. **Kotiaion (area of: Yaylababa). Dedications to Hosios and Dikaioi by Zotikos and his family, 240-280 A.D.** Cf. SEG XLI 1205-1235, T. Lochman, *op.cit.* (our lemma no. 1448) 287-289, reprints with corrections the dedications of this family from the sanctuary at Yaylababa (cf. 91-93) and publishes several new inscriptions; in addition, SEG XLI 1218/1219 (his nos. II 509 and 512, no text) also belong to this group (L. does not mention that Aur. Galymas in his no. II 488 (our lemma no. 1496) is a member of the same family, Corsten).

- 1496: 287 no. II 488 (ph.). **Dedication of Aur. Galymas, ca. 240 A.D.** Two fragments of the lower part of a stèle in the Kütahya Museum.

Αὐρ. Γαλυμάς Διογένου ὑπὲρ τῶν ἰδίων πάντων Ὅσιφ καὶ Δικέφ εὐχήν

[1 The name Γαλυμάς seems new, cf. our lemmata nos. 1500/1501, Corsten.]

- 1497: 288 no. II 508 (ph.). **Dedication of Aur. Zotikos, 260-280 A.D.** Two fragments of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Ζωτικόος
Ἀλεξάνδρου
ὑπὲρ τῶν τέκ-

4 νο καὶ τῶν ἐγγό-
νων Ὅσιφ Δικέ-
φ εὐχήν

[3-4 τέκνω for τέκνων, cf. our lemma no. 1499 for the omission of ny cf. our lemma no. 1565, Corsten.]

- 1498: 288 no. II 510 (ph.). **Dedication of Aur. Diogenes, 260-280 A.D.** Fragment of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Διογένης Ζωτί[ι]-
κού ὑπὲρ τῆς ἑαυ-
τοῦ σωτηρίας καὶ τῆς

4 οἰκείας Ὅσιφ Δι-
κέφ εὐχήν

- 1499: 289 no. II 511 (ph.). **Dedication Aur. Zotikos, son of Zotikos, 260-280 A.D.** Two fragments of the lower part of a tondo in the Kütahya Museum.

Αὐρ. Ζωτικόος
β' ὑπὲρ τῶν τέ-
κνω καὶ τῶν ἐγ-

4 γόνων Ὅσιφ
Δικέφ εὐχή[ν]

[3-4 τέκνω for τέκνων, cf. our lemma no. 1497, Corsten.]

- 1500: 289 no. II 513. **Dedication of Aur. Galymas, 260-280 A.D.** SEG XLI 1220 and 1233. Combining the two fragments, L. publishes the following new reconstruction:

Αὐρ. Γαλυμάς
[Ζ]ωτικού ὑπὲρ
[τῶ]ν εἰδίων πά-

4 [ν]των Ὅσιφ Δι-
[ν] κέφ εὐχήν νν

SEG XLI 1220: [Αὐρήλσιος] ? [Ἀλυμάς] [Ζωτί]κού ὑπὲρ [τῶν] ἰδίων πάντων Ὅσιφ Δικέφ εὐ-
χήν. 1233: Αὐρήλσιος] [η] [- - -] [Ζ]ωτικού [οῦ] [ἀ]να[β]ηκεν ὑπὲρ τῶν ἰδίων Ὅσιφ Δικέφ εὐχήν.

- 1501: 289 no. II 514. **Dedication of Aur. Galymas, 260-280 A.D.** SEG XLI 1225. L. suggests the following reconstruction:

[Αὐρ. Γαλ]υμά-
[ς] ὑπὲρ τῆς ἑ-
[αυτοῦ] σω[τη]ρι-

4 [ρίας] Ὅσιφ καὶ
[Δικέφ] εὐχήν

SEG XL 1225 [-] [YMA](-) [ICE](-) [TH] [Osiap] xε [Δακωφ], adding 'perhaps [Ἀλ]υμο?' with reference to SEG XL 1218 and 1220 (our lemma no. 1500).

1502-1503. Kotiaion (area of). Two inscriptions, undated. A. Toygun-M. Imren, Mūze 13 (2003) 215. mention two Greek inscriptions from the region of Kotiaion.

1502 Çavdarhisar (Zobu Köyü). Dedication to Zeus. Stela with an inscription (Turkish translation only): 'Dedicated by the Daokomitai to Zeus'.

1503 Enne Köyü near Kütahya. Inscription on a rock. No text; photo only, which shows a rock surface in an ancient quarry with an incised camel, a rider, an axe, and ornaments of unknown date; to the left and above the camel a Greek inscription (impossible to read from the photo).

1504. Mahmuthisar (south of Ilgin). Letters of Eumenes II to Tyriaion, 187-159 B.C. (probably very soon after 188 B.C.). SEG XLVII 1745. W. Ameling, Biblische Zeitschrift 47 (2003) 105-111. points to many parallels between the grants of polis-status to Tyriaion by Eumenes II and to Jerusalem by Antiochos IV (2 Macc. 4.9-12).

1505. Phyteia (area of: modern Kurudere). Dedication to Ζεύς Ἀλσηνός, 2nd/3rd cent. A.D. SEG XLIX 1805 (68); cf. 2501. G. Neumann, Historische Sprachforschung 115 (2002) 57/58, reprints the text and explains δοῦμος in this case as a 'private Hausgemeinschaft' since the dedication is made υπὲρ ἰδίου δοῦμου which corresponds to the depiction of the dedicant's children in the accompanying relief. [for the meaning of δοῦμος cf. the expression ΟΛΟΔΟΥΜΕ in Petr. Beichschriften no. 10 LL 7/8 (κατεθικες ΟΛΟΔΟΥΜΕ Ι Ισθανάτους), probably δλοδουμε(ι) = πανοικε(ι) (the god put the entire household) in a state resembling death']; this explains the plural form Ισθανάτους, Chaniotis.]

1506-1511. Philomelion (or surroundings). Epitaphs in the Akşehir Museum, 170-220 A.D. Ed. pr. T. Lochman, op.cit. (our lemma no. 1448) 316-318 (ph.).

1506 318 no. IV 28. **Epitaph of Theodora, 170-180 A.D.** Naiskos stela with arched door, inscription in the field between architrave and door. In the museum of Akşehir

ν κλ. ▲ Μάρκος
θεοδωρε τέκνῳ

4

ν μνήμης vac.
νν χάριν vac.

1507 318 no. IV 29. **Epitaph of Kallistos, 170-180 A.D.** Naiskos stela with arched door; inscription in the pediment (L. 1) and on the architrave; from the Byzantine cemetery in Akşehir, now in the local museum

Ἀ. Ἀλβια Δουλις | Καλλίστῳ ἰδίῳ ἀνδρὶ ζῶντι | ἀνέστησεν

1508 316 no. IV 13. **Epitaph of the mother-in-law of Markos and her brother Markos, 180-200 A.D.** Cover slab of a tomb with two reliefs in the shape of a naiskos next to each other, in which a female (left) and a male figure (right) are standing on a garland; inscription on the architrave of the pediment, LL 1-2 left, L. 3 right. In the museum of Akşehir

Μάρκος {ΠΟ} Ποπλίῳ ἰδίῳ πεν- κῶ ἀδελφῷ μνήμης χάριν
θερῷ μνήμης χάριν· καὶ Μάρ-

2-3 The second Markos is apparently the brother of the first Markos' mother-in-law, ed. pr.

1509 317 no. IV 23. **Epitaph of Helias, ca. 200 A.D.** Tall, slim naiskos stela; in the field a small female figure standing on a tabula ansata with the inscription. In the museum of Akşehir.

Εὐτύχης ἰδ- 4 Ἡλιάδῃ μνή-
ῖα συνβίῳ μης χάριν
γλυκυτάτῃ {C}

3. In fine, erroneous addition of a sigma by the stone-cutter, ed. pr.

1510 317 no. IV 24. **Epitaph of Dias, ca. 200 A.D.** Naiskos stela; L. 1 on the architrave, LL 2-3 in the field. In the museum of Akşehir.

Εὐτέρπη Διάσι εἰδίῳ μητρὶ μνήs χάριν vac

1511 318 no. IV 33. **Epitaph of [---], 200-220 A.D.** Fragment of a naiskos stela with square door; inscription on (LL. 1-2) and below the architrave (LL. 3-4). In the museum of Akşehir. Νικη[---] | Ι[---] | Θ[---] | μν[ήμης χάριν]

1512-1514. Polybotos (area of). Epitaphs, Imperial period. Ed. pr. T. Lochman, op.cit. (our lemma no. 1448) 293-295 (ph.).

1512 293/294 no. III 11. **Epitaph of Korynda and others, 130-140 A.D.** Doorstone with pediment; inscription on the lower border of the pediment (L. 1) and on the upper door frame (L. 2); found in Kurayokus, now in the museum at Bolvadin (ph. also in

M Bayar, *Anadolunun en eski şehirlerinden Bolvadin'in Tarihi* 1 [1996] 88 [non vidi. (mus)].

M. Αὐρ. Χαρίτων Κορύνδῃ μητρὶ (ζ)ῶν καὶ ΙΟΕΡΑΙΕΙ
vacat εἰδίους μνήμης χάριν vacat

1 (ζ)ῶν, ed.pr. [photo too small to discern what the stone-cutter has incised instead of the ζ || 2 the female name Κορύνδῃ seems new, Corsten.]

1513. 294/295 no. III 24. Epitaph of [---], ca. 150 A.D. Doorstone, inscription on the upper part of the door frame; found in 1980 by T.Drew-Bear in Bolvadin.

[---] κατεσκεύευσαν μνήμης vac. χάριν

12 [---] YACAN, ed.pr. [κατεσκεύευσαν, Corsten; the epsilon is visible on the photo.]

1514. 295 no. III 30 (or Phyteia). Epitaph of (I)Stratonike and Karikos, ca. 150 A.D. Doorstone, preserved part of the inscription on the upper door frame; found in 1980 by C.Naur in Ozburun (between Polybotos and Phyteia).

Ἰστροτονοίκη καὶ Καρικῶ τοῖς τέλει κνοῖς ---]

1 Ἰστροτονοίκη, ed.pr. [-o- for -a- may be a stonecutter's error, but -oi- for -(e)- is a matter of notazism; for the prothetic iota cf. our lemma no. 1533, Corsten.]

1515. Prymnessos (? area of: Çavdarlı). Dedicatory epigram to Apollo, 150-160 A.D. Stele in the shape of an aedicula; in the field, bust of Apollo with radiate crown; inscription on a panel in front of the god's chest. In the Afyon Museum. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 300 no. III 80.

τὴν μὲν Ἀλέξαν
δρὸς Φοῖβον λατο-
δοῖ ἦκεν ἱστῆλην

4 μαρτυρίας εἵνεκε-
ν εὐξάμενος

[A dactylic epigram? (--- verse end). Corsten || 4 εἵνεκεν, εἰ- instead of ε- metri causa.]

1516. Prymnessos. Epitaph of [---], ca. 130 A.D. Right part of a doorstone with pediment: the inscription on either side of the pediment (a, left part lost) and on the upper doorframe (b) found in 1982 by T.Drew-Bear in Süglün. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 293 no. III 7 (ph.).

1 [---] ---] σους καὶ

[---] YKOETO

[---] αὐτῷ κ[αί]

4

b [---] κ[α]τεσκεύασ[ε]ν]

[4 Traces of letters after l. 3? (not in ed.pr.), Corsten.]

1517. Saraycık (Tymion?; ca. 2.2 km southeast of Susuzören/Susuzköy, southeast of Uşak, west of Sebaste (Sivash) and north of Blaundos (Sülümenli)). Rescript of Sept. Severus and Caracalla, 205 A.D. (or 208 A.D.?). Large marble stele broken into three pieces; at the top a gable marked by thick borders forming a triangle; LL. 1-3 in the tympanon of the gable, L. 4 on the lower border, L. 5 on the ridge forming the transition from the gable to the face of the stele; another, unincised border separates the Greek text from the Latin text of LL. 6-16. Ed.pr. T.Hauken-C.Tannver-K.Akbiyikoglu, *EA* 36 (2003) 33-43 (ph.; English translation); republished by P.Lampe-W.Tabbernee, *EA* 37 (2004) 169-178 (ph.; German translation) and by W.Tabbernee-P.Lampe, *Pepouza and Tymion. The discovery and archaeological exploration of a lost ancient city and an imperial estate in Phrygia* (Istanbul 2004; non vidimus). W.Tabbernee, *Journal of early Christian Studies* 11, 1 (2003) 87-89, briefly refers to the text. Ed.pr. give a brief summary of the petition-procedure in Roman Imperial times, based on Hauken's monograph on the inscriptions recording petitions (see *SEG* XLVIII 2117).

Ἐγγεγραμμένον

καὶ ἀντιβεβλημένον ἐκ τεύχους

[βιβλίδι]ων ἐπιδοθέντων τοῖς κυρίοις αὐτοκρά-

4 [τορσι καὶ] προτεθέντων ἐν περιστόφῳ Θερμίων Τρα-

[ϊανῶν (ἀντίγραφον)] ἀντιγραφῆς καθὼς ὑπογράφεται vac

[---] Aug(ustus) ADPEDIPATA dominis NN (= nostris) Antonino Pio

[Aug(usto) et Sep(timio)] Geta Caesare co(n)s(ulibus) * Imp(erator) Caesar L(ucius)

Septimius

8 [Severus] P(rius) Pertinax Augustus Arabicus Adiabanicus

[Parth]us Maximus et Imp(erator) Caesar M(arcus) Aurelius Anto-

ninus P(rius) Augustus colonis Tymionum et Simoen-

tium * P(ro)cur(ator) noster i(n)te(r)ponci se adversum in-

12 [licitas] ε[χ]act(i)ones et a(d)ver[si]us<n> perseverantes ut ε[χ] (-)

[.. 4-5 . Instant[---]. Aut si res ma<i>orem v[i]-

[gorem] desider[---] cu[m] n[on] c[on]tabitur at (= ad) praesidem

[pro]vi[n]ciae [---] eas personas adver-

16 [sum - - - - -] offici<i> sui r[ati]o odum

1 Ἐγγεγραμμένον, ed.pr.: 'copied'; ἔγγεγραμμένον, lapis and L.-T., who translate: 'aufgeschrieben' || 4 περὶ τοῦ Π. Τ. Α.; περιστόφῳ, lapis and L.-T., who refer to *I. Stratonikeia* 513 L. 6 (περιστόφῳ); ed.pr. point out that initially the temple of Apollo on the Palatine was used for the proposition of petitions; after 191 A.D., when a fire destroyed part of the Palatine, the Baths of Trajan were used for that purpose || 5, ed.pr. assume that ἀντιγραφῆς was omitted by the mason 'copy' of the rescript; L.-T. reject this and translate 'Das ... Aufgeschriebene

1520-1521. Tembris Valley. Dedications to Zeus, Imperial period. Ed. pr. T. Lochman.
op. cit. four lemma no. 1448) 279-281 (ph.). On 282 no. II 407, he republishes SEG XLIX 1805
(24), second to (c).

1522. Tembris Valley. Dedication to Hekate, ca. 220-230 A.D. Stele with a bust of Zeus above two oxen, inscription below; seen in 1973 by T. Drew-Bear in Ada Köy, said to be from Çalköy. Ed. by T. Lechman, *op.cit.* (our lemma no. 1448) 285 no. II 465 (ph.).

[- ca. 4 -]ης Ἀπολλ[ωνίου] Ἐκά[τη | ε]ύχ[ήν]



1523. Tembris Valley. Dedication to Hosios and Dikaïos, ca. 200 A.D. Altar, on front Hosios and Dikaïos as a rider-god, on left side a bust with radiate crown (Helios?), inscription above rider-god; found in 1973 by T.Drew-Bear at Yolcaki (formerly Efiet). Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 285 no. II 469 (ph.).


 [----9-10---]H
 [------]V-
 τι 'Οσίω καὶ Δι-

4 {καὶ Δι} vacat κέω
 εὐχή-
 v

1524-1563. Tembris Valley. New epitaphs. Imperial period. Ed.pr. T.Lochman, *op.cit.* (our lemma no. 1448) 256-276 (ph.). [The region, south of Kouaion and east of Aizanoi, comprises several ancient towns (Sua, Appia, Altia) and numerous modern villages (see L.'s map on 54); since it is often almost impossible to assign a given findspot to one of the ancient places, the following inscriptions are here subsumed, in chronological order under 'Tembris Valley', where they were produced; also included are monuments in museums and collections without (exact) provenance which L. attributes to workshops of the region. Corsten.]

1524: 256 no. II 19. **Epitaph of Asklepiades and Dada, ca. 130 A.D.** Door-stele with pediment; inscription on the lower part of the architrave (L. 1) and on the lintel (LL. 2-5). Found in 1971 by T.Drew-Bear [no findspot given].

'Ασκληπιάδης δάδῃ γυναικὶ καὶ ἑαυτῷ
 καὶ 'Αππας υἱὸς καὶ 'Ασκληπία καὶ 'Αππης
 καὶ 'Αρμιον αἱ θυγατέρες αὐτῶν
 4 μνήμης χά(αι)ριν καὶ Χρύσιον ἡ
 θυγάτηρ

1525: 262 no. II 109. **Epitaph of Romulus, ca. 130 A.D.** Door-stele with pediment; inscription on the lintel. Found in Osmanköy, now in the museum at Afyon.

Κλ. Εὐπατία (?) ἡ γονὴ καὶ οἱ υἱοὶ πατρὶ ἰ' Ρωμύλῳ εὐσεβίας ἔνεκεν

[1 A female name Εὐπατία is not attested, the photo is insufficient, but seems to show three vertical strokes before the last alpha; Εὐπατία is equally unattested, perhaps Εὐπατρία? Corsten.]

1526: 256 no. II 27. **Epitaph of [...], ca. 150 A.D.** Pediment of a door-stele; inscription on the architrave. Found in 1978 by T.Drew-Bear at Dogalar.

'Ερμοκράτης καὶ Νάνας γ[υ]νὴ καὶ ἀδελ-
 φοὶ Τειμόθεος καὶ 'Αν[-----]
 vacat μνήμης χάρι[iv] vacat

1527: 257 no. II 33. **Epitaph of Apphia, ca. 150 A.D.** Pediment of a door-stele; inscription on the architrave. Found in 1971 by T.Drew-Bear at Çetme

[- - -]ας 'Απφία τῇ ἑαυτοῦ συνβίῳ τειμω[ῇ]τῇ ἰ μνήμης χάριν vacat

1528: 257 no. II 35. **Epitaph of Claudius Diogenes, ca. 150 A.D.** Upper part of a door-stele with pediment, in which the busts of a couple; inscription on the architrave and the lintel. Found in 1971 by T.Drew-Bear near Akça.

Κλαυδία Κλαύδιον Διογένην [τ]ὸν ἑαυτῆς ἄνδρα ἐτείμησεν,
 Τιβέριος Κλαύδιος Διογενειανός, Τιβέριος Κλαύδιος Πείσων Πίστος
 ἐτείμησαν Διογένη[iv], τὸν ἑαυτῶν πατέρα, μνήμης χάριν

[2 Διογενειανός = Διογενειανός, Corsten.]

1529: 262 no. II 110. **Epitaph of Gaios und Tatia, ca. 150-170 A.D.** Door-stele; inscription on the architrave (L. 1) and the lintel (L. 2). Found in 1979 by T.Drew-Bear at Osmanköy, now in the museum at Afyon.


Μητροδώρο[ς] Γαίῳ καὶ Τατία γονεῦσι γλυκυτάτοις
 vacat μνήμης χάριν ἀνέστησεν vacat

1530: 257 no. II 41. **Epitaph of Drakkos and Dada, ca. 160 A.D.** Upper part of a door-stele with pediment, in which a woman's bust; inscription on the architrave and the lintel. Found in 1971 by T.Drew-Bear at Çakırsaz.

Δράκκος δάδῃ γυναικὶ καὶ ἑαυτῷ ἔτι ζῶν· Τειμόθεος,
 Δράκκος, Γάιος, Διονύσιος τοῖς ἑαυτῶ[iv] γονεῦσι[iv].
 vacat τὰ τέκν[iv]α, μνήμης χάριν vacat

[1 and 2. The name Δράκκος seems new. Corsten.]

1531: 258 no. II 59. **Epitaph of Severus and his family, ca. 160-170 A.D.** Door-stele; inscription on the architrave (LL. 1/2) and the lintel (L. 3). Found in 1973 by T.Drew-Bear at Işıklar.


 [Σε]ῦρος Σεκούνη συνβίῳ καὶ Τελεφορίδῃ
 vacat θυγατρὶ vacat
 [κὲ ἐα]υτῷ καὶ Γραπτῇ πενθερᾷ μνήμης χάριν

[1 Or [Σεο]ῦρος, Corsten.]

- 1532 259 no. II 78. Epitaph of the parents of Manios, Straton, and Markos, ca. 170 A.D. The stele has been republished as SEG XXXVII 1173 (after the sales catalogues mentioned by L.), but dated to the 3rd cent. A.D.

- 1533 259 no. II 80. Epitaph of Demetrios and Babeis, ca. 170 A.D. Pediment of a door-stele; inscription below the architrave (LL. 1/2) and on the lintel (LL. 3/4). Found in 1973 by T.Drew-Bear at Saraycik.

Γάιος 'Ιούλιος Μαρτιάλης ἱστρ[α]τιώτης λεγεωνος τετά[ρτης]
καὶ Ξενῶς καὶ Δόμνα ἡ ἐξάδελφος ἐτέμνησαν τ[οὺς]
αὐτῶν γονεῖς Δημήτριον καὶ
4 Βαβείν μνήμης [χάριν]

[1] ἱστρ[α]τιώτης, the prothetic iota is frequent in Phrygia, see Brixhe, *Essai* 115/116. Corsten || 2 Ξενῶς, ed.pr. in *MAMA* X 141 and 155, Ξενῶς is a female name, Pleket.]

- 1534 259 no. II 81. Epitaph of Medeanos and Aphion, ca. 170 A.D. Door-stele with pediment, in which the busts of a couple; inscription above the architrave and on the lintel. Found in 1973 by T.Drew-Bear at Örenköy.

Μηδεανὸς ἐτέμνησεν Ἀφίον [ΕΤΕΙΜΗ] σύνβιον
vac καὶ αὐτὸν ἐτι ζῶν μνήμης[ς] χάριν vacat

[1] *initia*, the name Μηδεανός seems new, perhaps for Μηδιανός (unattested, but possible derivation from Μηδός, for the latter cf. *IGPN* I, II, and III B s.v.) or Μειδιανός (unattested, but possible derivation from Μειδός). Corsten.]

- 1535 260/261 no. II 95. Epitaph of [...], ca. 170 A.D. Upper part of a door-stele; inscription below the pediment (LL. 1-3) and on the upper part of the lintel (L. 4). Found in 1985 by T.Drew-Bear at Çalköy Yaylası.

[.....]ΥΣΑΝ
[.....] ΡΕΠΟ
[.....] χεῖ-
4 ρα τὴν βαρύφθονον, ἀώροις περιπέσαιοι συνφοραῖς

3-4 'North Phrygian curse formula', see Strabbe, *Arae Epitymbia* pp. 285-288, ed.pr.

- 1536 268 no. II 192. Epitaph of [...], 176/177 A.D. Tall and slim stele with standing male figure; underneath, relief with representation of the abduction of Persephone; inscriptions a and b above the left and right capital respectively, c below the standing figure, d above the first couple of horses pulling Hades' chariot. Provenance unknown, now in the museum at Uşak.

- a [- - -]CA[- - -]
HEIOC
ONTE
4 [-]IOC

c {-----}Φ[-]YIOCKAN[-] - - - [KAIXINOC
{-}ITOC ... ANTΩN ... ΡΩΝΙΓΑΥ ... ΑΤΩΜΝΗ{-} (for vac ?)]

b κἔ Ἀντωνί-
ας· Ἀππης υ-
ιῶ καὶ Τύχ-
4 ης ἐνάτη[ρ]
κἔ Κύριλλα
vac συμβί[ω]

d μνήμης χάριν·
ἐτους σξά' μηνός[ς]
Πανήμου

Date (d 2): year 261 (Sullan era) = 176/177 A.D., ed.pr. || 1 and 5 *initia*, κ || {1, or 'Αντωνίας (gen.)? || 3-4. Τύχης ἐνάτηρ, 'the sister-in-law of Tyche', would not fit the grammatical construction; perhaps Τυχῆς ἐνάτηρ, 'his sister-in-law Tyche's'? Τυχῆς is so far unattested, but cf. Συντυχῆς (see Robert, *Noms* 215); cf. also Λουλιανῆς (*Ins* lemma no. 1557) and Ἀππῆς (*our* *Isotomata* nos. 1539 and 1558). Corsten; or ἐνάτη[ρ]. Chaniotis || c [- - -] - - -, ed.pr. read from the photo; perhaps υἱός (L. 1) and γλυ[κυ]τέ[ρ]α (L. 2), Corsten.]

- 1537 260 no. II 87. Epitaph of Metrobios and Elpis, ca. 170-180 A.D. Door-stele with inscription on the architrave (LL. 1-2) and the lintel (L. 3); found in 1973 by T.Drew-Bear at Işıkklar.

[Κλαύ]διος Μάγνης πραγματευτῆς καὶ ἰ τῶ
[υἱὸς αὐτοῦ Μητροβίου καὶ Ἑλπίδι γον[εῖ]
[μνε]ίας χάριν

[According to the text as restored by ed.pr., 'Ἑλπις would be Cl. Magnes' father. The wording, however, sounds somewhat awkward. There seems to be space for 8-9 letters on the left, so that longer supplements can be considered, e.g. L. 2 *initia* σύμβιος which would be preceded by a short woman's name; LL. 2-3 could then be supplemented by Ἑλπίδι (fem.) γον[εῖ]ος μνε[ί]ας κτλ., Corsten.]

- 1538 261 no. II 97. Epitaph of Tation and Gentios, ca. 170-180 A.D. Door-stele; LL. 1-2 on the lower part of the left slanting frame of the pediment, 3-4 on the architrave, 5-6 on the lintel. Found in 1973 by T.Drew-Bear at Gölçeler.

1-2 Τάτιον
Γεντίῳ ἀνδρὶ καὶ ἐαυτῇ ζῶσῃ [- - - -]
4 3-4 αὐτοὺς Ἀλέξανδρος καὶ Ἀπολλώνιος καὶ
[.....] Ὀνήσιμος καὶ Τρόφιμος ἐτέμνησαν τ[οὺς]
[.....] αὐτῶν γονεῖς μνήμης χάριν]

[The text of ed. pr. (above) is hardly intelligible. The photo is too small to allow a secure reading, but in L. 4 initio one seems to discern [1-2]AA . TOYC; after this, a new phrase should begin mentioning the sons of the deceased couple. Corsten.]

- 1539: 260 no. II 92. **Epitaph of Dionysios and Tertia, ca. 180 A.D.** Door-stele with the busts of a couple in an arched niche in the pediment; left of the man's bust, a scroll on the lower part of the frame of the pediment, on which LL. 1-4 of the inscription, LL. 5-7 on the lintel. Found in 1971 by T. Drew-Bear and E. Gibson at Zemme, allegedly from Akça.

1-4 Διονύσιος | Τερτία

Διονύσιος Τερτία συ|βίῳ καὶ ἑαυτῷ ἔτι ζῶς, καὶ τὰ τέ-
κνα αὐτῶν Γάιος | καὶ Μνησάς καὶ Ἀππῆς καὶ Ἀμμιὰς νύμφ-
vac αι ἐτέμνησαν μνήμης χάριν vacai

[5. ζῶς instead of ζῶν. Corsten; or ζῶσ(ι), referring to the couple, Chaniotis II 6. Ἀππῆς and Ἀμμιὰς (sigma added in smaller size) are the wives of Γάιος and Μνησάς; for Ἀμμιὰς see *MAMA* X 502 and *EGPN* I, III A, and IV s.v. Corsten.]

- 1540: 274 no. II 251. **Epitaph, ca. 180-190 A.D.** Lower part of a stele with male figure standing in an aedicula; remains of an inscription (four lines?) below the right pillar. Found in 1973 by T. Drew-Bear at Akça Köy, now in the open air depot at Alıntaş.

[---]ΙΟ[---] | ---]ΤΟΙΠΟ[---] | ---] ἐτε(μη[σ]αν | [---] ? ---]

- 1541: 274 no. II 253. **Epitaph, ca. 180-190 A.D.** Lower part of a stele with male figure standing in an aedicula; inscription a left of the man's shoulder, b below the left pillar. Found in 1971 by T. Drew-Bear and E. Gibson at Çetme.

a [---]
αν κέ
Ἀμι-
4 αν

b τις τούτῳ μνή-
ματι κακῶς ποι-
ήσκει, ἵς θεοῦς
4 καταπραμένον-
ς ἦτο

- 1542: 263 no. II 134. **Epitaph, ca. 190 A.D.** Door-stele; inscription on the lintel with the last word added on the right frame. Found in 1973 by T. Drew-Bear at Mecidiye, from Yaylanteke çesmesi. [---] ἐτέμνησαν μνήμης χάριν

- 1543: 274 no. II 252 (no ph.). **Epitaph of Epitas, Diodoros, and Istephanos, ca. 190 A.D.** Stele representing a youth with a scroll and a boy in an aedicula; provenance unknown, attributed to this region by ed. pr. because of the workmanship, now in the Be-

naki Museum in Athens (photo in A. Delivomias, *A Guide to the Benaki Museum* [Athens 2000] 58). Inscription below the aedicula, on the scroll the letter A.

Ἐπιτάς τέκνοις Διοδόρῳ καὶ Ἰστεφάνῳ
καὶ αὐτῇ ἔτι ζῶσα· Κύριλλα καὶ Σωτηρίς
vacai τοῖς ἀδελ(λ)φοῖς ἐπόησα vacai

[1. The female (αὐτῇ in L. 2!) name Ἐπιτάς (formed like, e.g., Ἀμμιὰς; see our lemma no. 1539) seems new. Pleket, in fine, Ἰστεφάνῳ for Στεφάνῳ, for the prothetic tota of our lemma no. 1533, Corsten II 3 ἐπόησα(v)?, Chaniotis.]

- 1544: 268/269 no. II 202. **Part of an epitaph with sculptor's signature, ca. 190-200 A.D.** Relief of a standing man, sawn out of a funerary stele; inscription on the plinthe. Provenance unknown, in a private collection. [---] Ζηλᾶς λατύπος [---]

For the sculptor Ζηλᾶς cf. ed. pr. 99-101.

- 1545: 264 no. II 147. **Epitaph, early 3rd cent. A.D.** Fragment of a stele with representation of Hekate and other figures in at least two panels; inscription between the feet of Hekate and on the brim between the panels. Found in 1973 by T. Drew-Bear at Sarıyık. [---] καθ[ί]ερωσεν | [---] Εἰρή[ν]αίος τὸν καὶ [---]

The stele belongs to a group of tombstones called 'Hekatestelen', see T. Lochman in E. Berger, *op. cit.* (our lemma no. 1471) 460/461, ed. pr. [2. τὸν καὶ presumably refers back to a name in the accusative before the verb, Chaniotis.]

- 1546: 275 no. II 263. **Epitaph of the parents of Glykon, Appax, and Nanas, ca. 210 A.D.** Stele with a standing couple in an aedicula; inscription on the base. Provenance unknown, now in the museum at Kültepe.

[-----]Ο[---]ΝΑΝ vac [---] ἐαυτῇ ζῶσα κέ
[---] τὰ τέκνα αὐ[τῶν] Γλύκ vac αν κέ Ἀππας κέ Νάνας ἐτέ-
[μ]ησαν τοὺς γονεῖς vac μνήμης χάριν

- 1547: 267 no. II 187. **Epitaph of Kyrilla and her family, ca. 220 A.D.** Stele with three standing figures in a simple aedicula; inscription on the pediment. Provenance unknown; from the antiquities market, now in the Bayly Art Museum of the University of Virginia, Charlottesville.

Κύριλλα
Ἀκρισιῳ συμβίῳ κέ
Ἀλεξάνδρῳ τέκνῳ
4 καὶ ἑαυτῇ ζῶσα κέ τὸ τέκνον αὐτῆς

Κατέλλος ἰποίησαν μνήμης
 χάριν· κέ Ἀππης τέκνον· νακαί· σεν
 Τρόφιμος· Σετροκλειανός· Λιευτίπος· ἐποίη[η].

2, 4 and 6 κ written as κ || 6 in line, the three last letters belong to the verb of L. 7 in line || τ for the sculptor of ed.pr. 103.

- 1548 275 no. II 266. Epitaph of Quintus and Imatis, ca. 220 A.D. Stele with the relief of a couple standing in an arched aedicula; inscription a and b on the left and right pilae bases respectively, c on the base. Provenance unknown, now in the museum at Kütahya.

a	Γότος	b	Ἀφιάς
c	Μηνόφιλος κέ Ἀλέξανδρος κέ Κοίντος κέ Ἑρμῆς κέ Παλίων Κοίντω κέ Ἰματει γονεῦσαν ἐποίησαν, κέ Τατία κέ Ἀρμία ἀδελφαί κέ Ἀμμία κέ Ἀμμία 4 κέ Ἀρμία κέ Ἀππὴ κέ Νάνα ἐνατέρες ἐτείμησαν τοῦ(ς) ἐαν- τῶν γονεῖς μνήμης χάριν· τὸν Θεὸν σοι, μὴ ἀδικήσας		

c κ written as κ || 2 (Imatis) dat. of Imatis, cf. Imatis (Zgusta, *KP* 197 § 466-10) || 3-4 Tatia and Ammia are the deceased couple's daughters, and the three women equally called Ammia as well as Arpie (Ἀρπίς, ed.pr., but the photo shows Ἀππὴ) and Nana (the wives of the deceased couple's sons mentioned in L.L. 1-2) are therefore their sisters in law (ἐνατέρες = εἰνατέρες) || 5 ἀδικήσας for ἀδικήσεις, a curse formula, common in the region of Kottion, see E. Gibson, *The "Christians for Christians" Inscriptions of Phrygia* (Ann Arbor 1978; cf. *SEG* XXVIII 1078) 62/63. Corsten.]

- 1549 275 no. II 269. Epitaph, ca. 220 A.D. Stele with relief of a standing couple, inscription on the base (but it may have begun on the frame of the stele); found in 1985 by T. Drew-Bear at Çal, west of Çökeler. Ed.pr. prints only what we reproduce below, apparently read from the photo, which is too small to identify anything that would make sense

[.....]	[.....]
ἐτι ζώντις κέ ζω(ί)κος]	[.....]
γαμβρός	[.....]

- 1550 275 no. II 270. Epitaph, ca. 220 A.D. Upper part of a stele with relief of a standing couple; inscription a on and right of a plinth (on top of which must have stood an eagle) in the arched frame above the couple, b in a corner of the arch. Found in 1973 by T. Drew-Bear at Yenikaraağaz.

a	κέ Αὐξίμος γαμβρός	b	τὸν Θεὸν σοι, μὴ
---	--------------------	---	---------------------

4 ὀδι- κή-
 σι- ς

[a It is not obvious where the inscription started || b for the curse formula of our lemma no. 1548. ὀδικήσεις for ἀδικήσεις. Corsten.]

- 1551 276 no. II 281. End of an epitaph, ca. 220-230 A.D. Stele with relief of three standing figures; inscription lost except for the end on the lower rim; found at Altıntaş, now in the museum at Kütahya: [.....] μνήμης χάριν

- 1552 269 no. II 210. Epitaph of Apol[lonios], ca. 230 A.D. Stele with relief of a couple standing in an arched aedicula, inscriptions above the left (a) and the right capital (b); provenance unknown, now in the Antikenmuseum und Sammlung Ludwig in Basel.

a	[Τάτι]ον Ἀπολ- [λωνίω] ἀνδρὶ κέ αὐτῇ ζῶσα 4 κέ τέκνα αὐτῶν Ἀ- πελλάς κέ Τρόφιμος 8 κέ Ε- ὕανδ- ρος	b	[.....] [.....] [.....] [.....] [.....] [.....] [.....] [μνή]- μη[ς] χά- ριν
---	---	---	---

- 1553 269/270 no. II 219. Epitaph of Eutyches, ca. 240-250 A.D. Stele with relief of a man standing in an arched aedicula, inscription above the capitals; provenance unknown (allegedly from Banaz), now in the museum at Afyon.

Αὐρ. Ὀν- ήσιμος κέ Φαυστί- 4 να τέκν- 8 ριν	φ Εὐτύ- χη μνή- μης χά- ριν
---	--------------------------------------

4 The stonecutter forgot to curve the middle bar of the epsilon.

- 1554 270 no. II 221. Epitaph of Mnesas and his family, ca. 240-250 A.D. Stele with relief of a couple standing in an arched aedicula, in the center of the pediment a small male figure; inscription above the capitals and on the base. Provenance unknown, now in the Frühchristlich-byzantinische Sammlung in Berlin (photo and brief description in *Antike Ausgrabungen* (Auktionskatalog zur 34. Auktion, Venator KG, Köln, 18. 4. 1969, no. S 25)

	Μνησ- ας Εὐ- πράξ- α συν- βίω κὲ ἔαυ- τῷ ζ- ῶν	12	κὲ Εἰτα- λικῶ ἐγγ[α]- νῶ κὲ Σω- σᾶς κὲ [- - -] Μ[- - -] C[- - -] IIM θεός
8		16	
20	τέκνω Εἰταλικῶ κὲ πατρὶ κὲ μη- τρὶ μ[ν]ήμης χάριν		

κὲ written as κ || 12-4 a name Εὐπράξια is unattested, perhaps Εὐπράξ[ι]α? || *Eitalikos* (= *Itali-*
cus), mentioned in LL 9-10 and 20, is the grandson of Mnevas and Euprax(i)a (LL 1-4) and the son
either of Sosas (LL 13-14) or of the man whose name is lost in LL 16-19, the tomb was built by
Mnevas for his wife, himself, and Italicus, and later used by his son for both parents and his son Ita-
licus; Corsten.]

1555: vacant.

1556: 271 no. II 223. **Epitaph of Onesimos and Menophilos, ca. 245 A.D.** Stele with
relief of a man standing in an arched aedicula, inscription above the capitals and on the
base. Provenance unknown, now in the museum at Kütaḥya.

	Εὐρύ- χης Νεά- ρχου κὲ Ἀμιάς Ἰουσι- [μο] κὲ Γατίας β' κὲ Ἀφειάς ἱγόνω [- - -] ἰοδρεντίς μνήμης χάριν	12	τέκ[ν]- ω ἀώρ- ω κὲ ἀδ- ελφῶ Μηνωφ- [ίλ]ω
4			
8			

1 and 7 κὲ written as κ || 5 (right: Μηνωφ[ίλ]ω, ed. pr. (printing error?) || 16, the photo does not
show any space for the missing text; Corsten) || 8, in line, the last two letters are inscribed at the
end of L 7.

1557: 271 no. II 225. **Epitaph of Loulianos and his family, ca. 250-260 A.D.** Stele with
relief of a couple standing in an arched aedicula, inscription above the capitals and on
the base. Provenance unknown, now in the museum at Kütaḥya.

	Αὐρ. Λου- λιανῆς πατρὶ Λ- συλιαν- ῶ κὲ μη- τρὶ Ἰστρ- ατονί- κη	12	κὲ πάτ[ρω]- σι Τροφ[ί]μω ἰστρατ[ι]ώ- τῃ κὲ Πα[π]- ίᾳ κὲ ἀδε- λφοῖς ΠΑΠΑ[- - -] κὲ Τροφ[ί]- μω
4		16	
8			
20	[Τρό]φιμος β' / μνήμη[ς] χάριν [- - -]ονι Ἀρτε- [- - -]ω Ἀπολω- [νί]ω ζῶντι		

κὲ written as κ || 11-5. Λουλιανῆς (photo: Λουλιανῆς, ed. pr.), a variant of Λουλιανῆ (cf. Στρα-
τονική and Ἀπῆς in the following lemma), and Λουλιανός are variants of Ἰουλιανῆς and Ἰουλι-
ανός, cf. SEG XXXV 1790; J.Nollé. EA 12 (1988) 141 no. b. Corsten; for female names on -ῆς cf.
Robert, *Hellenica* XI-XII 291 (note 4) and 393, and *Noms* 215. Pleket || 6-8 and 11-12. Στράτονι-
κη and στρατ[ι]ώ[τῃ]; for the prothetic iota cf. our lemma no. 1533, Corsten || 9-10. πατ[ρ]ά[σι], ed.
pr.; rather from πάτριος, 'uncle', cf. SEG XXXII 1230/1231. Pleket || 15. rather Τραπ[τῶ] || 20-21
read Ἀπολλωνίω, Corsten.]

1558: 271 no. II 226. **Epitaph of Aur. Appes and Sosas, ca. 250 A.D.** Stele with relief
of a couple standing in an arched aedicula, inscription on the arch, above the capitals
and on the base. Found in 1973 by T.Drew-Bear in Alantaş.

	[Αὐρ. Σ]τρατονική πατρὶ [- - -]ας μνήμης χάριν	10	κὲ α[ν]τ- ῆ ζῶσ- α κὲ [τ]- ἀ τέ- κνα αὐτ- ῶν
2			
4	Αὐρ. Ἀπ- πῆς Σωσά- νδρο- υ ἀν- δρὶ Σ- ωσᾶ	12	
6		14	
8		16	
17	Ἀππης κὲ Φιλοπάτωρ πατρὶ κὲ μητ[ρ]ὶ κὲ Ἀσκληπιάδης β' πάτρωνι μνήμης χάριν		

κὲ written as κ || 11, 14 and 17. Στρατονική and Ἀπῆς for Στρατονίκη and Ἀπῆ, cf. the prece-
ding lemma || 2, initio, a male name in the dative is impossible because of the preserved ending -ας;
cf. Aur. Stratonikes is also (S)osias' daughter, she did not, like Appes and Philopator in L 17, need to
mention his name, so that we may here have an attribute τοῦ μνήμης || 5-7. Σωσάνδρῳ (sic), ed.

pr. but the upsilon has in this inscription the shape of a V || 8-9. [-|ωσά[ς]. ed.pr., but one expects the dative of a male name, most probably Ελωσά (for the name see our lemma no. 1554 LL. 13/14, Corsten) || 18 initio, MHTI, lapis in fine for πάτρων/πάτρως cf. our lemma no. 1557 LL. 9/10.

- 1559: 272 no. II 230. Epitaph, ca. 260-280 A.D. Stele with relief of a man standing in an arched aedicula, left and upper part of the architectural frame missing; the inscription was, like on the preceding stelae, incised above the capitals of which only the right one is preserved. Found in 1973 by T.Drew-Bear in Işiklar.

right

[π]ρωθιανόντι ἐθῶν | κε', μνήμης | χάριν

[1-3 Read [π]ρωθιανόντι and ἐθῶν (for aspirata instead of tenuis cf. Brixhe, *Essai* 110-113, Corsten.)

- 1560: 272 no. II 231. Epitaph of Zotikos, ca. 280 A.D. Stele with relief of a soldier with spear standing in an arched aedicula, upper part missing; of the inscription, only the last part on the base is (in part) preserved. Found in 1973 by T.Drew-Bear in Yalnızsaray, now in the open air depot at Alıntaş.

[- - - - -]
κὲ τὰ τέκνα αὐ-
τῶν Κυρίλλων
κὲ Μαρκέλλα

4 [ἀδ]ελφῶ κὲ Μέλ-
[νανδ]ρος ΟΞΥ-
[- - - Ζω]τικῶ
[- - - μνήμης χάριν]

- 1561: 273 no. II 244. Epitaph of Aur. Markianos and his family, ca. 280-300 A.D. Stele, broken below and above, in the shape of an aedicula with two reliefs: below, standing couple with child; in an arched niche in the pediment, two busts; the inscription begins on the rim between the two reliefs (LL. 1-4) and continues above on the right side of the arched niche (LL. 5-10). Found in 1985 by T.Drew-Bear in Balıköy.

Αὐρ. Μαρκετιαν[ὸς] Ἐρμῆδος κὲ Ἀρμιάς τέκνοις
Αγάθωνι κὲ ΦΚΔ . . . Η κὲ αὐτοῖς ζῶντες κὲ Ἐρμῆς πατρί
κὲ μητρὶ κὲ ἀδελφαῖς κὲ ΑΓ' . ΨΙΟΥ κὲ Ἀρμιάς πάπω

4

vacat

κὲ μόμης vacat

κὲ Ἐρμιόν[η?]

πατρί κὲ

μητρὶ κὲ ἀ-

8 δελφαῖς

μνήμης

χάριν

κὲ written as κ || 2. Ἐρμῆς, ed.pr. | Ἐρμῆς, lapis || 5. Ἐρμιόν[η], ed.pr. (but a nominative is required here; besides, the photo seems to show ΕΡΜΙΟΝ[-], thus perhaps Ἐρμιόν[η], Corsten.)

1562

- 273 no. II 245. Epitaph of Iustus, ca. 300 A.D. Upper part of a stele with relief of a man standing in an aedicula; inscription on the pediment. Found in 1973 by T.Drew-Bear in Işiklar.

Αὐρ. Τρόφιμος
Λόκρου κὲ Αὐρ. Σε-
βήρινα τέκνω Εἰ-
4 ούστῳ συντρατιῶτῃ

ὀπίωνι κὲ Τροφίμης ἀ-
δελφῶ κὲ Εὐτύχης κὲ Ἡσύ-
χως κὲ Πατρίκως πατέρων

κὲ written as κ || 2-3. Σεβήρινα, ed.pr. || 3-4 Εἰούστῳ, ed.pr. | Εἰούστῳ for Ιούστῳ, Lat. Iustus || 5. for female names on -ῆς see our lemma no. 1557 || 6-7. for Ἡσύχιος and Πατρίκιος || 7. πατέρων either from πατέρων, 'patron', or from πάτρων/πάτρως, 'uncle' (cf. our lemma no. 1557, Corsten.)

1563

- 273/274 no. II 246. Epitaph of Aur. Elpis and Eutychos, ca. 300 A.D. Stele with relief of a couple standing in an aedicula; inscription in the pediment, continued on the upper parts of either pillar. Provenance unknown, now in the museum at Kültahya.

Αὐρ.
Ἐλπις
ἀνδρὶ Εὐ-
4 τύχῳ κὲ ἑαυ-
τῇ ζῶσα κὲ τὰ τέ-
κνα αὐτῶν Ἀλέξ[α]-
νδρος ἰστρατιώτης κὲ
8 Ὀνήσιμος κὲ Εὐτάχις
κὲ Ἡρά-
κλεις
12 πατ-
ρί κὲ
μητ-
ρί

μνή-
μης
χάρ-
ιν

κὲ written as κ || 5. κὲ omitted by ed.pr. || 7. for the prothetic iota cf. our lemma no. 1533 || 8. the name Εὐτάχις (or female Εὐταχίς?) seems new; cf. Εὐσταχίς (fem.) in *LGPN III A s.v.* (SEG IV 12 from Sicily) || 9-10. for Ἡράκλειος, Corsten.)

- 1564-1565. Tembris Valley. Revised epitaphs, Imperial period. T. Luchman, *op.cit.* (our lemma no. 1448) 259-263, republishes several epitaphs with additions or corrections.

1564. 259 no. II 77. Epitaph of Meikios und Mnesas, ca. 170 A.D. MAMA X 269. T. Drew-Bear rediscovered in 1971 the only remaining lower part of the door-stele, which could not be seen by ed.pr., with inscription on a door panel.

ἦρος | Μνησᾶ, | χαίρει

1565. 262/263 no. II 118. Epitaph of Iuventianus and Domna with curse, ca. 180 A.D. MAMA VI 285; Waelkens, *Türsteine* 285. Rediscovered in 1971 by T. Drew-Bear at Başpınar çeşmesi, where on the then uncovered lower rim an inscription was visible.

τις ἂν ποσίοις | χεῖρα τί βα(ρ)ύφθονον |
πολλοῖς ἄνθρωποις πε(ρ)ιπ(έ)σειτο συμφοραῖς

[The 'North Phrygian curse formula': cf. Strubbe, *Ant. Epitaphioi* pp. 285-288 || I. τί for τήν, cf. Brixhe, *Essai* 33/34, Corsten.]

1566. Tembris Valley. Sculptors, Imperial period. T. Lochman, *op.cit.* (our lemma no. 1448) 97-108, presents a list of inscriptions with sculptors' signatures from the area, among them two new texts (our lemmata nos. 1520 and 1544).

1567. Upper Tembris Valley. The Epitynchanos-inscription, 313/314 A.D. SEG XLIII 943 B; cf. XLIX 1844. V. Hirschmann, *EA* 36 (2003) 137-152, republishes the text (German translation) and tries to place the gods mentioned in I 1-7 in the context of late antique syncretistic beliefs. On the basis of SEG XLIX 1844, she interprets Ἐπτύνχανος as a follower of Mithras who, however, adhered to other cults as well, e.g., to Orphism. H. suggests seeing in the 'honors' received from Ἐκότη (I 2/3) and Μάνης Δάος (I 3-5) the grades of the Mithraic Πέρσης and Ἡλιόδρομος respectively. Μάνης would thus be the cryptic name for the Orphic Dionysos. H. sees her interpretation corroborated by the depictions of the Mithraic-Orphic god Phanes with his lion head and wings, and of Apollon and Helios, all on the front of the stone.

1568. Unknown provenance. Dedication to Hosios (-on) and Dikaos (-on), 3rd cent. A.D. Quadrangular marble altar, moulded above and below; on top of the altar a rounded, hollowed moulding into which libations were poured; on all four sides of the altar representations. **Front:** two standing male figures (Hosios and Dikaos) clasping their right hands; the figure on the right holds a short, four-sided stick (probably a sceptre or rod, symbols of Hosios); on the base on which they stand, a serpent. **Left:** a rider god, with radiate head (Helios, a common associate of Hosios and Dikaos). **Right:** wreath, below it a bunch of grapes. **Back:** two bulls moving towards the right. The inscription runs around the altar; I. 1 of the front on the quadrangular base of the hollowed moulding, I. 2 of all sides on the upper moulding of the altar, LL. 3-4 of the back in smaller letters on the lower moulding. Now in the Museum in Izmir. Ed.pr. C. Tanriver, *EA* 36

(2003) 29-32 (ph.; English translation). [For seven new dedications to Hosios and Dikaos see N. E. Akyürek Şahin, *Gephyra* I (2004) 135-148, for a list and an overview, see our lemma no. 1448.]

Left	Front	Right	Back
Αὐρήλιος	[Ἀγαθ]ῆ Τύχη [... κός Ὀσίω	καὶ Δικαίω	εὐχ[ήν]- 'Ἀλέξανδρος Δοκιμεὺς ἐποίησεν

Front 2: possibly [Ζωτ]ῆς, ed.pr. || Back 2-3: a homonymous sculptor, also from Dokimeion, is on record on a *tekoma* which in the 19th cent. was kept in Uşak (Robert, *ATAI* 227); however, the name Alexandros is very common; as a result an identification of the two men is not inevitable [a new sculptor from Dokimeion apud S. Migele, *MDAI* (I) 55 (2005) 291/292, Pleket] || ed.pr. argues in favor of Phrygia as provenance, since most dedications to Hosios and Dikaos come from that area

PISIDIA

1569. Pisidia. Social and economic life in Pisidia. A. Porcher, *Cahiers Khaba* 5 (2003) 247-260, gives a brief overview of life and economy in the rural parts of Pisidia and their changes under Graeco-Roman influence. He concludes that these changes were not profound enough to alter the situation considerably; the Pisidians remained a people of farmers and shepherds. P. quotes some inscriptions with French translation: TAM III 6 and 104 [quoted after Robert, *Étannat*, 104/105; for the εἰρηνάρχης cf. the references in C. Brélaz (see our lemma no. 2161) 90-122], and *I. Pisid. Cen.* 117 LL. 12-15 [quoted after Robert, *Étannat* 378-382 (not '278 s.'). Corsten].

1570. Keçili Köyü (mod., between Beyşehir Gölü and Antiochia ad Pisidiam). Epitaph of Makedon, Imperial period. Fragment of a limestone doorstone, re-used in the garden wall of a mosque in the village. The inscription is incised on either side of the door, LL. 1-6 on the left, LL. 7-12 on the right side. Ed.pr. M. Özsan, *AST* 20, 2 (2003) 237 (ph.); no text, we read from the photo; cf. also C. Brixhe, *BE* (2004) 358 [where in LL. 3-4 Ἀμμία is to be read, Corsten].

[?Μά]λης Μάνου καὶ Ἀμ- μία σύν-	[β]ίος αὐ- ν τοῦ ν Μάκε- δόνι	τέκνω μνήμ- ης χά- ριν
4	8	12

Dated by ed.pr. to the 3rd/4th cent. A.D. (letter forms) [a wider time span seems preferable, Corsten]

c 1571. **Korkuteli (area of: Imecik). Dedication to Astron Kakazbeus, after 212 A.D.** *Stele, now in the Museum of Antalya. Ed.pr. A.V.Çelgin, Antalya 6 (2003) 145 note 25.*

Αὐρηλῖος Σῦρος Ἀρ-
τειμου Ἀστρίφ

Κακαζβεῖ
4 εὐχὴν

2-3. For the combination of a noun preceding the name of the deity cf. our lemma no. 1614. ed.pr.

1572. **Kremna? Epitaph. I.Pisid.Cen. 59.** P.J.Thonemann, *EA* 36 (2003) 89, suggests reading LL. 1-5 as follows: [Αὐ]ρήλις Ἀπολλωνιῶντος καὶ Τάτας Πρώτου ἐποίησαν (*I.Pisid.Cen.*: Ἐρμῶς Ἀπολλωνίου καὶ Τάτας ΠΡΙΟΦΑ --- Ωλτου ἐποίησαν).

1573. **Melli (Kocaallir). Inscriptions, Imperial period.** Cf. *I.Pisid.Cen.* 148-165 (*SEG* 1.1289). S.Mitchell, *AS* 53 (2003) 139-159, has rediscovered several of the published inscriptions and publishes 17 new texts (see our lemmata nos. 1574-1577, 1579-1591; a revised text in our lemma no. 1578). On 142/143, he provides notes on some inscriptions. *I.Pisid.Cen.* 148/149: no changes in text. - 151 LL. 6-7: Εὐτυχῇ, M.; Εὐτυχῇ. *I.Pisid.Cen.* [In *I.Pisid.Cen.* the text is dated to Caracalla's entire reign (198-217 A.D.); O.Salomies, *An.Ép.* (2003) [2006] no. 1753 suggests 211-217 A.D. because of the name Σευήρος.] - 153 and 154 are parts of one single inscription (as suggested in *I.Pisid.Cen.*); the left part, bracketed in *I.Pisid.Cen.*, has also been discovered and the supplements have been proven right. - 156 L. 11: Αἰβύνης, M.; Αἰβύας. *I.Pisid.Cen.*

1574-1577. **Melli (Kocaallir). Honorary inscriptions for and dedications to Roman emperors.** S.Mitchell, *AS* 53 (2003) 143-145 nos. 1-4, publishes four new texts, found on the agora (sketch on 143), which are to be added to *I.Pisid.Cen.* 149-155 (English translations).

1574. 144 no. 3 (dr.). **Dedication to Caracalla, 211-217 A.D.** Fragments of a rectangular limestone base, which stood next to *I.Pisid.Cen.* 149.

Αὐτοκράτο[ρι]
ν Κοίσαρι [M. Αὐρ]
[η]λίω Ἀντω[νεί]-
4 νφ Σεβαστῷ

σωτήρι τῆς οἰκου-
νίας
ὁ δῆμος

For another honorary inscription for Caracalla see *I.Pisid.Cen.* 152, which was, however, erected by council and demos. ed.pr.

1575. 144 no. 2. **Honorary inscription for Elagabal, 218-222 A.D.** Rectangular base, re-used in the basilica church next to the agora.

[Αὐτοκράτορα Καίσαρα Μάρκον]

[Αὐρήλιον Ἀντων]-
[εῖνον] Εὐσεβῆ

8 θεοῦ Σευήρου,
σωτήρα τῆς οἰ-
κουμένης ἡ
[Β]ουλῇ καὶ ὁ δῆ-
μος

4 Εὐτυχῇ Σεβαστόν.
[υῖόν] θεοῦ Ἀντω-
νείνου. [ἔγγονον]

[1. The text may be too long for just one line. Corsten] || 5-7 for similar references to his adoptive forefathers Caracalla and Septimius Severus cf. *ILS* 467 and 5843. ed.pr.; for the erasures of the terms of relation, but not the names, see *I.Pisid.Cen.* 142 LL. 2 and 8. ed.pr.

1576. 143/144 no. 1. **Honorary inscription for an unknown emperor.** Rectangular limestone base; since at least the back of the stone is complete on the upper part, the inscription must have begun on another block. The line break shows that it does not belong to *I.Pisid.Cen.* 152.

[σωτήρα τῆς οἰ]-
κουμένης

4 ἡ βουλῇ
καὶ ὁ δῆμος

1577. 145 no. 4. **Honorary inscription for an unknown emperor.** Fragment of an altar shaped stone with pediment and moulding; inscription on the top of the shaft.

[?Αὐτοκράτ]ορα I [?Καίσαρα ---]NI. -----

The preserved letters at the end of L. 1 show that this was an honorary inscription for an emperor, though the base and the lettering are much smaller than is the case for the other stones of the series. ed.pr.

1578. **Melli (Kocaallir). Honorary inscription for Septimius Severus, 193-211 A.D.** *I.Pisid.Cen.* 150. S.Mitchell, *AS* 53 (2003) 142 no. 150, has rediscovered the inscription and republishes it with some modifications (English translation).

[Αὐτοκράτορα Καί]-
[σαρα Λούκιον Σε]-
πίτιμον Σευή-
ρον Περτίνα-

κα Σεβαστόν
σωτήρα τῆς οἰκου-
μένης ἡ βουλῇ καὶ
ὁ δῆμος

1-3 [Αὐτοκράτορα I Καίσαρα Λούκιον I Σεπίτιμον κτλ., *I.Pisid.Cen.* || 6 and 7, the first four (L. 6) or two letters (L. 7) respectively are in brackets in *I.Pisid.Cen.*

1579-1582. Melli (Kocaaliler). Honorary inscriptions for patrons, 1st/2nd cent. A.D. S Mitchell, *AS* 53 (2003) 145-148 nos. 5-8, publishes four new texts (English translations). They show that city patronage in the East was not completely abandoned after the early principate (cf. C. Eilers, *Roman Patrons of Greek Cities* [Oxford 2002], 282/283 [cf. also *SEG* 11.2334]).

1579: 145 no. 5 (ph.). **Honorary inscription for a propraetorian legate, 83-96 A.D.** Rectangular limestone base, re-used in the basilica church. Since the stone is complete on the upper part, the inscription must have begun on the pediment. This is the earliest datable inscription from Melli.

	σαρος Σεβαστοῦ
-----	[- - - - -] τὸν
(π)ρεσβευτὴν καὶ	ἑαυτοῦ πάτρωνα
ἀντιπρότερον	8 (κ)αὶ εὐεργέτην
αὐτοκράτορος	ὁ δῆμος
4 [(Α)ρ(μ)ι(τ)ρ(ι)νοῦ] Καί-	

The honorand was a governor of the province of *Lycia et Pamphylia* under Domitian, ed.pr. || 6. no traces of letters visible, but most probably [Γερμανικοῦ], ed.pr.

1580: 146 no. 6. **Honorary inscription for a patron of the city, 1st cent. A.D.** Rectangular block, re-used in the front wall of a line of late shops in front of the Hellenistic market building. Since the block is complete, the inscription must have begun on a stone above.

-----	vacat
τὸν πάτρωνα	ὁ δῆμος
καὶ εὐεργέτην	

Dated by ed.pr. according to the letter-forms.

1581: 146 no. 7 (dr.). **Honorary inscription for the patron of M. Ulpius (?) Caristanus [-]kleo, 1st-2nd cent. A.D.** Console block projecting from the Domic building on the agora.

Μάρκος(?) Οὐλ(πιος?) Καριστάνιος ΑΙΙΟΥ-
ΚΛΕΩΝ τὸν ἑαυτοῦ πάτρ(ω)-
[να] καὶ εὐεργέτην

The name of the honorand in the accusative should have stood on the upper rim, but no traces are preserved, ed.pr. || 1. Initially, several *Marcus Ulpius* are attested in Pisidian cities, but also the reading [-]τοῦκλεος is possible, ed.pr. || 1. The person may have been connected to the Caristanus in Pisidian Antiochia (cf. B. Levick, *Roman Colonies in Southern Asia Minor* [Oxford 1967] 111-113 [cf. now also *Notae inter. d. Antiochie* 174, Carsten]), even though perhaps only as having been enfranchised

through the governor of Lycia and Pamphylia, C. Caristanus Fronto (he could, in this case, not have been a *M. Ulpius*), ed.pr. || 1-2. O. Salomies, *An.Ép.* (2003) [2006] no. 1762, wonders whether 'Απο(υ)λήιος Κλέων could be read].

1582: 146-148 no. 8 (ph.; dr.). **Honorary inscription for the ab epistulis graecis Tib. Cl. Vibianus Tertullus, (ca.) 177 A.D.** Console block, re-used in a late wall on the agora.

Ἡ βουλὴ καὶ ὁ δῆμος
[Τι]β(έρριον) Κ[λ](αύδιον) Οὐειβιανὸν Τέρτυλλον,
ἐπὶ τῶν Ἑλληνικῶν ἐπιστολῶν
4 τῶν αὐτοκρατόρων, τὸν πάτρωνα
καὶ εὐεργέτην τῆς πόλεως

2. The honorand is known from *I Ephesos* 651 (*ILS* 1344); *AvP* VIII.3.28; *I Selge* 13, ed.pr., who refers to the latter for his name and the indication that he was a citizen of Selge || 3-4. Tertullus was *ab epistulis graecis* under a joint rule; together with the evidence of the other inscriptions, this points to 177, after Commodus became Augustus, but before Tertullus became a *rationibus* (*I Ephesos* 651), ed.pr. [O. Salomies, *An.Ép.* (2003) [2006] no. 1763, points out that in *I Perge* 194 our honorand carries the title ὑπατοῦς; he refers to W. Eck, *ZPE* 152 (2005) 261, who suggests identifying our Tertullus with the homonymous consul on record in a military diploma, Plectet].

1583-1584. Melli (Kocaaliler). Honorary inscriptions, 3rd cent. A.D. S Mitchell, *AS* 53 (2003) 148/149 nos. 9/10, publishes two honorary inscriptions for private citizens (ph.; English translations).

1583: 148 no. 9. **Honorary inscription for Aur(elius/a) [-] .** Two non-joining fragments of a hexagonal limestone base.

A	Ἡ βουλὴ καὶ [ι]	B	-----
	ὁ δῆμος ἐπ-		KE[- - -]
	ιμῆσεν Αὐρι- [-]		MO[- - -]
4	ΜΕΙΩΝΙΤ	4	ΠΠ[- - -]
	ΕΙΝΕΩΙΘΕ		-----
	ΙΤΑΙΕΟ		
	ΙΗΑCΙΑΡ		
8	ΕΙΠΙΝΗ		
	ΤΩΝΓΥ		
	ΑΕΝΙ		

3. It is not certain whether the honorand was male or female, ed.pr.

1584. 148/149 no. 10. Posthumous honorary inscription for M. Aur. (-) Quadratianus Neon. Rectangular limestone block.

[Μάρκον] Αὐρηλιον
[.....]νον Κο-
[δρατιανόν] Νε-
[ωνα] τόν τῆς ἀρ-
[σι]ῆς μνήης
[φιλόπατριν καὶ

8

[κηδε]σθῆν καὶ ἐκ
[πρ]ογόνων εἰς
[πο]λλὰ καὶ μεγά-
[λα σ]υναυξήσα-
[ντα -]ΙΥΙΝΙ[- - -]

2. Perhaps [Οὐλίαν]ιν. ed.pr., who refers to our lemma no. 1581 || 2-3. for Κοδρατιανός cf. *I.Pisid.Cen.* 156. ed.pr. || 13. a word divider before the last cognomen || 3-4. Νέων, a Hellenized form of an epichoric name, is widespread in this region, cf. *I.Pisid.Cen.* 161, ed.pr. || 7. for κηδε-σθῆς cf. J.Nollé in W.Eck, *Lokale Autonomie und römische Ordnungsmacht in den kaiserzeitlichen Provinzen vom 1. bis 3. Jahrhundert* (Munich 1999) 107 note 52; cf. also *SEG XXXIII* 1105. ed.pr., who adds that the family of the deceased, perhaps land-owners, was traditionally generous toward the city || 11. perhaps (τὴν κα[ρ]δίαν -), N.Milner apud ed.pr. [S.Follet, *An.Ép.* (2003) [2006] no. 1765, points out that Milner's reading is not compatible with the traces of letters seen by ed.pr.; she hesitantly suggests τὴν πόλιν or τοὺς πολίτας. Picket]

1585. Melli (Kocaaliler). Building inscription, undated. Block with the bottom right-hand corner of a tabula ansata, which must originally have extended over four blocks of a wall. Ed.pr. S.Mitchell, *AS* 53 (2003) 149/150 no. 11.

.....
[.....]ΥΝ ΟΣ
[.....]ΡΘΑΥ ΣΕΥ
4 [.....]ΤΙΡΑΘΣΙΑΓ
[.....]ΙΟΓΟΝΘΟΝΟΚΗ

8

[.....]ΔΩΣΝΙΑΠΗΣ Γ
[.....]ΣΩΣΤΗΝΓΓΟΙ
[.....]ΡΙΦΘΣΙΝΑΕΡΕΝ
[.....] καθιέρωσαν

5. Perhaps [ἀπὸ] πρὸγόνων. ed.pr. || 9. the building was dedicated by a plurality of donors. ed.pr.

1586. Melli (Kocaaliler). Dedication to Zeus Megistos, the other gods of the city and the demos, Imperial period. Door lintel with two fasciae on which the inscription, presumably from the doorway to a temple or sanctuary, re-used in the city-wall. Ed.pr. S.Mitchell, *AS* 53 (2003) 150/151 no. 12 (ph.: English translation).

4

[Διὶ Μεγίστῳ καὶ τοῖς ἄλλοις πατρίοις [θεοῖς]
[καὶ τῇ δῆμῳ Νέων] ὅσαται καὶ εἰς θάνατον [εὐ]-
[σεβείας] καὶ φιλοπάτριδος καὶ κατ' ἐντολὰς [- - -]
[.....]ΓΟΝΗΣ) ἀνέθηκαν ▲

[.....]σαν vacat

1. For Zeus Megistos (restored on the basis of space and sense) in Pisidia, cf. *I.Pisid.Cen.* 119 (Ariassos) and *IGR III* 364 (Adada [not no. 384; add Σαρόπιδι after Διὶ [Μεγίστῳ, Corsten]); Zeus may have been the tutelary god of the city. cf. e.g. *SEG II* 717, 718 [cf. our lemma no. 1603], 719 [cf. our lemma no. 1598] and 732 (Pedneissos). *I.Selge* p. 86, and Ζεὺς Σολυμερός at Termessos. ed.pr. || 2. Νέων ὅσαται may be identical with the man in *I.Pisid.Cen.* 161 (of which a photo is given). ed.pr. || 2-3. for the common combination of εὐσεβείας and φιλοπατρίας, cf. *IGR IV* 719 + 1700 (R.A. Kearsley, *Greeks and Romans in Imperial Asia*, *IGSK* 59 [Bonn 2001] no. 168); *I.Perge* 56, 63, 118, 120; *I.Side* 37. ed.pr. || 4. perhaps [Ἐπιγόνους] or [Ἀντιγόνους] which would refer to the testamentary instructions in L. 3; thus, e.g. (but too long) ἐντολὰς τῆς αὐτοῦ μητρὸς Ἐπιγόνους. N.Milner apud ed.pr. || 4-6. perhaps ἀνέθηκαν | vac. καὶ καθιέρωσαν | vac. καὶ καθιέρωσαν. N.Milner, who adds that 'ἀναστέλλειν refers to the donation, καθιέρωσιν to the rituals of consecration', he finds the same distinction in *SEG XLV* 1719, *XLVI* 1672 B and 1711 and for καθιέρωσιν he refers, e.g., to *I.Anazarbas* 23 and *I.Kibyra* 37.

1587. Melli (Kocaaliler). Dedication to gods and goddesses according to an oracle from Klaros, 2nd/3rd cent. A.D. Rectangular limestone block with the relief of an altar, on the shaft of which is the inscription; on its top, holes for a bronze statuette, perhaps of Klarian Apollo; found in the cistern under the courtyard of a private house with an apsed room on the second floor (a cult place for the worship of the gods and goddesses mentioned in the text?). Ed.pr. S.Mitchell, *AS* 53 (2003) 151-155 no. 13 (ph.: dr.: English translation). To this text, only Latin parallels from the Roman West are known so far. M. reprints these inscriptions and provides an exhaustive commentary. Given their similarities, they all go back to a single original and may have been put up at roughly the same time, but not necessarily under Caracalla in 213 A.D., who allegedly ordered them to be erected after an illness (E.Birley, *Chiron* 4 [1974] 511-513 = *The Roman Army: Papers 1929-1986* [Amsterdam 1988] 365-367); the text was rather disseminated by the oracle of Klaros itself. The inscriptions, including the present one, are also quoted in full by C.P.Jones, *JRA* 18 (2005) 293-301 (cf. *JRA* 19 [2006] 368/369), who gives an overview of the relevant scholarship to date and suggests connecting them with the plague of about 165 A.D.; he disagrees with A.Busine, *Paroles d'Apollon* (Leiden-Boston 2005) 184-189, who argues that the oracle was diffused by Roman soldiers on the initiative of the priest at Klaros.

[θ]εοῖς καὶ θεαῖς ἀπὸ
ἐξηγήσεως χρησ-
μοῦ Ἀπόλλωνος

4 vv Κλαρίου vac.

1-2. ἀπὸ ἐξηγήσεως (= *interpretatio*, which occurs in the Latin texts) means that the oracle, mentioned in *LL* 14, required an explanation; the oracle itself might have been *SEG XXVII* 933 from Oinoanda (Merkelbach-Staubert, *SEG IV* 16-19 no. 17/06/01) which stated that there was only one god (= θεὸς ὕψιστος) in a second inscription from Oinoanda. *CIIG* 4380 (n) on p. 1169 [cf. our lemma no. 1601]), and the interpretation may have allowed the worship of the old deities as lesser gods; it would thus be a 'compromise formula' between monotheism and poly-

theism, ed.pr. I think it possible that, if Marcus Aurelius himself consulted Klaros, he gave the order to publicize the oracle world-wide, the 'interpreters' may then have been a body of Roman priests.

1588-1591. Melli (Kocaaliler). Epitaphs, Imperial period. Ed.pr. S.Mitchell, *AS 53* (2003) 155-157 nos. 14-17.

1588. 155 no. 14 (ph., English translation). **Epitaph of the son of Osaes. Rectangular block, built into the city wall.**

ΦΥΣΑΣ Ὀσαεὶ ἐποίησεν
καὶ τοῖς διαδόχοις

ΤΟΙΥC. Ν οἵτινες καὶ ἐπι-
4 μελήσονται αὐτοῦ

1. Perhaps Φύσας, ed.pr. [unattested so far, Corsten].

1589. 155/156 no. 15 **Epitaph of Ulpios Aelius Kleon, 3rd cent. A.D., perhaps after 250.** Four architrave blocks from a tomb building in the east necropolis. Given the similarities in shape and size as well as the fitting text, *I.Pisid.Cen.* 163 must have stood on the adjoining face of the mausoleum.

† Οὐλπίω Αἰλίω Κλέωνι ἥρωι οἱ γιονεῖς Οὐλπί[ος Αἴλι]ος Ῥηγουλί[τ]ανός |
Ο[σαεῖς]

2 μ[νήμα -- ? --]

The vertical strokes indicate the distribution of the words on the blocks || 1, the supplements Αἰλίω, Κλέωνι, Αἴλιος, and Οἴτινες are *exempli gratia*, ed.pr., who for Κλέων in the region refers to *I.Pisid.Cen.* 124 || 2 μ[νήμα]. ed.pr. [it is, however, not certain that the text ended there, particularly since given γιονεῖς, the mother's name is to be expected, Corsten] || *I.Pisid.Cen.* 163: [- - -]α Νανη- π[ι]ς [- -] Αἰλ[ί]ω [- -] [vac. καὶ τῇ μητρὶ vac. for Νανηπις, ed.pr. refers to *SEG II* 713 (Pednelissos).

1590. 156/157 no. 16 (English translation). **Epitaph of the daughter of Samos, undated.** No description, found in a cave near Melli; after a copy by V.Köse.

IAM Σάμου
θυγατρί, γυναι-
|καί τε οὐσαν

4 [- - -]ΜΟΥ, τὴν
[αὐτοῦ] ἀ]δελφὴν,
[μνήμα]ς χ[αί]ριν

The restorations are uncertain. ed.pr. || 1 the third letter should rather be a *ny*, since an accusative is required; for the name Σάμος in the region, cf. *I.Pisid.Cen.* 112-114, 116/117 (Anassos). ed.pr. [the second letter should be an *alpha* [- - -] [vac. Pleket] || 4 perhaps also Σάμου?, ed.pr. || 5 the deceased was buried by either brother or sister, perhaps because she had no other relatives, ed.pr.

1591. 157 no. 17 (ph., dr.; English translation). **Epitaph of Nelbarotaris from Parbana, undated [Imperial period].** Rectangular limestone block, found at Kozagözlek Tepe, about 1 km from the ancient site, inscription in bad lettering.

Νελβαρω-
αρις Βαρωμ-

ασιος
4 Παρβανν(εύς)

All names are epichoric and so far unattested, ed.pr. || 1-2 for -αρι cf. P.H.J.Houwink ten Cate, *The Luwian Population Groups of Lycia and Cilicia Aspera during the Hellenistic Period* (Leiden 1961) 180, cf. also Δωταρι in the Pisidian inscriptions from Sofular (cf. Zgusta, *KP* 156 § 317), whereas Νελ- has no parallels, -βαρω- also in the next name. C.Doni apud ed.pr. || 2-3 Βαρω- is also found in other Anatolian names, and the nominative ending -σις represents the indigenous suffix -zi [Houwink ten Cate 183/184]. C.Doni apud ed.pr. || 4. for the ending of the ethnic, a variant of a south Anatolian ethnic suffix (Luwian -(u)wani/wana, Lycian -evñni/(e)ñni/(a)ñina, cf. Κοσέννα and Προστάννα, C.Doni apud ed.pr.

1592. Olbasa. Honorary decree for Sotas and covering letter of Attalos II, 159 B.C. or later. *SEG XLIV* 1108; cf. LI 1561. B.Dreyer in id.-H.Engelmann (see our lemma no. 1312) 46 note 159, agrees with I.Savalli-Lestrade (*SEG XLIV* 1108) that the 'Pisidian War' mentioned in the decree may well date to a later period than that suggested by ed.pr. (159 B.C.).

1593. Pednelissos. Inscriptions, Imperial period. *SEG II* 711-734. R.Behrwald, *AS 53* (2003) 117-130, has rediscovered most of the texts, republishes them with some new readings, and publishes several new inscriptions, found during a survey of the city (ph.: English translations). For the new or revised inscriptions, see separate lemmata; for the few texts with no or only minor changes, we give a *comparatio numerorum*:

Behrwald	8 c	8 d	8 e	8 f	13	15
SEG II	713	714	714 a	715	734	729

1594-1595. Pednelissos. Honorary inscriptions for Roman emperors. *SEG II* 720, 729. R.Behrwald, *AS 53* (2003) 118 no. 1 and 128 no. 16, has rediscovered the texts and republishes them with some new readings (ph.: English translations).

1594. 118 no. 1. **Fragment, 2nd/3rd cent. A.D.** *SEG II* 720.

Αὐτοκράτορα
Καίσαρ[α] [- - - ca. 6-7 - -]
[- - - - - ca. 14 - - - -]
4 [- - - - - ca. 14 - - - -]

[- - - - - ca. 14 - - - -]
[- - - - - ca. 9 - - - -] Σεβασ-
τόν
8 ὁ δῆμος

1. Not in *SEG*; it must have stood on a separate block. B. || 2. Καίσαρ[ας]. *SEG*, cf. LL 67 || 2-6. Commodus et Geta. B., who refers to A. Mastino, *Le titulature di Caracalla e Geta attraverso le monete* (indici) (*Studi di storia antica* 5, Bologna 1981) 157 (Geta) and 175 (not in the list of G. etan inscriptions) || 6-7 Σεβασταίους, *SEG*, therefore the plural in L. 2.

1595 128 no. 16. Honorary inscription for Trajan, 97-102 A.D. *SEG* II 729.

Αὐτοκράτορα
Νέρουαν Καίσα-
ρα Τραιανὸν Σε-

4 βαστὸν Γερμα-
νικόν
ὁ δῆμος

Dated between 97 (Germanicus) and 102 (not yet Dacicus), B. || 2 Νέρουαν clearly visible, B. Νέρουα(v), *SEG*.

1596. Pednelissos. Honorary inscription, Hellenistic period? Moulded block, found in the market building west of the agora, Ed. pr. R. Behrwald, *AS* 53 (2003) 121 no. 6 (ph.; English translation).

[...]-οῖν Χαιρέα[ς] || [τὸ] γ' αὐτοῦ φίλον

Dated according to the letter forms, ed. pr. || 1. in fine, a lacuna should be supposed since the Doric genitive Χαιρέα is not to be expected, ed. pr., who refers to C. Brihac, *Le dialecte grec de Pamphylie* (Paris 1976) 100.

1597. Pednelissos. Honorary inscription for Neon, 2nd cent. A.D. Block, found in the agora. Ed. pr. R. Behrwald, *AS* 53 (2003) 118/119 no. 2 (ph.; English translation).

Ἡ πατρίς
Νέωνα Μεννέων,
φύσει δε Λάγου, φιλ[ό].

4 πατριν κτίστην καὶ
τροφέα

Dated according to the letter forms, ed. pr. || 2 the genitive plural Μεννέων is without parallel; either an indication of father and grandfather with the same name (ed. pr.), or an undetermined number of homonymous ancestors (S. Mitchell apud ed. pr.) || 4-5 κτίστης refers to building activity, τροφέας to providing food or financing banquets, ed. pr. who for the latter quotes Robert, *Hellenica* VII 74-81 XI-XII 569-576, and *Monnaies grecques* (Geneva-Parm. 1967) 66/67 and several recent examples.

1598. Pednelissos. Honorary inscriptions, Imperial period, *SEG* II 716, 719. R. Behrwald, *AS* 53 (2003) 121-125 nos. 7 and 9, has rediscovered the texts and republishes them with some new readings and short commentaries (ph.; English translations).

121/122 no. 7. Honorary inscription for Aur. Maroniane Anna, 3rd cent. A.D. (*SEG* II 716). LL 6-7 σεμνοτάτην (σεμνοτάτην, *SEG*); comment on the use of indigenous names as cognomina.

124/125 no. 9. Honorary inscription for Aur. Thoantianus Molesis, 3rd cent. A.D. (*SEG* II 719). The names mentioned consist of the elements 'Aurelius/-ia' and a name in the form of a patronymic on -ianus, Greek -ιανός, followed by a second, indigenous cognomen (L. 2: Αὐρ. Θεαντιανὸς Μολεσις; LL 7-8: Αὐρ. Θεαντιανὴ Νανη; LL 10-11: Αὐρ. Πολεμωνιανὴ Εἰτα). - L. 3 ὑπηρεσίαν (ὑπηρεσίαν (sic), *SEG*). - L. 6 in fine, the sign for *denarii* (ξ) is visible, followed by the amount in L. 7 initio: εἰς = 215 (|| (δην.) || εἰς, ed. pr.: εἰς'. Tod in *SEG*). The epithet of Zeus, Σαρτιανιανός in L. 7, where Δηί (Δηί, ed. pr.: Δηί, *SEG*) is written for Δαί, is formed like a patronymic on -ianus (see above) and may be derived from the name of the god Σάξων. - L. 11 in fine, χάριν (χάρην, *SEG*).

1599. Pednelissos. Honorary inscription for the father of Theanus, 2nd cent. A.D.? *SEG* II 725. R. Behrwald, *AS* 53 (2003) 120 no. 4, has rediscovered the text and republishes it with a new reading (ph.; English translation).

[...]-γ|λυκύτατον πατέρα [...]-Θέανος Μαισιωλο[υ...]

[1] Initio, the name of the father of the dedicator should be restored: [Μαισιωλον]. Corssen; alternatively, several children could be mentioned, so that also the last preserved name would be in the nominative case: Μαισιωλο[ς...], Chamios || 2. Μέσων[ος?]. *SEG*; for Μαισιωλος see *SEG* II 724 (to which cf. our lemma no. 1603, which is the only other attestation of this name; it may be a local variant of Μαυσιωλος (Zgusta, *KP* 305 § 885-6), and Μίσιυλλος (Sardis V12 p. 96) a variant of Μαισιωλος, B.

1600-1601. Pednelissos. Honorary inscriptions, 2nd/3rd cent. A.D. *SEG* II 712-715. R. Behrwald, *AS* 53 (2003) 122-124 no. 8, (re)publishes the text, written on an architrave, after autopsy with some new readings (ph.; English translations). It consists of a set of honorary inscriptions with a hitherto unpublished heading (a) in larger letters running along the upper edge of the architrave. The honorands were apparently members of the same family, and the inscriptions were incised over a longer period of time. We give here only the new heading and the revised restoration of the first inscription since there are no significant changes in the other texts.

1600: 122 no. 8 a. Heading [Ἡ β]ουλ[η] καὶ ὁ δῆμος ἐτείμησεν

1601: 122/123 no. 8 b. Honorary inscription for a man. *SEG* II 712.

[.....] ἄνδρα πάντα ὑπὲρ τῆς
[πατρίδος αἰεὶ εὐνῶς] πρᾶξαντα καὶ λειτου-
[ργήσαντα, πρᾶβενυσάντα καὶ εἰς τὴν βασι-
4 [λίδι] Ῥώμην πρὸς τοὺς Αὐτοκράτορας κα-

Γομος καὶ Νεικήτης καὶ Δοῦσα
οἱ Ἡγήμονος Ξανθίου Ἑρμαῖδα Κτή-

4 μόνος Ξανθίαν τὴν μητέρα
μνήμης χάριν

1608. Termessos. Honorary inscriptions and self-representation of the elite and of professional associations. O. van Nijf in *Les élites* 307-321, presents ideas roughly similar to those mentioned in his article summarized in *SEG L* 1335.

1609-1610. Termessos (area of: Kelbessos). Honorary inscriptions. Imperial period. Ed.pr. A. V. Çelgin, *Adalya* 6 (2003) 131 note 73 nos. 1 and 2 (Turkish); cf. 136 (English summary); no description.

1609. No. 1. Honorary inscription for Artemeis.

Ἀρτεμεῖς Ἑρμαῖου
Πλασιβου, [ἡ γυνὴ τῆς]
ρεως Μεγάλο[υ Θεοῦ]

4 Μολεους Ἑρμαῖου
Τρ(οκονδου) Ἀρμοτεῖ[μου]

[?] The name Πλασιβος or Πλασιβας seems unattested so far. Corsten || 3, following a suggestion of B. Irlitzoglou, ed.pr. identifies Μέγας Θεός (also attested in *SEG XLIX* 1868, reprinted by ed.pr. on 126 note 36 no. 2) with Artemis Kelbessis (cf. our lemmata nos. 1616-1619) [given the male form, the god may rather be Ζεύς Σολυμεύς whose cult is attested in Kelbessos, cf. our lemma no. 1616; Corsten].

1610. No. 2. Honorary inscription for Moles.

Ἱερέα Μεγάλου Θεοῦ
Μολητα Μολεως

4 Ἀρμοτεῖμον. Ἀρτεμεῖς
καὶ Ἀρμαστα τὸν [πατέρα?]

1 For Μέγας Θεός cf. the preceding lemma

1611. Termessos (area of: Neapolis). Posthumous honorary inscription for Hermaios, before 212 A.D. Altar. Ed.pr. A. V. Çelgin, *Adalya* 6 (2003) 154 (ph.).

Ἱερέα Διονύσου
Ἑρμῶν Τερμηλίου
Σαμίου, Μολης καὶ
Ἑρμαῖος καὶ Ἀπαλ-
λάωντος, υἱοὶ Ἑρμα-

8 ου, καὶ Ἑρμαῖος καὶ
Τροκονδᾶς, υἱοὶ
Τροκονδου Ἑρμαῖου,
οἱ ἐγγονοὶ, κατὰ
vac διαθήκην ▲

[8-9. Since Trokondas, son of the priest Hermaios, is not mentioned with his brothers in *LL* 3-5, he must already have died, and his sons executed their grandfather's will (διαθήκη, *L* 12) in his stead. Corsten].

1612. Termessos. Dedication of an equestrian statue to Constantine the Great Neos Helios, reign of Constantine the Great (between 324 and 337 A.D.). *TAM III* 45. After ex-amination of the statue base, republished by I. Tantillo, *Epigraphica* 65 (2003) 159-184 (ph., dr.).

Κωνσταντεῖνῳ Σεβ(αστῶ) | vacat | Ἡλίῳ vacat | Παντεπόπῃ | vacat ὁ δῆμος vacat

T. argues that the first line has a different script and was engraved at a different time and that, therefore, an original dedication to Helios Panepoptes is likely to have been changed into a dedication to Constantine, assimilated to and probably represented as a radiant Helios on horseback || 2, for the cult of Helios T. refers to *TAM III* 101 and 132. T. also provides parallels for the representation of Helios as a radiant rider-god and points to coins with representations of an emperor and a rider-god || 3 παντεπόπτης for this epithet of Helios see Bernard, *Inscr. Metr.* 166 (*Talmis*), *JRS* 18 (1928) 173 no. 42 (Gerasa), and *SEG XXXVII* 1036 (Bithynia). T. || T. points out that there were close links between Constantine and Sol on coins and in panegyric sources; the Christian god was also regarded as ἐπόπτης, πάντων ἑφορος etc.; in T.'s view the Termessians must have known about those links.

1613. Termessos (area of: Kelbessos). Dedication?, Imperial period. *TAM III* 893. A. V. Çelgin, *Adalya* 6 (2003) 129, has rediscovered the two fragments of the inscription (break indicated by |), reverses their order and arrives at a new reading:

καὶ Μολητος Α[- - - - -] ca. 14-15 - - - - - | NOY | Ἑρμαῖου
vacat Κόνωνος [- ca. 6-7 -] ΣΤΑΙ[ca. 4-5] vacat
[ἀρξαμέ- - - - -] vacat

4 ἀρξαμένης τῆς κατα[τα]σκευῆς ἀρχοντεύοντος Τρ(οκονδου) β' Πίλλα(κου)
Ἀρμοτεῖμου

1-2. Not in *TAM* || 3-4. *TAM* has the following text. [- - - - -] | - - - - - | Ἀρτεμεῖδι
[- - - - -] | Ἰθόντος Τρ(οκονδου) ἐπὶ Ἀλλ(ακου) Ἀρμοτεῖμου | ἀρξαμένης τῆς κατασκευῆς ἀρχοντος Β[- - - - -]
[4. ἀρχοντεύοντος (from ἀρχοντεύω) instead of the normal ἀρχοντος is so far attested only in the Black Sea region: *IOSPE* 130, 156, 1572, 185^a (Olbia), and *I.Prusa* 5. - In *SEG XLIX* 1868, a Trokondas τρίς Πύλλακου Ἀρμοτεῖμου is honored, certainly the son of the Trokondas in this text. Corsten].

1614. Termessos (area of: Neapolis). Dedication to Aspalos Artemis, Imperial period. Inscription in a tabula ansata on a block of the anta of a temple near the summit of the city-hill. Ed.pr. A. V. Çelgin, *Adalya* 6 (2003) 145/146 (Turkish) and 158 (English) (ph.), with comment on the cult of the goddess, for which cf. also our lemmata nos. 1620-1625.

Τριοκονδας Τερμιλου
Ασπαλφ

Ἀρτέμιδι
4 εὐχὴν

2 ὁσπολος = εὐχὴς, thus 'Fish-Artemis', ed.pr. who refers to the epithet Ἀσπαλῖς for Artemis in Thessaly (cf. SEG II 560) and, for the combination of a noun preceding the name of the goddess, compares Ἀστρον Κακαζ. (our lemma no. 1571, the goddess was 'worshipped by people making their living from freshwater fishing' [cf. our lemma no. 1571, the goddess was 'worshipped by people making their living from freshwater fishing' [cf. the dedication to Μητρὶ Ὀρεῖα by a guild of fishermen in the Karain cave (SEG XLI 1330)]. He rejects S. Şahin's interpretation, according to which ΑΣΠΑΛΩ is the genitive of a name Ἀσπαλῶς (cf., e.g., Ἀπολλῶς, -ῶ) for Triokondas' grandfather.

1615. Termessos (area of: Kelbessos). Epitaph of the family of Aur. Trokondas, after 212 A.D. TAM III 903. A.V. Çelgin, *Adalya* 6 (2003) 128, has rediscovered the sarcophagus and read the last lines (LL. 10-12) which were so far illegible; the inscription is in a tabula.

..... οὐ-
κ ἐξέσται δὲ τινα
10 ἐπεὶ ὁ κατατεθῆναι,
ἐπεὶ ἐκτεῖσει προστεῖ-
μου Θεῶ Ἀρτέμιδι * , α

8-9 οὐκ ἐσται δὲ τινα, whereafter the text breaks off, which should have continued in the illegible part below or outside of the tabula. TAM II 10. ἐπεὶ = ἐπὶ, Ç.

1616. Termessos (area of: Kelbessos). Epitaph of Hieresusamenos, Imperial period. TAM III 904. A.V. Çelgin, *Adalya* 6 (2003) 127/128 (Turkish) and 135/136 (English), republishes the inscription and, on the basis of our lemma nos. 1617-1619, suggests reading in L. 2 Διὶ Σολυμει * , β καὶ Θεῶ Ἀρτέμιδι * , β Κελβησίδι (TAM: Διὶ Σολυμει * , καὶ Θεῶ Ἀρτέμιδι * [.. καὶ] Θεῶ Βησίδι [* ...]).

1617-1619. Termessos (area of: Kelbessos). Epitaphs, Imperial period. Three epitaphs, found in the northern necropolis of Kelbessos (today Ahırtas-Örentepe) during a survey in the territory of Termessos. Ed.pr. A.V. Çelgin, *Adalya* 6 (2003) 125 note 35 (cf. 135); no description. For Artemis Kelbessis cf. our lemma no. 1616.

1617. No. 2. Epitaph of Aur. Kastor, after 212 A.D.

Αὐτρήλιος Καστωρ Κλυνισβον τὴν σωματοθ[ήκην] ἑαυτῷ
καὶ τῇ συναικίᾳ αὐτοῦ Ἀὐρηλίου ἢ Γῆ Ἡρακλε[ωνος]
[καὶ] τοῖς υἱοῖς Ἀὐρηλίου Ἀρτεμίου καὶ Καστο[ρι]
4 καὶ Ἀτρήλίου Ἀρμαστῆ θυγατρὶ καὶ Ἀὐρηλίου ἢ Ἀρμ[...]
ἑτέρω δὲ υἱοῦν ἑξὼν ἐγκαταθεῖσθαι, ἐπεὶ ἐκτεῖσει
Θεῶ Ἀρτέμιδι

Κελβησίδι προσ-
8 τεῖμου * , αφ'

[1. The name Κλυνισβος or Κλυνισβας seems unattested so far, Corsten].

1618. No. 3. Epitaph of Aur. Molesis, after 212 A.D.

Αὐτρήλιος Μολης Μο(λεους) τοῦ καὶ Συ-
ρίνα κατ(ε)σκεύασ-
εν τὴν σωματο-
4 θήκην Αὐρηλίου Μολεσει
τῷ ἀδελφῷ, ἐτέ[ρω] οὐ-
δενί ἐπεὶ [ἐ]κτεῖσει Θεῶ
Ἀρτέμιδι Κελβησίδι * [-.]

1619. No. 4. Epitaph of the children of Armasta, before 212 A.D.

Αρμαστα Τρο(κονδου) ἢ Μο(λεους) ἢ θυγατρί, τὴν σωματο-
θήκην [- 5-6 -] Ἀρ(τεμίου) καὶ Μολεσει, τοῖς υἱοῖς,
κὲ τῇ θυγατρὶ αὐτῆς Οἶα Ἀνο-
4 στροας ἢ μηδενὶ ἐξεῖναι, ἐπεὶ
ὁ πειράσας ἐκτεῖσει Θεῶ Ἀρτέ-
μιδι Κελβησίδι * , α παντὶ ἔχον-
τι ἐξουσίαν πράσσειν τὸ πρόσ-
8 τεῖμον ἐπὶ τῷ ἡμίσει *

[3-4. Ἀνοστροας which should be the genitive of a (undeclinable?) male name seems unattested so far, Corsten].

1620-1625. Termessos (area of: Neapolis). Epitaphs, Imperial period. Six epitaphs, found in the northern part of the necropolis of Neapolis during a survey in the territory of Termessos (no description). Ed.pr. A.V. Çelgin, *Adalya* 6 (2003) 149 notes 47/48 (cf. 158/159). He identifies Artemis (Akraia), to whom the fine for violation of the tombs is to be paid, with Ἀσπαλῶς Ἀρτεμῖς in Neapolis (see our lemma no. 1614), since the only temple so far attested and situated near the summit of the city-hill, belongs to her, although she is not known for receiving fines; moreover, two cults for Artemis, but with different epithets, are unthinkable in a small settlement [not necessarily, Corsten].

1620. Note 47 no. 1. Epitaph of a family.

[- - - - , οἰκητῆς ἐν Νεαπόλει, τὴν σ(ωμα)τοθ[ήκ]ην κατεσκεύασεν ἑαυτῷ
καὶ τῇ]

- 4 Ἰερεὺς Θῶας ΕΡ[- - -]
 τὴν σ[ωματοθήκην]
 ἑαυτ[ῷ καὶ?]
 {-----}
 [ἄλλῳ δὲ οὐδενὶ]
 ἐξέσται ἐ[πιθῆναι]
 [τινα, ἐπεὶ ὁ πειράσ].

8 ας ἐκτεῖσει προστειμου Θεᾶ Ἀρτέμιδι * , α

5 Or [οὐδενὶ δέ], ed.pr. || 6 or [ἐνθῆναι]. ed.pr

1625 Note 48 no. 4. Epitaph of Platon, Imperial period. Sarcophagus.

Πλάτων Τρο(κονδου) Μολεσιος ἑαυτῷ
κὲ τῇ γυνεὶ αὐτοῦ Ἀρτέμει κὲ
τοῖς υἱοῖς αὐτοῦ Ἀρτίω κὲ Τρο-
κονδῶ, ἐπὶ τῷ μὴ ἐξόν εἶ-
νε ἄλλω τινι, ἐπὶ ἐκ[κ]τ-
εῖσει Θεᾶ Ἀρτέμιδι * , α

PAMPHYLIA

1626. Perge. Inscriptions, Imperial period. S.Şahin in H.Abbasoglu-W.Martin (edd.), *Die Akropolis von Perge 1* (Mainz 2003) 167-174, (re)publishes eight inscriptions (including one in Latin). For the two new texts see our lemmata nos. 1627 and 1630, for the published ones the following *comparatio numerorum*:

CIG	Şahin	IGR III	Şahin	I.Perge I	Şahin
4342	2	797	8	57	3
4342b	8			58	2
		LBW		173	8
IGR III		1373	8	234	6
796	2			235	7

1627. Perge. Building inscription, 81-84 A.D. Limestone block, found at the south slope of the acropolis; inscription in a framed field. Ed.pr. S.Şahin in *op.cit.* (our lemma no. 1626) 167-171 no. 1 (ph.; German translation).

----- (?) -----
01 [ἐπὶ Γαίου Καραστάνιου Φρύντωνος πρεσβευτοῦ ἀντιστρατήγου]
02 [τοῦ Αὐτοκράτορος Καίσαρος Δομντιανῶν Σεβαστοῦ καὶ Λουκίου]
[Οὐειννοῦ Λύγγου ἐπιτροποῦ τοῦ Σεβαστοῦ τοῦτο τὸ ἔργον ὁ ἱερεὺς τῆς
2 [Ἀρτέμιδος καὶ δημιουργὸς τὸ τρίτον καὶ γυμνασίω[χ]ος νέων τε καὶ
[ῥημάτων καὶ παιδῶν, εὐσεβὲς φιλόκαισαρ καὶ φιλόπατρις πανάρετος
4 [ῥαὶ τῆς πόλεως καὶ πρόεδρος Δημήτριος Ἀπολλωνίου Ἐπικυδρου καὶ
[Ἀπολλωνίος Ἀπολλωνίου Ἐπικυδρου ὁ ἀδελφὸς αὐτοῦ ἐπέδωκαν
6 [τῷ δήμῳ καὶ τῇ πατρίδι -----] τε καὶ τὰ ἐν τῷ

[βουλευτερῶν] ----- ἐπισκευ[ά]σιν ὑπέσχετο

Date: C. Caristianus Fronto was *legatus Augusti pr. pr. Lyciae et Pamphyliae* 81-84 A.D., cf. *I.Perge* 56; the new inscription should belong to the same period, ed.pr. || all supplements *exempli gratia*, ed.pr. || 1 only the lower half of the letters is preserved; the upper part must have been inscribed on another block on top, ed.pr. || 4-5 the men are known from the dedication of an arch in Perge *I.Perge* 56, ed.pr. || 5. Apollonius is apparently identical with Τιβέριος Κλαύδιος υἱὸς Ἀπολλωνίου Κυρεῖνα Ἀπολλωνίος Ἐκτιβάρης in *I.Perge* 58, ed.pr. || 6-7 the βουλευτήριον is mentioned as having been repaired by Apollonios in *I.Perge* 58, ed.pr.

1628. Perge. Epitaphs on *ostothekai*, Imperial period. T.Korkut-R.Tekoglu, *ZPE* 143 (2003) 105-116, (re)publish several epitaphs on *ostothekai*. For a new inscription see our lemma no. 1629. [Some notes on two published texts: 108 no. 6 (ph.; German translation) is *I.Perge* 17; C.Brixhe, *BE* (2004) no. 326, points out that the name Τουαλλίς is a variant of Τσαλλίλ[ι]ς. - 108/109 no. 8 has been published several times: *SEG* XVII 636; R.Merkelbach-S.Şahin, *EA* 11 (1988) 137/138 no. 70; now also in *I.Perge* II 403. K.-T. read Ἀνικτορὶς Ἰ Κάρπος, but the previous editions have Ἀνίκτορ Ἰ Κάρπος; cf. O.Salomies, *An.Ép.* (2003) [2006] no. 1732 (or "A. Νίκτορς Κάρπος"? For the *nomen* Nicus see, e.g., *CIL* VIII 5299, 5448-5450, 9539; X 6045a, Corsten)].

1629. Perge. Epitaph of Melena, 50-100 A.D. Round altar with garland; in a niche two female figures; inscription below. Edd.pr. T.Korkut-R.Tekoglu, *ZPE* 143 (2003) 108 no. 7 (ph.; German translation): Ἡραεῖς τὴν εἰδεῖαν κυρίαν Ἰ Μέλεναν μνήμης ἔνεκεν

1630. Perge. Epitaph erected by C. Capatius Erastus, High Imperial period. Limestone block, re-used in the wall of a cistern on the acropolis. Ed.pr. S.Şahin in *op.cit.* (our lemma no. 1626) 173 no. 5 (German translation); now also *I.Perge* 378 (ph.; German translation), whose text we print below

C. Capatius Erastus sibi fr[at]ri
et liberto u[er]o(trac)q[ue] et LVTYCIII(-)
Cesso Cissi filio hoc sepulch[rum]
monumentum est heredem

Γάιος Καπάτιος Ἐραστος ἑαυτ[οῦ]
ἀδελφῶν καὶ ἀπελευθέρων καὶ
ἀπελευτέρων καὶ Κίσσων Κίσσου
8 ♣ τὸ μνημα καὶ κληρονόμοις ♣

[1. For the *nomen* gentle Capatus see Solin-Salomies, *Repertorium* s.v., Corsten || 2. in fine, (libertate) Uty-cillae]7, *I.Perge* || [5 and 7. for -q- instead of -u- in the Greek version of Capatus and -u- instead of -θ- in ἀπελευτέρω cf. Brixhe, *Essai* 110-113, but the stone is damaged at this very spot (see photo), Corsten].

- 1631. Perge. Rhodian amphora stamps, ca. 240-86 B.C.** I Laube in *op.cit.* (our lemma no. 1626) 133/134 nos. 1-14 (no inscription preserved on no. 15), publishes several amphora stamps found during the excavations at Perge (ph.).
- A: 133 no. 4. **Damonikos**, ca. 240-205 B.C.: Δαμ[ον]ίκου, I Ἀρτ[α]μίτιου
 B: 134 no. 11. **Mentor**, ca. 240-205 B.C.: Μέντορο(ς), I Βαδρομ[ι]ίου
 C: 134 no. 12. **Sostratos**, ca. 240-205 B.C.: ἐπὶ Σωστράτου
 D: 133 no. 3. **Damokrates**, ca. 240-175 B.C.: Δαμοκράτεως
 E: 134 no. 13. **Soteridas**, ca. 240-150 B.C.: Σωτηρίδα
 F: 133 no. 2. **Damokles**, ca. 205-175 B.C.: ἐπὶ Δαμοκλέους, I Πεταγεντίου
 G: 133 no. 6. **Herakleitos**, ca. 205-175 B.C.: Ἡρακλείτου
 H: 133 no. 8. **Kallikrates**, ca. 205-175 B.C.: ἐπὶ Κ[αλλικρ]άτεως, I Πετ[α]γεντίου
 I: 133/134 no. 9. **Marsyas**, ca. 205-150 B.C.: Μαρσύα, I Καρνείου
 J: 133 no. 7. **Hippokrates**, 184-150 B.C.: Ἱπποκράτεως
 K: 133 no. 1. **Archelaïdos**, 182-176 B.C.: ἐπὶ Ἀρχιλα[ί]δα, I Ἀρταμ[ι]τίου
 L: 133 no. 5. **Gorgon**, ca. 175-150 B.C.: ἐπὶ Γόργωνος, I Καρνε[ί]ου (the photo seems to show KARNIOY, Corsten)
 M: 134 no. 10. **Menandros**, 107-86 B.C.: Μενάνδρου
 N: 134 no. 14. [?], undated: [- -]N[- -]

- 1632. Perge. Pamphylian (?) amphora stamps, undated.** I Laube in *op.cit.* (our lemma no. 1626) 134 nos. 16/17 publishes two amphora stamps found during the excavations at Perge (ph.; dr.). They come possibly from Pamphylian workshops.
- A: 134 no. 16. **ραρκε** B: 134 no. 17. AN[- -]O[- -]

- 1633. Perge. Amphora stamps of unknown provenance, Hellenistic period (?).** I Laube in *op.cit.* (our lemma no. 1626) 135 nos. 18-24, publishes seven amphora stamps found during the excavations at Perge (ph.; dr.).
- A: 135 no. 18. **Hephaistio**: Ἡφαίστιο(-) with reference to G.Jöhrens, *Amphorenstempel im Nationalmuseum von Athen* (Münch. 1999) 152 no. 462, with a Knidian potter 'gleichen Namens' (H. suggests thus Ἡφαίστιος(ος), which should, however, be Ἡφαιστῖος(ος); perhaps rather Ἡφαιστῖος(ος) from the (much rarer) name Ἡφαιστῖος(ος), Corsten).
 B: 135 no. 19. **Nikias**: Νίκιας from Knidos, where a homonymous potter is known: Jöhrens, *op.cit.* 141 nos. 426/427, 188-167 B.C.).
 C: 135 no. 20. **MANA** D: 135 no. 21. **Diph-** ΔΙΦ[- -]
 E: 135 no. 22. **Y** F: 135 no. 23. A[- -] G: 135 no. 24. E[- -]

- 1634. Perge. Inscription on pottery, 4-7th cent. A.D.** Clay lid with decoration in relief and part of an inscription. Ed. pr. N. Firat in *op.cit.* (our lemma no. 1626) 126 no. 26 (dr.). No text, we read from the drawing: ΑΙΥΘΩ

- 1635. Side. Dedication to Vespasian, Titus and [---], 74 A.D.** I Side 33. In a study of architectural decoration in Pamphylia, S. Young, *Adalya* 6 (2003) 187, publishes a photograph of fragment 1.

- 1636. Side. Agonistic inscription, Imperial period.** I Side 132. J.-Y. Strasser, *EA* 35 (2003) 63-68, republishes the text with modifications and commentary; cf. now S. Follet, *An. Ép.* (2003) [2006] no. 1729.

{----- λαβὼν τὰ] [ψηφ]ισθέν[τα ἄθλα κατὰ τὸν] 2 [τ]ῆς θέρμδος νό[μον περὶ ἁ]-	4 θλήματος ἀνδρῶν [ἀκονιτ?], ἐπειδὴ εἰς μόνος ἀθλη[τῶν] ▲ παρώδευσεν ▲
---	--

0-3. [- -] στεφαν[ισθεῖς] κατὰ τοὺς [τ]ῆς θέρμδος νόμους ἀ[θλήματος] ἀνδρῶν (Disziplin), I Side, S. points out that in *themides* the prize consisted of money (and a statue), so that the mention of a wreath as prize 'according to the rules' would make no sense; ἀθλημα is used in agonistic inscriptions to denote exceptional cases as this one where there was no opponent, which may have been expressed with [ἀκονιτ?] in L. In fine, the mention of the discipline in the genitive is grammatically not possible here, the victor received a prize according to the rules for (περὶ, L. 2) a competition without opponent, instead of ἀπρὶ, F. suggests τὸν περὶ or τὸν ἐξ || 3 F. tentatively suggests restoring the discipline, e.g. παγκρατίου or πυγμῆς (?)

- 1637. Side. Two oracles on the base of an agonistic altar, 253 A.D.** I Side 134. J.-Y. Strasser, *EA* 35 (2003) 68-76, reprints the text and argues that the numbers τνθ' and σοδ' above the text of the oracles (B and C) represent the numerical values of the dedicants' names, calculated on the basis of a system where each letter had a numerical value according to its place in the alphabet (e.g., μ = 12, ν = 13 etc.). The altar was dedicated by two councillors, father and son (A LL. 1-3); σοδ' above C equals 274 which is the total numerical value of the letters of the most significant parts of the son's name (Μᾶρκος Αὐρήλιος Σελευκιανός Σέλευκος τετράκι νέος). The father's name is not completely preserved, but if one restores it as Μᾶρκος Αὐρήλιος Μ[α]ριανός Σέλευκος, its numerical value is τνθ' = 359 (B). The oracles are not connected with the foundation of the agon, but with the erection of the altars.

On this basis, he wonders (very hesitatingly) whether the letters νθ in I Side 124 L. 6 could be restored to [σ]νθ' = 259, which is the numerical value of θέμιν ... δευτέρον ... ἐπιβατήριον in LL. 4-7.

- 1638-1639. Side. Epitaphs, Imperial period.** T. Korkut-R. Tekoğlu, *ZPE* 143 (2003) 109 no. 9 and 113 no. 17 republish two square ostothekai of white limestone [which have not been included in SEG nor in I Side]. In addition, they reprint I Side 213 (no. 18) and 215 [not 214] (no. 16).

- 1638** 109 no. 9 (German translation). **Epitaph of Hermias, 2nd cent. A.D.** T. Korkut, *Die kaiserzeitlichen pamphyliisch-kilikischen Grlandenostheken aus Kalkstein* (Mar-

burg 1999) no. 198 [CD-Rom publication, now also in his book *Girlanden-Ostiotheke aus Kalkstein in Pamphylien und Kilikien* (Mainz 2006) no. 156]. Chest of an ostiotheke; in the Antalya Museum: 'Ερμίου Πλούτου[υ]

- 1639: 113 no. 17. **Epitaph of Iannuri(o)s, 175-200 A.D.** T. Korkut, *op.cit.* (1999) no. 129 and *op.cit.* (2006) (our lemma no. 1638) no. 239. Lid of an ostiotheke, inscription on the gabled front; in the depot of the Side Museum: 'Ιαννουάρι, Ι εὐψύχει

LYCIA

1640. **Lycia. Elite families.** Starting from Licinnia Flavilla's famous genealogical inscription (*TAM* II 905; new fragments in *SEG* XLVI 1709), C. Slavich in B. Virgilio (ed.), *Studi Ellenistici* 15 (2003) 275-295, points out that in Lycia there is a small group of elite families, whose members intermarry and are prominent both in their own city and in the Lycian League (κολλεγεῖος καὶ ἐν ταῖς κατὰ Λυκίαν πόλεσιν πάσαις), and whose offspring penetrates into the equestrian and senatorial orders. S. offers prosopographical reflections on *SEG* XLIV 1211 (Greek text; stemma of the family of the honorand M. Αὐρήλιος Διονύσιος on 291) and XLVII 1801. S. argues that the imperial high priest Γ. Αἰκίννιος Τηλέμαχος (1801 L. 4) may have to be linked with the Xanthian family of the Claudii Telemachi rather than with the Licinnii from Onoanda. The cognomina Τηλέμαχος and Στασιθεμῆς alternate in the Xanthian family. Members of this family either married into the Licinnii family or were enfranchised on the initiative of the governor C. Licinnius Mucianus or directly by Claudius or Nero. S. cautiously suggests that the highpriest of 1801 is identical with the highpriest Αἰκιννίου [- ca. 8-9-, Πανῆμου κα' on record in *TAM* II 905, col. XVII, doc. no. 60 L. 1.

1641. **Lycia. Indigenous names.** N. Cau in B. Virgilio (ed.), *Studi Ellenistici* 15 (2003) 297-340, provides two lists of new indigenous Lycian names derived from publications which appeared after Zgusta, *KP* and id., *Neue Beiträge zur kleinasiatischen Anthroponymie* (Prague 1970). The Kibyratis and Milyas have not been included. The first list (299-324) is arranged topographically: after each name the publication and date of the relevant inscription, the reference to Zgusta or, if not in Zgusta, the word 'nuovo', and the gender are given. The second list (325-337) presents the names in alphabetical order, together with their equivalents in Lycian texts, insofar as the latter are known. On 339/340 an alphabetical list of names in reversed order.

On 337/338 Cau refers to an epitaph engraved on a sarcophagus from Phaselis: 'Ελπίδι ΠΟΡΕΣΙ [-... -]οῦ [-... -]ηλη (N. Cau, *Nouvelles Assyriologiques Brèves et Utilitaires* 3 [2000] 54/55 (non vidimus)). ΠΟΡΕΣΙ could be part either of the name of Elpis' husband in the nominative or, more likely, of Elpis' patronymic in the genitive. We have the indigenous name Πορεσις; on a Lycian trochilus the indigenous word *puresi* occurs: Puresis probably was the name of a Lycian dynast rather than a toponym. Cau refers to his article 'Sur l'anthroponymie lycien *Puresi*/grec *Πορεσις, in *Nouvelles Assyriologiques Brèves et Utilitaires* 3 (2000) 54/55 (non vidimus). In

B. Virgilio (ed.), *Studi Ellenistici* 16 (2005) 345-376, N. Cau presents an alphabetically arranged catalogue of all indigenous Lycian names on record in the Lycian inscriptions, a small list of Lycian names and their Greek equivalents, and a complete list of all Lycian names in Greek inscriptions. *Ibid.* 377-421, an alphabetically arranged survey of Lycian names in Greek inscriptions from the Kibyratis, Milyas, Olympos, and Phaselis. (Pickett).

1642-1648. **Northeastern Lycia (Havuzöndüdamı, between Kosara and Typallia). Dedications to Ares, undated.** Seven dedications found in the sanctuary of Ares at Havuzöndüdamı southwest of Antalya: cf. *SEG* LII 1404-1410 [*SEG* LII 1404-1421 should also belong to Lycia, not Pamphylia]. Ed. pr. B. Iplikcioglu, *AST* 20, 2 (2003) 73 nos. 18-24.

- 1642: No. 18. **Dedication of Moas and friends.** Μοας κ[αὶ ἐ]ταῖροι "Αρη εὐχὴν

[1-2. [ο]ταῖροι, ed. pr. (typing error).]

- 1643: No. 19. **Dedication of Mosch[-] from Myra.** Μοσχ[- - -] τοῦ 'Απο[λλ- - -]ου Μυρε[ύς] | "Αρη εὐχὴ[ν]

- 1644: No. 20. **Dedication of Osallas from Kitanaura.** Οσαλλας [- - -] | ΑΟΥΚΑΡΙ[- - -] | Κι[τ]αναυρεὺς | "Αρη

2. Καρι[κοῦ], Καρι[στανίου], Καρι[στανιανού]? ed. pr. || 2-3 the first occurrence of the ethnic Κιταναυρεὺς from the city of Kitanaura near Termessos in Pisidia, ed. pr. [for this city cf. *SEG* XLVI 1707, XLIX 1932, and LII 1435, Corsten.]

- 1645: No. 21. **Dedication of Kallineikos?.** [Οἱ σύν - - -] | ΑΙΝΕ[- - -] | ταῖροι "Αρη | εὐχὴν

1-2. [Καλ]λίνε[ικος]? ed. pr.

- 1646: No. 22. **Fragmentary dedication.** [Μ]εγάλ[ω] | "Αρη εὐχὴν | οἱ σύν ΧΗΝΑ[- - -] | ΠΟ. ΜΗΚ ΚΟΥ[ι] | [- - -] | Ν. | ΕΑ. Ο.Α. | Π. ΙΤΕΚΝΟ ΚΑ | ἀνέστησαν

- 1647: No. 23. **Fragmentary dedication.** ΠΟ. ΟΑΙΛΑΑΚ. | "Αρη εὐχὴν

[1-2. C1. Οσαλλας in our lemma no. 1644?, Corsten.]

- 1648: No. 24. **Fragmentary dedication.** "Αρη Μεγάλ[ω] ἐπη[ί]κο[ι] | εὐχὴν | [- - -]

1649. **Northeastern Lycia. Boundary inscription, undated.** Inscription on the surface of a rock in the region between the cities of Trebenna, Typallia, and Onobara. Ed. pr. B. Iplikcioglu, *AST* 20, 2 (2003) 73/74 no. 25.

cult place on the north-northeastern slopes of the Akdağ, ca. 2 km west of Tanabeli near Elmalı.
Ed.pr. B.Iplikcioglu, *AST* 20, 2 (2003) 71/72 nos. 1-16.

1653. No. 1. **Dedication of Aur. Terbemis.** [A]ύρ. Τερβημῖς Μολήτος ἰ Κύρσαντι εὐχὴν

[For the identification of Kyrsas with Kakasbos cf. our lemmata nos. 1657 and 1661.]

1654. No. 2. **Dedication of Doulos.** [Δ]ούλος Τροί[κ]ονδου Κακκασβεῖ εὐχὴν

2-3. For the form Κακκασβεῖ, dat. Κακκασβεῖ, ed.pr. refers to *SEG* XVII 712 (Oinoanda), P.Frei, *ANRW* II 18, 3 p. 1809 [where, however, Frei reconstructs the nominative Kakasbis, Corsten]. DeJemen, *Rider-Gods* 118/119 no. 92.

1655. No. 3. **Dedication of Glykon.** Γλύκων [- - -]ανου ΜΑ[- - -] Κύρ[σ]αντι εὐχ[ή]ν

1656. No. 4. **Dedication of Hermaios.** [Ε]ρμῆαιος CAOQ[- - -]XPMA[ca. 2] Κύρ[σ]αντι εὐχ[ή]ν

1657. No. 5. **Dedication of Hermas.** Ἑρμάϊς δ' ΒΑΡΕ[- - -] Κύρ[σ]αντι {Θ}Θεῶ Κ[α]κακ[σ]βεῖ

[1. Ἑρμῆς, ed.pr.: Ἑρμῆς, common as a woman's name, would be surprising, given that δ' would indicate the descent on the mother's side; the male name Ἑρμάϊς is, however, attested only once, cf. *LGPN* III B 3 v. (*SEG* XXII 383 from Thespias/Boiotia), Corsten.]

1658. No. 6. **Dedication of Syros.** [Σ]ύρος Σαπάτ[ρ]ο[υ] εὐχὴν

1659. No. 7. **Dedication of Trokondas.** [Τ]ροκονδ[ι]δας, υἱὸς [- ca. 4-1 ca. 2] ζ[Α], Κύρ[σ]αντι εὐχ[ή]ν

1660. No. 8. **Fragmentary dedication.** [- - -]εος [- - -] Κύρ[σ]αντι εὐχ[ή]ν

1661. No. 9. **Fragmentary dedication.** [ca. 3]ιος Κακ[σ]βεῖ ἰ Κύρ[σ]αντι εὐχ[ή]ν

[The first letter after the break could be a Λ, ed.pr.]

1662. No. 10. **Dedication of the son of Prokla-(-?).** [- - -]Προκλα[-?] Κακκασβεῖ ἰ (Κύρ[σ]αντι) εὐχ[ή]ν

[1. [Π]ροκλα[νοῦ], ed.pr. [this name is not attested; rather [Π]ροκλᾶ or another genitive form of Προκλᾶς, Corsten].

1663. No. 11. **Dedication of Aur. Aetes (?).** Ἑρμοσίου Αἰύρ. Ἀέτης

Reading not certain; if rightly interpreted, the dedicant's name follows after his father's, ed.pr.

1664. No. 12. **Fragmentary dedication.** [ca. 3]ΟΤΗC... Κύρ[σ]αντι Θεῶ εὐχ[ή]ν

1665. No. 13. **Fragmentary dedication.** [- 4-5-]PNE[- ca. 5-1 K]ύρ[σ]αντι εὐχ[ή]ν

1666. No. 14. **Fragmentary dedication.** [- - -]PMA[- - -] Κύρ[σ]αντι Θεῶ εὐχ[ή]ν

[1. [Ε]ρμα[νοῦ]?, ed.pr.]

1667. No. 15. **Fragmentary dedication.** [?]ΤΡΟΥΟΜΙ[- - -]ΟΚΗΘΕΙΝ[- - -].

1668. No. 16. **Fragmentary dedication.** [- - -]ΑΠΙΟΥΣΟΝΟΚΟ[- - -].K.1

1669. **Elmalı (area of: Tanabeli). Dedication to the Dioskouroi, undated.** Dedication (no description of its physical appearance) found at the findspot of our lemmata nos. 1653-1668.
Ed.pr. B.Iplikcioglu, *AST* 20, 2 (2003) 73 no. 17.

[- - -]PΔIA[- - -]
[Διοσκό]ροις εὐχ[ή]ν

1670. **Fethiye. History of the Gulf of Fethiye.** On the basis of archaeological, epigraphic, and numismatic evidence, W.Tietz, *Der Golf von Fethiye. Politische, ethnische und kulturelle Strukturen einer Grenzregion vom Beginn der nachweisbaren Besiedlung bis in die römische Kaiserzeit* (Bonn 2003), studies the political, ethnic, and cultural history of the region around the Gulf of Fethiye (ancient Telmessos). For new interpretations of and notes on inscriptions see our lemmata nos. 1652, 1671, 1678-1682, 1706, 1708-1711, and 1718.

1671. **Hippoukome. Honorary decree for citizens, 2nd/1st cent. B.C.** *TAM* II 168. W. Tietz, *op.cit.* (our lemma no. 1670) 250-263, suggests that the people mentioned without a sum of money in the subscription list (in parts c and d) contributed to the construction of the bath by providing building material or labor. The differences in script on parts b (end) through d can be explained by the constant adding of names. The communities whose inhabitants participated in the subscription (Sestos, Pallene, Lymai, Kastanna) were subordinated settlements. From an examination of the onomastic material, T. concludes that Hippoukome had closer cultural links to Lycia, the Kibyrratis, and Phrygia than to Caria; most names are Greek.

1672. Vocal.

1673. Kibyra. Honorary inscription for Ge, Imperial period. Ed.pr. T.Corsten, *AST* 20, 2 (2003) 84.

4 Ὁ δῆμος καὶ οἱ [πρα]-
γματευόμενοι ἐν-
ταῦθα Ῥωμαῖοι [έτε]-
μῃσαν Γῆν Εἰς [· · · · ·].
γυναῖκα δὲ Μο[· · · · ·]
Νεοπολ[έ]μου [vacat?]
στεφάνῳ καὶ εἰς [ὄνι χρυ]-
8 σῇ

[4 and 5. in line: the name of Ge's father and husband resp.] || 7-8. εἰς[ὄνι] ? (H. ?), ed.pr.

1674. Kibyra (area of: Anbarcik). Dedication to the Dioskouroi, undated [Imperial period?]. Relief of the Dioskouroi on the surface of a rock. Ed.pr. T.Corsten, *AST* 20, 2 (2003) 84.

Ἑρμαῖος Διαγόνους Διολσκοῦρος εὐχὴν

1675. Kibyra. Epitaph of Magas, Imperial period. Block, found in the necropolis of Kibyra. Ed.pr. T.Corsten, *AST* 20, 2 (2003) 84.

4 Ὀρθαγόρας καὶ Τρωϊ-
λος καὶ Μάγας τὰ τέ-
κνα Μάγαντι Ὀρθαγούρου
ν τῷ κατὰ μνήμης
vocal: ΕΥΡΚΕΥ vacat

1676. Kibyra (area of: Büyükanal/Küçükalan). Epitaph of Athenagoras, Imperial period (3rd cent. A.D.). Sarcophagus, found on a field between Büyükanal and Küçükalan. Ed.pr. T.Corsten, *AST* 20, 2 (2003) 84.

4 Ἀθηναγόρας θληπὰ κατεσκεύασεν ἑαυτῷ ζῶν
καὶ τῇ γυναικί μου Ἐνάδει ζωὴν καὶ τοῖς τέκνους
καὶ ὅν ἂν αὐτὸς βουληθῇ Ἀθηναγόρας ἑτέρῳ δὲ
οὐδενὶ ἐξέσται ἐνθάπην ἐν τῇ σοφῇ ἐπεὶ ἀποτείσιν
τῷ πρῶτῳ φίσκῳ * φ' καὶ τῷ ὁκονόμῳ τοῦ τοῦ * φ'
▲ τοῦτο ἀντίγραφον ἐς τὰ ἀρχεῖα ἐτέθη ▲

[2 Read γυναικί. Ἐνάδει, τέκνοις || 4 read οὐδενί. ἀποτείσιν || 5 read ἱερῶτάτω φίσκῳ, οἰκονόμῳ; the οἰκονό-
μος was presumably the manager of (a part of) an estate, cf. T.Corsten in S.Mitchell-C.Katsari, *Patterns in the
Economy of Roman Asia Minor* (Swansea 2005) 17/18 for an estate to the north of the city of Kibyra || 6. read
ἀντίγραφον εἰς.]

1677. Kyaneai. Greek-Lycian bilingual epitaph with imprecation, ca. 380 B.C. *TAM* I 72 (a-b); *SEG* XLIII 977; Strubbe, *Arai Epitymbioi* 376. After further cleaning operations on the sarcophagus, M.Zimmermann-G. Neumann in *Lykische Studien* 6 (AMS 48; Bonn 2003) 187-192 (ph.), present a complete version of the Greek (Z.) and an enlarged view of the Lycian text (N.). The latter, however, is still not complete. The Lycian version was considerably longer than the Greek and is likely to have been the principal text. We present the Greek text (which covers about a third of the southern side of the sarcophagus and the entire eastern side) and reproduce in the app.cr. in fine the German translation of the enlarged Lycian version.

Τόδε : τὸ μνήμα Κυδαλῆ(ς) : ἔ(σ)τ(η)σ(ε) ἑαυτῷ : Μορωζα υἱὸς καὶ ὅστις τι αὐτὸν
ἀδικήσαι οἱ θεοὶ ἂ πολέσειαν : οἱ ἀγοραῖοι

For the θεοὶ ἀγοραῖοι Z. refers to *TAM* I 44 (c) L. 22 (*CEG* 177) : [δ]ώδεκα θεοὶς ἀγοραῖς ἐν καθαρῇ τεμένει
[cf. also *SEG* XLII 561 (Macedonia). Corsten]: Z. suggests that the sarcophagus was erected near the agora of the
settlement [see now T.Drew-Bear, G.Labarre in G.Labarre (ed.), *Les cultes locaux dans les mondes grec et romain*
(Actes du Colloque de Lyon, 7-8 juin 2001; Lyon-Paris 2004) 90/91]; they suggest that the sarcophagus stood in a
necropolis rather than near or in the agora, (Pleketa) || Lycian version: 'Diesen Sarkophag, nun hat ihn hingestellt/
errichtet Kudaljeu, der Sohn des Murauza, für --'; 'und wer ihm (?) Schaden macht, den werden/sollen die Götter
der Agora erschlagen'.

1678. Lissai. Honorary decrees, 3rd cent. B.C. *TAM* II 158-161. W.Tietz, *op.cit.* (our lemma no. 1670) 170-177, argues (*contra* R.Bagnall, *The Administration of the Ptolemaic Possessions outside Egypt* [Leiden 1976] 106) that the inscriptions are too close in time to allow for an interruption of Ptolemaic rule between nos. 158/159 and 160. He tentatively suggests dating no. 161 to 283-275 B.C. (283 B.C. if the restoration [Π]τολε[μ]αίο[υ] Σ[ω]τήρ[η]ος in *TAM* is right; 275 B.C. : no. 158 mentioning Ptolemy II). The ἐφεστικῶς (no. 159 L. 11; no. 160 L. 11; restored in no. 158 L. 9), or rather two ἐφεστικῶτες was/were the highest civic official(s). The title of εὐεργέτης τοῦ δήμου was apparently not very important in the city, since the Rhodian honorand (no. 159) received many other privileges, but the title of εὐεργέτης is not mentioned, contrary to nos. 158 and 160 for citizens of Lissai where only this title is given. On 175-177 he argues that the inscriptions were not re-used at their findspot, but found *in situ* on an 'Ehrenwand' in a sanctuary outside the city.

1678 bis. Lissai. Epitaph of a man, 1st cent. B.C./A.D. Limestone block, found built into a farmhouse on the Eren Tepesi, near where the central settlement of ancient Lissai may have been; cf. W. Tietz, *op.cit.* (our lemma no. 1670) 168-170. Ed.pr. W. Tietz, *EA* 36 (2003) 121-126 (ph.: German translation).

[----- οἰκῶν ἐν] Λίσσαις τῆς Καυνίας
[κατεσκεύασεν τὸ] μνημεῖον ἑαυτῷ καὶ τῇ γυ-
[ναϊκῇ καὶ τοῖς τέκνοις μου καὶ τοῖς vacat
4 [ἐξ αὐτῶν] vacat

Dated according to letter forms, ed.pr. || 1. initio, the missing name of the deceased (a μέτοικος, given the form οἰκῶν ἐν) must have been given without his father's name, ed.pr. || 1. Lissai (not Lissa, as assumed so far) has until now been located, on the basis of *TAM* II 158-161, ca. 10 km south of Dalaman, in the period of the inscription, the city was (completely or only partially) incorporated into the territory of Kaunos (Καυνία, so far unattested), which explains why it is not mentioned in imperial lists of cities on the Lycian coast, ed.pr. || 4. supplement *exempli gratia*, ed.pr.

1679. Lydai. Membership in the Lycian League, Hellenistic and Imperial periods. W. Tietz, *op.cit.* (our lemma no. 1670) 142-154, argues that Lydai was certainly a member of the League (cf. R. Behrwald, *Der Lykische Bund* [see *SEG* L 1348] 177/178, who leaves the question open), although it is nowhere attested as such, not being mentioned in the *Stadiasmus provinciae Lyciae* (*SEG* I.1 1832) and not among the beneficiaries of Opramoas' donations. However, the *Stadiasmus* proves that the region up to the Indos river and thus also Lydai was included in the province; in addition, there are honorary inscriptions for Roman governors of the province of Lycia from the city (e.g. *TAM* II 131). In *TAM* II 508 (with the reading of *SEG* XLVIII 1740), T. finds proof for Lydai's membership in the League already in the 1st cent. B.C.; he also refers to *TAM* II 143 and 145 which give evidence for officials of the Lycian League from the city at roughly the same time.

1680. Lydai. Status of the community, Imperial period. On the basis of *TAM* II 130-139, 143-148 [however, 145 does not mention the term πόλις, Corsten], 151/152, 155, and 157, which give evidence for the working of βουλή and δῆμος and mention civic offices and institutions, W. Tietz, *op.cit.* (our lemma no. 1670) 141/142, argues that Lydai was a polis and not part of a sympolity with Kalynda or Kalya (thus R. Behrwald, *Der Lykische Bund* [see *SEG* L 1348] 178/179).

1681. Lydai. The family of the Iulii, Imperial period. On the basis of inscriptions and archaeological evidence, W. Tietz, *op.cit.* (our lemma no. 1670) 155-163, provides a new reconstruction of the family stemma of the Iulii with corrections to the one given in the commentary to *TAM* II 138, the two most important of which are: (1) Γ. 'Ιούλιος [-] (1) in the epitaph *TAM* II 152 was not the father of the tomb owner and, therefore, did not necessarily bear the cognomen

'Ηλιόδωρος (contra E.L. Hicks, *JHS* 10 [1889] 58 and *TAM* II 138) since the tomb must, on archaeological grounds, belong to the first half of the 2nd cent. A.D. and thus to Γ. 'Ιούλιος Διόφαντος (11), whose father was a Γ. 'Ιούλιος 'Ηλιόδωρος (8). (2) Διόφαντος (11) was twice married, first (*TAM* II 138) to Σωφρονίς (10), then (*TAM* II 154) to Κοκκήια Σαρηθονίς (12).

1682. Lydai. Honorary inscription for Θεουγένης, undated [Hellenistic period?]. *TAM* II 148. W. Tietz, *op.cit.* (our lemma no. 1670) 136/137, locates the demos Κρήνη to which Theougenes belonged in the south-eastern part of the peninsula of Lydai, near a lake at the modern village of Gölcük where numerous ancient remains are to be found.

1683. Mnara. Dedication of a statue to Zeus and 'all the other gods', undated. Base, found by a road near the remains of a temple. Ed.pr. B. Iplikcioglu, *AST* 20, 2 (2003) 75 no. 27.

Δαοναλῆς δ' Ἀλιοσαλλοῦ
'Εμβρομον τὸν υἱὸν διὰ καὶ
τοῖς ἄλλοις θεοῖς πᾶσι

[1. Both names seem unattested, and one could also read Δαλιοσαλλοῦ || 2. 'Εμβρομος is well attested at, e.g., Arykanda (*I.Arykanda* 46/47, 49, 110, 125, 153; S. Şahin, *EA* 24, 1995, 97), Corsten.]

1684. Mnara. Epitaph (?) of Hermaios (?), undated. Inscription on a plaque beneath a rock-cut tomb on the Kavak Dağ. Ed.pr. B. Iplikcioglu, *AST* 20, 2 (2003) 75 no. 28.

ΕΡΜΑΙΟΜΑΤΡΙ

The interpretation is uncertain; ed.pr. suggests different possibilities: 'Ερμαιοματρί = 'Ερμαιοματρί (dat.) or 'Ερμαιοματρί(ς) (nom.), a male name composed of 'Ερμαῖος and Ματρίς; 'Ερμαιοματρί as the dat. of a female name composed of 'Ερμαῖος and Ματρίς.

1685. Myra(?) (area of: Alakilise). Building inscription, 500-565 A.D. Fragment of an architrave. Ed.pr. P. Grossmann, H.-G. Severin, *Frühchristliche und byzantinische Bauten im südöstlichen Lykien (Istanbuler Forschungen* 46: Tübingen 2003) 44/45 (ph.).

[--]ν (boss) ἐπὶ Μακαρί[ου --]

ΜΑΚΑΡΙ: part of a name rather than a form of μακάριος since it is not preceded by an article, ed.pr.

1686. Myra(?) (area of: Asarek [Karabel]). Dedication, 500-565 A.D. P. Grossmann, H.-G. Severin, in *op.cit.* (our lemma no. 1685) 80, republish the inscription, on the balustrade of a baptistry in the church, found but not completely read by M.H. Harrison, *AS* 13 (1963) 134/135.

ἡ εὐχή Νικο + λαύου ναυκλήρου μεστόου

[? ἡ εὐχή Νικο + λαύου] ναυκλήρου μεστόου, H.

1687. Myra (?) (area of: Alacahisar). Quotation of a psalm, 500-565 A.D. P. Grossmann, H.-G. Severin, in *op.cit.* (our lemma no. 1685) 109, republish the inscription, on a lintel in the church, read in part by M.H. Bullance from a photograph (M.H. Harrison, *AS* 13 [1963] 136 note 109).

ἡ πόλις τ[ὸ]ν Κυρίου δίκαιοι εἰσελεύσονται ἐν αὐτῇ

Psalm 118 20 || ἡ πόλις τοῦ Κυρίου δίκαιοι εἰσελεύσονται ἐν αὐτῇ. II

1688. Myra (?) (area of: Gülcymen Tepesi). Epitaph, Imperial period. Limestone block, found in or near the church: Ed.pr. H.-G. Severin in P. Grossmann, H.-G. Severin, *op.cit.* (our lemma no. 1685) 114 (ph.).

τὸ μνημὸν κατεσκέυασεν
Ἀπολλώνιος Δημητ[...]
ἀπὸ Ἱερᾶς Πόλεως [...]

I. In line κατεσκέυασεν also possible, ed.pr. || 4. traces of letters.

1689. Oinoanda. Honorary epigram for Iulius Lucius Pilius Euaestus, 238-244 A.D. *SEG* XLIV 1182 (B). W. Dickie in *Essays William Slater* 232-246, presents a detailed commentary of the epigram, focusing on the motifs of φθόνος and μῶμος. Envy and carping criticism were entwined in Greek thought from Pindar onwards, the antithesis between φθόνος and ζῆλος/μῆτις is attested in Greek literature. The exhortation to the viewers not to show envy had an apotropaic function, aiming at protecting the statue both against delacement and ironical comments (cf. the imprecations aiming at the protection of the statues, dedicated by Herodes Atticus, against malicious attacks (J. Tobin in *Private XI Congress* 345-342) and the treatment of the statue of a tyrannicide in *I. Erythrai* 503. The rare word τυράν[...], almost certainly designates an oracular response. The expression πάτερ γλυκερή (l. 13) assimilates the relation of the good citizen to his polis with that of the affection between mother and child (cf. the expression γλυκύτατος; in epiphany, for this tendency in the Imperial period see J. Strubbe in K. Demoen (ed.), *The Greek City from Antiquity to the Present* (Louvain - Paris - Sterling 2001) 37, Chamaeus).

1690. Oinoanda. Inscription of Diogenes, 2nd cent. A.D. M.F. Smith, *The Philosophical Inscription of Diogenes of Oinoanda* (Vienna 1996); *SEG* LII 1445. M.F. Smith, *Supplement to Diogenes of Oinoanda. The Epicurean inscription* (Naples 2003), provides additions and corrections to his previous editions. Among the additions are ten fragments which were found during a short excavation at the site in 1997. For further studies and a review see J. Hammerstaedt, *EA* 39 (2006) 1-48, and id., *Gnomon* 79 (2007) 30-34.

1691. Oinoanda. Oracular response from Klaros concerning the nature of God, 2nd/3rd cent. A.D. *SEG* XXVII 933; Merkelbach-Stauber, *SGO* IV 16-19 no. 17/06/01. M. Wallraff, *Mediterranean antiquity* 6 (2003) 534/535, argues that the inscription does not necessarily have anything to do with Θεός "Ψιστος; cf. our lemma no. 2248.

1692-1695. Patara. Epitaphs, Imperial period. Round ostothekai with garlands. Edd.pr. T. Korkut-R. Tekoğlu, *ZPE* 143 (2003) 105 no. 1 and 111/112 nos. 13-15.

1692: 105 no. 1 (ph.; German translation). Epitaph of Hipparchikos, 25-50 A.D. In the Antalya Museum; LL. 1-2 are above, LL. 3-5 below the garland.

Ἀρσασίς Ἀρτείου
Παταρίς Ἱππαρχικῶν
Δημοσθένους τῷ ἑαυτῆς ἀν-
δρὶ μνήμης ἔνεκεν
ἥρωι

[2. The name Ἱππαρχικός is rare; an example in *I. Smyrna* 290, Corsten; for names on -ικός see also *SEG* XXVII 1273, Pleket.]

1693: 111 no. 13 (ph.; German translation). Epitaph of Clodia Gemella, early 1st cent. A.D. In the excavation house at Patara.

Γαῖος Κλώδιος Γαίου υἱός
καὶ Αἰα Πωπλίου θυγάτηρ
Γεμέλλα Κλώδιᾳ Γαίου
Γεμέλλῃ τῇ ἑαυτῶν θυγατρὶ
μνήμης ἔνεκεν

2. (Γ)αῖα, edd.pr., but it is the nomen Aia. O. Salomies, *An. Ep.* (2003) [2006] no. 1736 || [4. ἑαυτῶν for ἑαυτῶν, cf. Brixhe, *Essai* 81, Corsten.]

1694: 111 no. 14. Epitaph of a man, 75-100 A.D. In the excavation house at Patara.

[- - - ? - -] τῷ ἀνδρὶ Ἡρακλ[- - -]

1695: 111/112 no. 15 (ph.). Epitaph of a family, 50-75 A.D. In the excavation house at Patara.

Ἀπολλώνιος Ἑρμα-
δαννου τοῦ [- - -] ΗΤΟ[- - -]
[- - - - τῷ] υἱῷ καὶ Α[- - -]
4 [- - - -] ΟΣ τῇ γυναικὶ
[μνήμη]ς ἔνεκεν

[1-2. For Ἑρμανδαννας see Zgusta, *KP* 169 § 355-1. Corsten; cf. the indigenous name Ἑρμανδαν-
νας (*ibid.* 169 § 355-13). Brixhe, *BE* (2004) no. 326 || 3. ΟΣ should be the ending of the wife's fa-
ther's name, Corsten.]

1696. Phellos (area of: Kirandagı (or Çardaklı)). List of contributions by priests of Zeus for a religious ceremony, 2nd/1st cent. B.C. (LL 1-29) and late Hellenistic/early Imperial period (I.L. 30-42). Large limestone column built into a Byzantine church. Ed. pr. C. Schuler, *Lykische Studien* 6 (AMS 48; Bonn 2003) 166-177 no. 1 (ph. of squeeze). The site of Kirandagı probably is that of an ancient village or deme on the territory of the city of Phellos. Ed. pr. briefly refers to the evidence for the existence of such settlements on the territory of Lycian cities. [For the 1 γειαυ names see N. Cau, *art.cit.* (our lemma no. 1641).]

- 1) -----
εὐωχία[ν - - -]
vacat ἐκτός vacat?
- 2) ΑΡΟΥ[]ΕΤΟ[- - - - -]
- 4 Ἑρμανδοβερῖος [e.g. ἐπηγγέλατο βουθυσίαν καὶ]
ὅσα πρὸς τῇ[ν] βουθυσίαν - - - ?]
ἰδίοις δαπ[ανήμασι] - - - ?]
vacat ἐκτός vacat?
- 3) 8 Διὸς Ἑρμα[- - - τοῦ δέϊνος ἱεράτευσε?]
καὶ ἐπηγγέ[λατο] e.g. βουθυσίαν καὶ]
ν ὅσα πρὸς [τὴν] βουθυσίαν - - - ?]
ἰδίοις δαπ[ανήμασι] - - - ?]
- 12 vacat ἐκτός vacat?
- 4) Ὅρους τοῦ [- - -]
vacat ΒΕΡΙΩ[- - - ?]
ἐπηγγέ[λατο] βουθυσίαν]
- 16 καὶ εὐωχίαν [ἰδίοις] δαπανήμασι]

- ν καὶ ἐγλύκι[σε καὶ - - - ?]
- 5) Διὸς Μόσχος [- - - τοῦ δέϊνος ἱεράτευσε?]
καὶ ἐπηγγέ[λατο] βουθυσίαν καὶ εὐωχίαν]
- 20 ἰδίοις δαπανήμασι[σι καὶ e.g. ἤλιψε καὶ ἐγλύκισε.]
- 6) Ὅρους τοῦ Ὀρίου ἱερατ[ε]ύ[σας] ΧΟΝΔ[- - -]
ἐπηγγέ[λατω] βου[θυ]σίαν καὶ εὐ[ωχίαν]
ἰδίοις δαπανήμασι καὶ ἤλιψε [καὶ] ἐγλύκισε.]
- vacat
- 7) 24 Διὸς Ἀρυμβασις Ἑρμασσαλου ἱε[ρατεύσας]
ἐπηγγέ[λατο] βουθυσίαν καὶ εὐωχίαν]
[ἰ]δίοις δαπανήμασι καὶ ἤλιψε [καὶ] ἐγλύκισε.]
- 8) Διὸς Ἑρμῶναξ ν Καρταδιος ἱε[ρατεύσας]
28 ἐπηγγέ[λατο] βουθυσίαν καὶ εὐωχίαν]
[ἰ]δίοις δαπανήμασι καὶ ἤλιψε καὶ ἐγλύκισε.]
- 9) Ἀλέξανδρος
Κασάνδρου 10)
32 ἱερατεύσας βοήθος Παρί[- - -]
Διὸς ἱερατεύσας[ς] Διὸς - - - ?]
ἀ[π]έδοκε αὐτοῖ[ς] ΤΟΥΡΙΟΥ ἐ[π]ηγγέ[λατο]
συνεωχίαν καὶ ἐτέ[λεσεν] βουθυσίαν καὶ εὐωχίαν. ?]
- 11) 36 [- - -] αὐ[τ]ῆς Ἑρμαίου ἱερατεύ-
[σας] Διὸς ἐπηγγέ[λατο] καὶ
[ἐτέ]λεσεν ἰδίοις δαπανή-
μα[σιν] [βουθυ]σίαν καὶ εὐ-
40 ωχίαν καὶ ἡρίστισεν 13 ?)
[καὶ] ἤλιπεν vacat Ε[- - -]
- 12) [- - -] Ἑρμαίου ἱε[ρατεύ]σας - - -]

Ed. pr. distinguishes thirteen sections, each containing the name of the priest and various gifts; I.L. 1-29 and 30-42 have been engraved by two different masons; the sections were engraved successively on the stone. Each section mentions the contributions of the priest of Zeus concerned to the cultic ceremony (βουθυσία; εὐωχία; γλυκίζω; ἀλείφω; ἀριστίζω; a catalogue with contributions by local benefactors, not priests, to a rural feast is on record in TAM IV.1.15-18). The priests are likely to have taken the initiative of recording their performance; the column on which the texts have been engraved probably belonged to the local temple of Zeus. ed.pr., who adds that the priestly ἐπαγγελία were not a formal obligation and differed in content || 2 (and 7 and 12), ἐκτός, its meaning remains obscure, ed.pr., who cautiously suggests that in the last parts of the texts contributions which exceeded their ἐπαγγελία were mentioned || 4. ed.pr. refers to the variant Ἑρμανδοβερῖος in Antiphellos (for Ἑρμανδοβερῖος see now also M. Worrie in F. Kolb (ed.), *Chora und Polis* (Munich 2004) 291-302, Piekert || 5 (and 10). ὅσα πρὸς τῇ[ν] βουθυσίαν, 'all that goes with the βουθυσία', ed.pr., who refers to SEG XXVIII 980 (βουθυσίαν κὲ τὰ πρὸς αὐτῇ), from LL 15 onwards such activities were mentioned explicitly || 13 (and 21). Ὅρους; possibly the same person. ed.pr., the name is unattested so far, ed.pr., who refers to the Lycian name Oras; in 21 Ὅριος or Oras, ed.pr., who refers to indigenous names beginning with Erma- - - and increasingly assimilated to Greek na-



tabula ansata; also in A.-M. Schwyer, *op. cit.* (see preceding lemma) 234/235 (Çardaklı no. 27).

Τὸν τάφον κατασκευάσ[α(ν?)το]...[Α]ΣΟΑΣ[---ca. 8--]...[Α]ΛΟΣ καὶ Σαρπηδῶν
[τοῦ] Σαρπη-
δόνος· ἐαυτῶν καὶ γυναικί· αὐτοῦ καὶ τέκνοισ· ἄλλω δὲ μηδενὶ ἐξέστω
θάψαι· εἰ δὲ μή, ἅ[μ]αρτωλὸς [ἐ]στω θεοῖς χθονίοις καὶ ὀφειλέτω Φενακ-
λλει-
4 τῶν τῶι δῆμῳ (·γ·ν καὶ ἔστω ἡ προσ[α]γγ[ε]λ[ι]α [κα]τ' αὐτοῦ παντὶ τῶι [βο]υ-
λομένῳ

1 Between κατασκευάσ[α(ν?)το] and καὶ Σαρπηδῶν there is perhaps a *rasura*, ed.pr., who adds that Kalinka noted 'Beschädigungen'; a restoration κατασκευάσαντο --[α]σας [τοῦ] δεινός· καὶ Σαρπηδῶν ... ἐαυτῶν καὶ γυναικί· αὐτοῦ καὶ τέκνῳ κτλ. is possible but hard to reconcile with ἐαυτῶν in L. 2, ed.pr., who also considers the possibility that the erased person owned the sarcophagus and that Sarpēdon extended the right of burial to his wife and children.

1700. 181/182 no. 5 (ph. 1). Epitaph of Perdikkas and his family, 2nd/1st cent. B.C. Sarcophagus seen (and inscription copied) by Kalinka and rediscovered by ed.pr.; in all four sides long, rectangular tabulae; inscription on one of the long sides; also in A.-M. Schwyer, *op. cit.* (see our lemma no. 1698) 236 (Çardaklı no. 29).

Τὸν τάφον κατασκευάσατο Περδίκκας Οσέτου Φελλεΐτης
ἐαυτῶν καὶ γυναικί καὶ τέκνοισ· ἄλλω δὲ μηδενὶ ἐξέστω θάψαι
ἢ ἀνοΐξαι· ἐάν τις θάψῃ ἢ ἀνοΐξῃ, ἁμαρτωλὸς ἔστω θεοῖς χθονίοις
4 καὶ [ὁ]φιλέτω τῶι δῆμῳ τῶι Φελλεϊτῶν (·γ· τῆς πράξεως οὐσης παντὶ τῶι
βου-
[λομένῳ ἐπὶ τῶι τρίτῳ/ῆμισι]

ἔξέστω (L. 2) ἁμαρτωλὸς (L. 3) and ὀφιλέτω (L. 4) show that the function of the iota adscriptum was no longer quite clear to the redactor, ed.pr. || 5, below the tabula no traces of letters are discernible, ed.pr., who supposes that the letters could have been painted

1701. 182-184 no. 6 (ph. 1). Epitaph of Iason and his family, late Hellenistic/early Imperial period. F. Petersen-F. von Luschan, *Lykien, Milyas und Kibyratis* (Vienna 1889) 27 no. 34. Sarcophagus rediscovered by Schuler; on one of the long sides inscription (LL. 1-4) in a tabula ansata; LL. 5-10 below the tabula.

Τὸν τάφον Ἰάσων Ερμακοῦ ἐαυτῶν ἐαυτῶν καὶ γυναικί
καὶ τέκνοισ· ἄλλω δὲ μηδενὶ ἐξέ(σ)τω θάψαι· ἐάν τις
θάψῃ, ἁμαρτωλὸς ἔστω θεοῖς χθονίοις καὶ ὀφειλέτω
4 τῇ Φελλεϊτῶν πόλει (·γ· τῆς πράξεως οὐσης
παντὶ τῶι βουλομένῳ ἐπὶ τῇ ῆμισι·

συνεχώρησεν δὲ Ἰάσων Δημητρίῳ Σεραπί-
ωνος τῷ ἰδίῳ καὶ γυναικί αὐτοῦ καὶ τέκνοισ
8 ν Συνχορῶ δὲ καὶ [-2-3-]Ο[-ca. 8-] [Α]ΙΔΙ Ἀλεξήνορο[ς]
[- - -]ΜΟ[- - - - -] καὶ τὸ τετροφισμένο μου

1. Ἰάσων --- ἐαυτῶν in *rasura*; the erasure of the name of the original owner was done carelessly; as a result ἐαυτῶν ἐαυτῶν was not adapted to the new situation, ed.pr., who points out that the original inscription (LL. 1-5) dates from the late Hellenistic period, whereas the new words in LL. 1 and 6-9 have been engraved by a different mason in the Roman period before 212 A.D.; the new owner granted somewhat later the right of burial to Demetrios and his family (LL. 6/7) and subsequently to another person (LL. 8/9) || 7. τῷ ἰδίῳ: Iason underlines his special, affectionate relationship to Demetrios, ed.pr.

1702. 184/185 no. 7 (ph. 1). Fragment of an epitaph, Hellenistic period. Sarcophagus; inscription in a tabula.

LL. 1-3: isolated traces of letters

4 ἄλλω δὲ μ[η]θενὶ ἐξέ(σ)τω θάψαι μηδέν[α] ἕτερον]
τρόπῳ μηδεν[ι]· εἰ [δ]ε μή, ἁμα[ρ]τωλὸς ἔστω [-ca. 7-θ]εοῖς
χθον[ι]οῖς καὶ [ὁ]φιλέτ[ω] ἱε[ρ]ῶνς Λητούς (·γ· τῆς προσ-
αν[γ]ελ[ι]ας οὐσης [π]αν[τ]ι τῶι βουλομένῳ π[ρ]ὸς τοὺς λογιστάς
8 vacat [ἐπὶ τῇ ῆμισι vacat

6. For funerary fines to be paid to Leto on Phellos' territory ed.pr. refers to G. Davies, *JHS* 15 (1895) 108/109 no. 18 || 7. λογιστάς: see our lemma no. 1698.

1703. 185 no. 8 (ph. 1). Fragments of a sarcophagus. Inscription on one fragment.

[- -] ΑΙΣΕΠΙΣΥΜ[- - -]
[- -] ... [- - - - -]

1. [- -] αἰσεπίς Υμ[- -], [- -] καὶ Σερίσις[- -] or [- -] αἰσεπίς[- -], ed.pr., who assumes that the first line of the epitaph contains the epichoric name(s) of the owner(s)

1704. Rhodiapolis. The Opramoas inscription, ca. 123-152 A.D. TAM II 905 (IGR III 739); SEG I 1355. C. Katsari, *EA* 35 (2003) 141-145, offers an explanation for the phrase 'Opramoas) δαρησάμενος αὐτῶν (the people) δηνάρια πεντάκτις μύρια πρὸς οὓς πέρυσσι ὑπέσχητο εἰς τὴν καταλλαγὴν τοῦ νομίσματος δηναρίους πεντάκτις χειλίδας' in LL. V E 5-9 (ed. Kokkinia). She interprets καταλλαγὴν not as 'exchange' of coins, but as the commission for the exchange. Since the Lycian League did not mint coins between 43 A.D. and Gordian III (238-244 A.D.), it had to 'buy' small denominations for daily use from the Roman mint. Opramoas' dona-

tion was meant to cover the costs incurred in this process (e.g., fee, shipment, exchange commission).

1705. Sidyma. Epitaphs in their archaeological context. C. Berns, *op.cit.* (our lemma no. 1284), reprints two inscriptions in their archaeological context and suggests dates: TAM II 206 (254/255 no. 37 A 1: ca. 69–100 A.D.), 207/208 (257/258 no. 37 A 3: late 1st cent. A.D.).

1706. Telmessos. Letter of Eumenes II to the Καρδάκων κόμη with remains of a document from the reign of Antiochos III, 181 B.C. and 194/193 B.C. Maier, *Mauerbauinschriften* I 248–250 no. 76; Greek text and Italian translation now also in B. Virgilio, *Lancia, diadema e porpora. Il re e la regalità ellenistica* (Pisa 2003) 300–302 no. 32. W. Tietz, *op.cit.* (our lemma no. 1670) 346–352, reprints the text with German translation and commentary. He subscribes to the explanation of the κατοικοῦντες ἐν Καρδάκων κόμῃ as (descendants of) Persian soldiers (cf. e.g. C. Schuler, *op.cit.* [our lemma no. 1184 app.cr.] 149 with note 63). In addition to Schuler's argument that the name fits a Classical date better, T. points to the fact that the tower, the restoration of which the Kardakes asked for, is characterized as προὔπαρχον (L. 18) and heavily damaged at that time. He dates the foundation of the colony to the mid-4th cent. B.C., when the Lycian dynasts were removed and Lycia had been given to Caria. At the time of the letter, the settlement had lost its military significance and was thus called κόμη and not χωρίον. – As to the localisation of the settlement, T. suggests an ancient site on the Belen Dağ (south-east of Telmessos, for the site, see V. Schweyer in J. Borchhardt–G. Dobesch, *Akten des II. Internationalen Lykien-Symposiums* [Vienna 1993] II 40) or another one in the Kayaköy Valley (south of Telmessos).

1707. Telmessos (?). Inscription concerning a land dispute, ca. 100–142 A.D. Lower fragment of a gray-white limestone stele with tenon; in a private collection in Fethiye, exact find-spot unknown. The inscription contains part of a court ruling concerning land in the Rhodian Peraia (evidenced, e.g., by persons known from Rhodes around 100 A.D., like Claudius Antipatros in L. 6) apparently neglected estates owned and let by Rhodes but illegally sold by private persons to 'Lycians'. The land may have been located either at Daidala or on the island of Megiste, both of which belonged to Rhodes but lay within or close to Lycian territory. Since no Roman authority is mentioned, edd.pr. date the inscription to a period of Rhodian 'autonomy', before the island came (again) under direct Roman control after the earthquake of 142 A.D. Edd.pr. H. Köktürk–N. P. Milner, *AS 53* (2003) 131–138 (ph.; dr.; English translation).

1.] τῶν μισθωσάμενων περᾶσθαι τὰ χωρία ὑπὸ
[τι]νων μὲν ἐκ τοῦ φανεροῦ ξένοις, ὑπὸ τινα[ν δὲ]
[ἐ]κ ὀνόμασι πολειτῶν, κατεσχέσθαι δὲ κάκεινα ὑπὸ
ξένων· ὑποτινὸν δὲ ἐτι νῦν ἀναφέρεισθαι μὲν
τὰς ἰσφορίας ὡς αὐτῶν διακατεχόντων, περᾶσθα[ι]

δὲ τὰ χωρία ξένοις καὶ ταῦτα πάντα νῦν ὑπὸ Λυ-
κίων διακατεχεσθαι· εἶναι δὲ ἐκ τῶν πεπρακότων
8 Ξενοφῶντα Μενάνδρου, Κλα(ύδιον) Ἀντίπατρον· καταξιτοῦν
τούς τε κληρονόμους τοῦ Ἀντιπάτρου καὶ τὸν Ξε-
νοφῶντα καὶ τοὺς λοιποὺς τοὺς πεπρακότας ἀπο-
καταστήσαι· ἀποκρεῖναμένον δὲ Μνασάγορα υἱοῦ καὶ
12 [κ]ληρονόμου Κλα(υδίου) Ἀντιπάτρου ὑπὲρ αὐτοῦ καὶ τῶν
[ἀ]δελφῶν καὶ συνκληρονόμων τὰ μὲν ψηφίσματα ἐπιγι-
νώσκειν καὶ τοὺς νόμους, τὸν δὲ πατέρα μηδὲν ἡ-
μαρτηκέναι· οὐ γὰρ μισθωτὴν αὐτὸν γεγενῆσθαι,
16 ἀλλὰ ἐκ πράσεως ἰς αὐτὸν ἐληλυθέναι τὰ χωρία καὶ (τ)ὰ
διὰ τὸ πόρριον εἶναι τῆς πόλεως ἀμελούμενα πεπρακέ-
ναι· τοῦ δὲ Ξενοφῶντος ἐλεγχθέντος χωρία ἅ ἑακε-
ν ἐν μισθώσει Ἀρτεμίκλεια ἐπὶ περιγραφῇ καὶ ν
20 τῆς πόλεως καὶ τῆς γυναικὸς παρειληφέ- ν
ναι ἰς μισθώσιν· πεπρακέναι δὲ παρὰ τὰ ψηφί- σ
ματα, λέγοντός τε ἀποκείσθαι τὴν τιμὴν αὐ-
τῶν ἐπὶ ταῖς τραπέζαις καὶ μὴ βεβουλήσθαι

vacat

Since the inscription addresses the Lycians involved in the dispute, it is written in the *koiné* found in Lycian inscriptions as opposed to the dialect used on Rhodes, edd.pr. || edd.pr. refer to several examples of legal terminology: L. 2 ἐκ τοῦ φανεροῦ 'in the open', i.e. without concealing the identity of the buyer, and L. 3 [ἐ]κ ὀνόμασι πολειτῶν 'in the names of citizens'; L. 3 κατεσχέσθαι, L. 5 διακατεχόντων and L. 7 διακατεχεσθαι indicate 'the taking or continuance of physical possession or occupation of land, as opposed to ownership' || 4–5 for ἀναφέρεισθαι ... τὰς ἰσφορίας cf. Plut., *Pomp.* 45.3 (revenues of Rome), civic dues of landowners may be meant here, edd.pr. || 6–7. ὑπὸ Λυκίων should mean that the dispute was not an inter-city rivalry, but involved citizens of several cities in the neighboring province, edd.pr. || 8. initio, Ξενοφῶντα, corrected by the mason into Ξενοφῶντα (cf. Gignac, *Grammar* I 137), edd.pr. || 8. in fine, καταξιτοῦν 'to claim' in a law suit, edd.pr. || 8–9. Claudius Antipatros and his heirs may well be the priest of Athena Lindia and his family, attested in *I.Lindos* 448–450 and 461/462, edd.pr. || 10–11. ἀποκαταστήσαι 'to restore, restitution, return to a position', perhaps the equivalent of the Roman *restitutio in integrum*, edd.pr. || 16. read ἐληλυθέναι (cf. Gignac, *Grammar* I 259), edd.pr., who translate it as 'passing by conveyance (sale)' || 18. ἐλεγχθέντος 'convicted', edd.pr., who explain that Xenophon had 'fraudulently obtained the lease ... of properties ... owned by the city, but let to Artemikleia' || 18–19. read ἔσχεν (cf. Gignac, *Grammar* I 137), edd.pr. || 19. ἐπὶ περιγραφῇ 'by fraud', edd.pr. || 23. read τραπέζαις (cf. Gignac, *Grammar* I 123), edd.pr.

1708. Telmessos. Epitaphs, late Classical/early Hellenistic and Imperial periods. TAM II 31–48. W. Tietz, *op.cit.* (our lemma no. 1670) 305/306 notes 50 and 53, dates these rock-cut tombs to the 4th cent. B.C. and provides some observations on the following epitaphs:

Nos. 37–39: The term προγονικόν may point to the tomb owners being members of old families who lived in Telmessos already in the Classical period.

Nos. 40/41 a: The inscriptions date from the late 4th cent. B.C. (cf. the letter forms of the tomb of Ἀμόντας [TAM II 30]), which is also supported by the term μενδῖται (from Lycian *miñti*) and the sum of six Alexander-drachmae in no. 40 (the comparatively small amount is not without parallel in this period; cf. TAM I 4, 11, 31, 36 etc.).

No. 41 c: The inscription is from the Imperial period and the reading ἐξαιρεγὰς[α]ν[τ]ο (LL 3/4) is very uncertain; if correct, a restoration of the tomb must be meant since it is stated in LL 9/10 that it was bought from the δήμος.

Nos. 42-48: On the basis of the letter forms, T. argues that these inscriptions were not inscribed by the original tomb owners; the new owners did therefore not state that they built them; as a result the restoration [Κατεσκεύασαν Οὐ?]εἰλ(ἰα) κτλ. in no. 48 L. 1 cannot be right.

1709. Telmessos (area of: Dont). Epitaph of Eutaktos, Imperial period. TAM II 127. W. Tietz, *op.cit.* (our lemma no. 1670) 337-339, argues that the findspot of the inscription need not have belonged to Kadyanda, even given the ethnicon Καδυανδέως of the deceased and the fact that the fee for a violation of the tomb is to be paid to this city. The findspot is too far away from Kadyanda and too close to Telmessos to belong to the former instead of the latter. T. suggests that the deceased owned land in this part of the territory of Telmessos (in addition, the reason that the fine is to be paid to Kadyanda lies possibly in the fact that the deceased is a citizen of this city. Corsten).

1710. Telmessos. Epitaphs of the family of Agathopous, Imperial period. TAM II 58/59, 62. W. Tietz, *op.cit.* (our lemma no. 1670) 309 note 53 and 319 with notes 121-124, provides some remarks.

No. 59: He doubts the restoration δο[ύ]λ[ο]υ in L. 2 since slaves had no family and could not give instructions about the use of their tomb [cf., however, e.g. I Kibyra 296, Corsten].

No. 62 c: He rejects the restoration μνημείον μίν[ιδιος] τῆς Κλει[άδ]ρου (sic), since a female name instead of μίνιδιος is to be expected. – Finally, T. suggests that Ἐπαφρόδειτος Ἀγαθόπουδος in no. 58 LL 1/2 was a son of Ἀγαθόπους in no. 59 (the name 'A. is not otherwise attested in Lycia); that the woman in no. 62 c, whose name is lost (LL 2-6: Μιν[ι] -] τῆς Κλει[άδ]ρου (sic) ὁ[ι]ς? τ[ι]οῦ Ἀγ[α]θόπουδος κτλ.), was the latter's great-granddaughter, and that, consequently, Κλείανδρος in no. 62 b was another son.

1711. Telmessos. Bilingual Greek-Lycian epitaph of Ἀπολλωνίδης and Λαπάρας, late 4th cent. B.C. TAM I 6. W. Tietz, *op.cit.* (our lemma no. 1670) 110/111, comments on the inscription and argues that the tomb owners (father and son) were Greeks or hellenized Anatolians since the Greek name Ἀπολλωνίδης was misspelled in the Lycian text and the term ἔγγονοι was translated with the Lycian word for 'children', which is not correct. He rejects the interpretation of the term οἰκίαι (L. 5) by T. R. Bryce, *The Lycians* (Copenhagen 1986) 152/153, that the men belonged to the family of the elder Apollonides' wife, and prefers to explain it by a relationship of proxy, by which the Greeks were under the protection of a Lycian citizen. T. concludes from the fact that a fine for the violation of the tomb is given only in the Lycian text that the in-

scription was set up when Lycian institutions were still active; the Lycian text was thus added to 'officially' protect the tomb.

1712-1713. Tlos (area of: Deliktaş). Epitaphs, Imperial period. Edd. pr. T. Korkut-R. Tekoğlu, ZPE 143 (2003) 115 nos. 23/24 (German translation).

1712: 115 no. 23 (ph. of squeeze). Epitaph of Nike, 3rd cent. A.D. No description; white limestone. Photo and English translation also in N. Çevik-B. Varlıvanç-I. Kızıltuğ-F.F. Gülşen, *Adalya* 6 (2003) 195 (dated to the late 2nd cent. A.D.).

Νείκη ἡ ἔλευ-	4	ας Οὐαλεντί-
θερωμένη		νας μνήμης
ὑπὸ Πομπεί-		ἔνεκεν

1713: 115 no. 24. Epitaph of ... Artemas and his family. 150-200 A.D. Chest of a white limestone sarcophagus; inscription in a tabula ansata.

Τὴν σωματοθήκην κατεσκε-	
ύασεν [-]ης ὁ καὶ Ἀρτείμας	
Ἀρτε[ίμου] Τλωεύς ἐαυτῷ καὶ	
4 γυναικὶ καὶ τοῖς τέκνοις ἐξ ἡμῶν	
[-] αἰλῶ δὲ μηδενὶ	
[ἐξέσταθαι θάψαι τινα -] -]	
- - - - - 3 lines - - - - -	

1714. Trebenna (area of). Epitaph of Hermaios and his family, Imperial period. Ed. pr. B. Iplikcioglu, AS 20, 2 (2003) 73 no. 17.

Ἑρμαῖος τρις	8	τὴν σωματο-
τοῦ καὶ Ἀττάλου		θήκην μόνον[ις].
κατεσκεύασ-		οἷς ἕτερον δὲ μη-
4 ἐν ἑαυτῷ καὶ		δένα ἐξεῖναι. ἡ ἐκ-
τῇ συμβίῳ Ἀρ-	12	τείσι προστίμου ὡς τῇ Τρε-
τεμι Μολεούς		βεννατῶν πόλινει * .β
Κασσεμμιου		

5. Ἀρτεμι = Ἀρτεμει, ed. pr. || 10-11. ΜΗΔΕΝΑ, lap. || 11. ἡ = εἰ δὲ μή, ed. pr. || 11-12. ἐκτεῖσαι = ἐκτείοι, ed. pr.

1715. Trebenna. Epitaph of Trokondas and Artemeis, Imperial period (before 212 A.D.). Bell-shaped limestone lid of an ostothekē, found between the southern and the northern necropolises of Trebenna. Ed.pr. B.Iplikcioglu, *EA* 35 (2003) 153-155 no. 1 (ph.)

Τροκονδας 4 καὶ τῆς γυναικὶ μου
 Οσσειτος Ἀρτέμει τῇ καὶ Μει
 τοῦ Σελιαμοῦ

1-2. Τροκονδας, derived from the name of the Anatolian god Tarhunt, and Οσσειταις are especially wide-spread throughout Pisidia, Lycia, and southern Phrygia, ed.pr. (with numerous examples) || 3. for the epichoric name Σελιαμοῦ cf. Zgusta, *KP* 451 § 1360-1 s.v. Σαλμας with note 15, where Σαλμαμοῦ is reconstructed, ed.pr. || 5. for Μει, mostly feminine, see Zgusta, *KP* 308/309 § 891-1 and 891-2, ed.pr.

1716. Trebenna. Epitaph of Moles, Imperial period (before 212 A.D.). Bell-shaped limestone lid of an ostothekē, found in the south-eastern necropolis of Trebenna. Ed.pr. B. Iplikcioglu, *EA* 35 (2003) 155/156 no. 2 (ph.)

Μολης
 [Τ]ροκον-
 δου δ' κ[αί]
 4 γυν[ῆ]
 κατεσ-
 κεύσ[αν]
 τὴν ὁσ- 8 τοθήκην ἑαυτοῖς
 καὶ τοῖς ἰδίοις

1. Μολης is, particularly in Pisidia and Lycia, a very common epichoric name, ed.pr.

1717. Xanthos. The περίοικοι. On the basis of *SEG* XLVIII 1741, O.Casabonne, *Cahiers Rubens* 5 (2003) 91-108, supports the interpretation of the περίοικοι as citizens who lived in the rural territory of Xanthos (cf. *SEG* LI 1824; LII 1424); the corresponding word in the Lycian text means 'habitants de l'arrière-pays'. Cf. also C.Brixhe in A.Christidis (ed.), *Ιστορία της Ελληνικής γλώσσας* (Thessaloniki 2001) 682-690, and id. in A.Blanc-A.Christol, *Les langues en contact dans l'antiquité* (Nancy 1999) 93-94 (non vidimus).

1718. Xanthos. Inscriptions in honor of the Lycian dynast Arbinas, early 4th cent. B.C. *IAM* 144; *SEG* XXVIII 1245, XXXIX 1414; XLII 1245. W.Tietz, *op.cit.* (our lemma no. 1670) 93-99, comments on the inscription. He argues that Arbinas cannot have been a dynast of Tios (*SEG* XXVIII 1245) or Kaunos (J.Bousquet, *CRAI* [1975] 138-148); he suggests instead that, in the beginning, he ruled in Telmessos, to which also Daidala (and the region beyond) belonged; it is from Daidala that he began his conquest of Xanthos and Pinara as well as the recon-

quest of Telmessos, from which he had been driven. The report in the inscription is thus to be interpreted as an inter-dynastic quarrel. After he had reconquered Telmessos, he moved his residence to Xanthos where he was finally buried in the Monument of the Nereids. The attribute εὐλίμενος for Telmessos (B 6) refers to the city's harbor, to which the settlement (originally at Hızırlik in the hinterland) was moved. Numismatic evidence shows that Arbinas must have extended his rule to regions west of Telmessos into territory which was culturally Carian.

1719. Xanthos. Four documents concerning an embassy of the Kytenians to Xanthos, 206/205 B.C. *SEG* XXXVIII 1476; XLVII 1822. A.Erskine in K.Buraselis-K. Zoumboulakis, *The Idea of European Community in History II* (Athens 2003) 205-216, reprints the text (English translation of LL. 14-42) and comments on the supposed συγγένεια between Kytenion and Xanthos. The inscription shows that the Xanthians considered themselves and were accepted as Greeks, and to demonstrate this, they inscribed the text with its exhaustive narration of kinship with the Greek motherland in their federal sanctuary. (For the concept of kinship cf. also our lemma no. 2208.)

J.Ma, *Past and Present* 180 (2003) 9-39, presents an English translation of the Xanthian decree (A) and subsequently focuses on networks of interaction between the poleis of the Hellenistic world (323-ca. 100 B.C.). M. thinks in terms of 'a system of autonomous communities, densely interconnected by a civic culture which sustained and depended on connections' (14); a civic culture characterized by the language of συγγένεια, inter-state arbitration ('foreign judges'), recognition of ἀστυλία of a city and temple by as many cities as possible, dispatch of θεσφοί announcing pan-Hellenic festivals in the world abroad. The 'system of autonomous communities' is approached through Colin Renfrew's concept of 'peer polity interaction', i.e., a network of 'equipollent, interconnected communities', characterized by a shared culture. The 'other' is not the polar opposite of the polis but the latter's peer. Cities have the same 'mental' or 'cognitive map'.

But at the same time there were 'mental maps' — each with their *different* priorities and histories' (26); and in addition to 'equipollent' cities there were 'supra-polis powers' (Hellenistic kings, leagues, Romans). However, 'to a considerable extent, the protocols of peer polity interaction shaped the parameters of superpower behaviour' (30). In the process various inscriptions are adduced in order to illustrate the components of the 'mental map(s)'.

[Though M. has an open eye for historical change and notes that 'networks of peer polity interaction did not exist as a perfectly homogeneous matrix', it looks as if Hellenistic and Roman powers in M.'s scheme appear as predominantly 'embedded' in the ideology of 'peer polity' and are not conceptualized as powers in their own right, always capable of imposing their will on the peer polities, though not always willing to do so. Cf. my comment on M.'s sophistication in his book on Antiochos III and the Greek cities in *SEG* XLIX 2457, Pleket].

1720. Xanthos. Hellenization and Romanization. On the basis of archaeological and epigraphical evidence, J.de Courtis, *REG* 116 (2003) 1-16, investigates the development of the city from the Lycian to the Byzantine period and comments on the processes of Hellenization and Romanization. Despite undeniable Greek influence, especially in the language of the inscriptions, Xanthos presents itself as a Lycian city during the Classical period. It is only in the Hellenistic pe-

nod, during which the city's wealth and importance diminish (evidenced by both archaeological and epigraphical finds), that Greek replaces Lycian completely. Whereas building activity during the Flavian period (attested epigraphically by, e.g., TAM II 270; BE (1953) no. 196) is, for the most part, restricted to remodelling ancient structures, Romanization is in full vigour in the 2nd cent. A.D. At the same time, allusions to a glorious past occur, as the following mosaic inscription shows which was found on the upper agora in a hall (perhaps for the imperial cult) within what may have been a basilica.

ὦδε γὰρ ἔβρισαν Λυκίων ἀγῶις, ὥς τὸ πάρος περ

Incomplete quotation, modelled on Homer, *Il.* 12.345 (ὦδε γὰρ ἔβρισαν Λυκίων ἀγῶις, οἱ τὸ πάρος περ κτλ.), ed.

pr

LYKAONIA

1721. Iconium. Epitaph of L. Aelius Priscus and his family, 2nd/3rd cent. A.D. McLean, *Konya Museum* 51; cf. SEG LII p. 498 for LL. 1-5. O. Salomies, *An. Ép.* (2003) [2006] no. 1717, suggests a modified text.

	Α. Αἰλῖος Πρ[ε]ια- κος Πατρο[κλέ]- ους υἱὸς καὶ Λου- κία Αἰλία [- ca 5 -] αὐτῶν γυνή [αὐτοῦ] ἐαυτοῖς κτλ.		νοῖς λάρνα[κα καὶ] στήλην σὺν τῷ βωμῷ(?) καὶ θήκη[ν]. μνήμη[ς] ἐν- [ε]κ[εν].
4		12	
	Ἐπνίη Φ[- ca 5 -] πατρί[καὶ] τέκ-		ὅς δ' ἂν ἐπεισβιάσθαι, δώ- σει [*] φ' [- - -]
8		16	

1. Δ., *An. Ép.* A., previous edd. [*An. Ép.* per err.? The photo clearly shows a *lambda*. Corsten] || 2-3. Πατρο-
[κλέ]ρος, previous edd. (McLean thought also of the uncontracted form) || 3-5. text of SEG; υἱὸς[ς] | καὶ Αἰλία |
αὐτῶν γυνή, McLean || 10. στήλην σὺν [- ca 6 -], McLean, who suggests in the comm. the text above, or, 'less
likely', σὺν βωμῷ || 11. θήκη, McLean || 15-16. text of *An. Ép.*; ὅς δ' ἂν δώ[σει] (text), ὅς δ' ἂν ἐπιβιάσθαι,
διόλου (comm., 'if there is sufficient space'), McLean || 16. in line τῷ φίσκω/τῇ πόλει, McLean.

1722. Iconium. Epitaph of Aur. Matia, 212-250 A.D. McLean, *Konya Museum* 96 with
SEG LII p. 498/499. M. Seve, *An. Ép.* (2003) [2006] no. 1718, suggests dating the text to the time
shortly after the *Constitutio Antoniniana* (McLean: 3rd/4th cent. A.D.) and for the indigenous
name *Matia* refers to Robert, *Noms* 336-351.

• • •

CILICIA

1723. Cilicia. Inscriptions from cities in west Cilicia. K. Tomaschitz, *AAWW* (Ph.-Hist.
KI.) 138 (2003) 124-147, gives an overview of the inscriptions from Hamaxia, Korakesion, Laer-
tes, and Syedra: categories of inscriptions; chronological distribution; information on the political
structure; religious and cultic life; agonistic activities. Texts from Hagel-Tomaschitz, *Repertorium*
(see SEG XLVIII 1750) and from Tomaschitz, *Unpublizierte Inschriften* (see SEG XLVIII 1751)
play an important role.

1724. Cilicia. The cult of Athena Oreia, 2nd/3rd cent. A.D. E. Borgia, *Cahiers Kubaba* 5
(2003) 73-89, studies the cult of 'Αθηνᾶ 'Ορεῖα. This syncretistic deity of an indigenous god-
dess and Athena (Παρθένος, according to her representations) is attested only in Cilicia Tracheia
in the 2nd and 3rd cent. A.D., and her rural cult was exclusively connected with caves. The 'Helle-
nization' of the indigenous deity may have begun in the early Hellenistic period, perhaps instiga-
ted by a central power (Seleukids or Teukrids of Olba?). The epithet 'Ορεῖα is, apart from this
context, used only once for Athena (Nonnus, *Dionysiaca* 15.178), whereas the cult of Μήτηρ
'Ορεῖα is widespread in Asia Minor. B. argues that Athena Oreia did not develop from the Anato-
lian Mother of Gods (as did Meter Oreia) but that she is to be connected with a goddess similar to
Maliya in Lycia. The further epithet Κτισο(ν)α (SEG XXXVII 1299, 1327) may derive from a
place name Kiršu, attested in Babylonian sources (cf. also the personal name Κτισαμοας, Hagel-
Tomaschitz, *Repertorium* Dal 11 and 36).

1725. Arsinoe (exact provenance unknown). Letter of Thraseas to the city of Arsinoe
including a copy of the decree of Nagidos concerning the relations between the two cities,
some time after 238 B.C. SEG XXXIX 1426; XLII 1285; LII 1462. D. Foraboschi in B. Virgilio
(ed.), *Studi Ellenistici* 15 (2003) 183-185, suggests that the ἐπινεμόμενοι βάρβαροι, who were
expelled by the governor Aetos and whose land was given to the colonists of Arsinoe, have to be
interpreted in an anthropological context: the barbarians are herdsmen; ἐπινεμόμαι means both
'to live' and 'to pasture'; the new colonists were farmers: agniculture and (new) city belonged to-
gether closely.

1726. Diokaisareia. Masons' marks, undated. In a report on the survey of Diokaisareia,
D. Wannagat, *AST* 20, 1 (2003) 198, mentions the discovery of 115 masons' marks on the wall of
the temenos of the temple of Zeus. They were identification marks of different workshops and
served as a means of accounting. Two identical marks on adjacent blocks (the second one upside
down) are illustrated (ph.): ΔΗ

1727. **Diokaisareia. Epitaph of Konon, late Imperial/early Byzantine period.** *JHS* 12 (1891) 268 no. 67; Hagel–Tomaschütz, *Repertorium* OID 22. H.Şahin. *EA* 36 (2003) 154/155, re-publishes the inscription with a new interpretation (German translation).

Μνήμη διαφέροντα
Κώνονος υιοῦ
Σανδαν σακά

2-3 Κώνονος υἱὸς Σανδανσακά. *edd.pr.* [read Κώνονος; Σανδαν σακά ('sack-maker'), Robert, *Noms* 500 note 4, whereas G. Lamiange-Pascher, *Die Sprache* 21/2 (1975) 174-177, points out that Σανδαν cannot be a genitive, she sees in Σανδανσακά Konon's patronym, which she interprets as an indo-european-(indigenous)-iranian hybrid formation. Zgusta, *KP* 455 note 28, thinks it possible that Konon was the father and Sandan the son; S., however, points out that in Cilician inscriptions the father's name follows after υἱός, so that Konon must be the son; the mason must twice have written the nominative (υἱός Σανδαν) instead of the genitive (υἱοῦ Σανδαν) [S. translates, however: 'Denkmal des ... Sandan, Sohnes des Konon'. Corsten]. C. Brixhe, *BE* (2004) 365, states that Σανδαν cannot be the nominative of a male name nor Σανδαν the genitive; he suggests therefore that the stonemason wrote υἱός instead of υἱου, and added a 'parasite' ny to the correct genitive Σανδα.

1728-1729. **Elaioussa Sebaste. Honorary inscriptions, Imperial period.** E. Borgia–M.H. Sayar in E. Equini–Schneider (ed.), *Elaioussa Sebaste II* (Rome 2003), 525-528 nos. 1/2, (re)publish two honorary inscriptions (ph., Italian translation).

1728: 525/526 no. 1. **Honorary inscription for Hadrian, 117-138 A.D.** Limestone block, re-used in a late wall in the theater; since the block is complete, the inscription must have continued on an adjacent stone.

4	Αὐτοκράτορα [Κ]αίσαρα, θεοῦ [Τ]ραϊανοῦ Πατρὸς [κ]αὶ υἱόν, θεοῦ	8	[Νέρουα υἱόνόν], [Τραϊανόν 'Αδρι- ανόν Σεβαστόν], -----
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Certainly not identical to the honorary inscription for Hadrian mentioned by M. Gough, *AS* 4 (1954) 54/55, since the theater was excavated after 1995; both texts testify to Hadrian's importance for the city. *edd.pr.*, who suggest connecting the many honors for this emperor in Cilician cities with his visit in 129 A.D.

1729: 526-528 no. 2. **Honorary inscription for the boy wrestler M. Aur. Marcianus, reign of M. Aurelius and Lucius Verus, or ca. 200 A.D.** *SEG* LI 1854. B-S. re-publish the inscription with a better photograph and brief commentary. In contrast to *edd.pr.* and on the basis of combined archaeological and onomastic data, they now prefer a date around 200 A.D.

1730-1732. **Elaioussa Sebaste. Building inscriptions, Imperial period.** E. Borgia–M.H. Sayar in *op.cit.* (our lemmata no. 1728-1729) 528-535 nos. 3-5, (re)publish three building inscriptions (ph.).

1730: 528-532 no. 3. **Antiochos IV of Kommagene, 38-72 A.D.** *SEG* LII 1462 bis. Seven fragments of an architrave, among which five are unassignable (frg. c-g).

a+b	[Βασιλεὺς Μέγας 'Αντίοχο]ς 'Επιφανὴς Φιλόκαι[σαρ καὶ Φι]λοράμαιο[ς --- καὶ] vacat	Φιλέλλην [- - - ca. 8 - -] πατρίδος vac	
c	[- - -]ΣΜΕ[- - -]	d	[- - -]ΣΑ[- - -] [- - -]ΩΣΙ[- - -]
e	[- - - - - - -] [- - -]ΣΙ[- - -]	f	[- - - - - - -] [- - -]ΟΔ[- - -]
g	[- - - - -] [- - -]ΑΙΦ[- - -]		

In *SEG* only a+b with the following tentative reading from the photo: a [- - - 'Αντίοχο]ς 'Επιφανὴς φιλόκαι[σαρ? - - -] vacat φιλέλλην b [- - - φι]λοράμαιο[- - - - -] πατρίδος [- - -] || a+b. this is the first attestation of the king's full name and titulature; cf. the shorter forms in *IGR* IV 945 and 954, as well as *SEG* XVII 381 D (c) 8-10 (all from Chios), with *EEP* 134-137 and 140-142, and P.M. Fraser in M.J. Vermaseren (ed.), *Studien zur Religion und Kultur Kleinasiens. EPRO* 66 (Leiden 1978) I 359-371. B-S. || in fine, perhaps [φιλος τῆς] πατρίδος or [εὐεργέτης τῆς] πατρίδος. B-S., for the latter of which they refer to the Bosporan dynasts *CIRB* 981-983, 1047, 1118, 1122).

1731: 532/533 no. 4 (Italian translation). **Fragment, reign of M. Aurelius and Lucius Verus (?).** Fragment of a limestone architrave from the *scaenae frons* of the theater with remains of an inscription on the upper fascia.

[- - -]ΥΣ ἔδωκε[- - -]

Part of the dedicatory inscription of the *scaenae* or of a later restoration (less probable). B-S. || in initio, the ending either of a personal name or of a function such as (ἀρχι)λεπτής, or of an accusative plural (e.g., θεατρικους). B-S.

1732: 533-535 no. 5 (Italian translation). **Fragment mentioning a C. Iul. Fabia-, 150-200 A.D.** Fragment of an architrave, found east of the eastern agora wall in a heap of architectural blocks.

Γ(άιος) Ἰ(σούλιος) Γ(άϊου) υἱὸς Φαβία[νός (?) - -]

In fine, also Φαβία[- -] (tribus) is possible, B.-S.

1733. Elaioussa Sebaste. Inscriptions concerning an aqueduct and a bath built by Illous, late 5th cent. A.D. *Idc* 12 (cf. *SEG* XXXVI 1240) and *Idc* 22 (*SEG* XXXVII 1325); cf. *SEG* XLIX 1942. I. Furlan in *EPKOE. Studi in Onore di Franco Sartori* (Padova 2003) 109-115, republishes the inscriptions (ph.; dr.; Italian translations) and argues (contra D. Feissel, cf. *SEG* XLIX 1942) that Ἰλλεύς, mentioned in both texts, is one and the same man, i.e. the *consul* and *magister militum* in the late 5th cent. A.D. (*PLRE* II 586-590).

1734. Vacat.

1735-1736. Elaioussa Sebaste. Dedications, Imperial period. Edd.pr. E. Borgia-M.H. Sayar in *op.cit.* (our lemmata no. 1728-1729) 535-537 nos. 6/7 (ph.; Italian translation).

1735. 535/536 no. 6. Dedication of M. Aur. P. -, late 1st/2nd cent. A.D. Fragment of the upper part of a square limestone altar (?); this type of monument is rare in Cilicia, but frequent in Syria.

Μ(άρκος) Αὐρ(ήλιος) Π. ΕΑΑΥΡ[- -]

1736. 536/537 no. 7. Dedication of Antipatros, Imperial period (?). Round altar, found re-used in the former school at Ayaz.

Δ ΔΙΟΥΠΟΜΑΣΤΑΔΕΙ
Ἀντίπατρος τριήραρχος
καὶ πλήρωμα Ὀμονοίας

1 πλήρωμα: the crew of a ship, cf., e.g., *SEG* XXXIII 835 [not XIII 835] from Alikante; Ὀμονοία is presumably the name of the ship, edd.pr.

1737. Elaioussa Sebaste. Christian funerary epigram for An(at)oliu, ca. 6th cent. A.D. Upper part of a gray marble slab used as a tomb-lid, found in the agora basilica. Edd.pr. E. Borgia-M.H. Sayar in *op.cit.* (our lemmata nos. 1728-1729) 538-540 no. 9 (ph.; Italian translation).

1-2 Ὅσσι(ς) ἐμὸν παρὰ σῆμα τεὸν ἰ ποδὸς ἔχονος ἐρείδεις
2-4 ἐνθε μινυνθαδὴν Ἀντολί(ι)ην με βλεῖπας

4-5 ἢ γόνον ὠδίνουσα τέκον θαλινάτοιο τελευτήν
5-6 κείμει δ' ἀρτιτόκος ἀνδρὶ [λι]ποῦσα γόνους †

✕

1 initio, ΟΣΤΙΕ, *Inpis* || 1-2 cf. *AP* 7 525 (Kallimachos) and 8.188 (Gregory of Nazianz), edd.pr. || 2-3. μινυνθαδὴς indicates the short lifespan of the deceased woman, edd.pr. || 3 Ἀντολίην instead of Ἀνατολίην (for metric reasons, edd.pr. || 4. there is no exact parallel for γόνον ὠδίνουσα, but for γόνος cf., e.g., *GV* 441, 526, 557 etc., for ὠδίνω cf. *AP* 7 464 and *IGUR* 1322, edd.pr. || 4-5 θαλινάτοιο τελευτήν already in Hes., *Scutum* 357; cf. the Homeric θανάτοιο τέλος/τέλος θανάτοιο (e.g., *H.* 5 553, 9 416, 11 451 etc.), edd.pr. || 5-6. ἀρτιτόκος is evidence for the high mortality rate of women in childbirth, cf., e.g., *GV* 793 and *AP* 7 729, edd.pr.

1738. Elaioussa Sebaste. Epitaph of Protas, Imperial period. Lower part of a round, moulded limestone funerary altar, re-used in a modern wall in the south-eastern part of the agora. Edd.pr. E. Borgia-M.H. Sayar in *op.cit.* (our lemmata no. 1728-1729) 537/538 no. 8 (ph.; Italian translation).

Μελιτίν[η] Πρωτᾶ
Πρωτᾶν [- -]

4 ἀδερφὸν μνήμης
χάριν

1-3. 'Melitine Protas a sua sorella Protas etc.', edd.pr. (certainly the male name Πρωτᾶς (see *LGPW* II IV a.v.); 'Melitine, daughter of Protas, (for) her brother Protas etc.', Corsten] || 3. ἀδερφὸν for ἀδελφόν: the substitution of -λ- by -p- is frequent, edd.pr., with several examples from the region [attested all over the Greek world, cf. Brihse, *Essai* 44/45, Corsten].

1739. Korykos. Epitaph of Georgios and Zenobios, undated. *MAMA* III 364 b [not 394 b]; Hagel-Tomaschitz, *Repertorium Kory* 413 b. H. Şahin, *EA* 36 (2003) 153/154, republishes the inscription and suggests a supplement in L. 2 (German translation).

Σωμ(ατοθήκη) Γεορ-
γίου μ[υρνε]σ[ο]ῦ καὶ
Ζηνοβ[έ]ϊου πλου[μ]αρίου (?)

2 μ[...]. edd.pr.: for μυρνεός, a maker of unguents, cf. Hagel-Tomaschitz, *Repertorium Kory* 151, 169 and 618, §

1740. Luertes. Epitaph of Touelias/-ios, 175-200 A.D. J. Nollé-S. Şahin-C. Vorster, *EA* 5 (1985) 135 no. 11; Hagel-Tomaschitz, *Repertorium* 310 no. Lac 41; T. Korkut, *op.cit.* (1999) no. 45 and *op.cit.* (2006) (our lemma no. 1638) no. 74. T. Korkut-R. Tekoğlu, *ZPE* 143 (2003) 114 no. 21, republish the inscription with a different reading and interpretation: Τουελίου

ΤΟΥ ΕΛΙΟΥ. Kerkut, *op.cit.* no. 45; Του Ελίου, the other edd., which is translated by ed.pr. '(Aschenkiste) des Tounsi; des Elias ou Nohu' [ΤΟΥ ΕΛΙΟΥ, Kerkut no. 74]. C.Brahe, *BE* (2004) no. 326, compares Τσαλιος, *Agosta*, AP 518 § 1275.3)

1741. Amathous. Dedication of a portal and capitals of a stoa by the gymnasiarch Onesikrates, 163-145 B.C. *SEG* XX 142. In a report on the work of the French School at Amathous in 2001, J.-P. Prêtre et alii, *BCH* 126 (2002) [2003] 567/568 (dr.; French translation), present a graphic reconstruction of this inscription, which they interpret in the light of the situation in situ, elaborating T.B. Mitford's argument: certain elements of the south stoa on the agora like the flutes of the capitals (cf. L. 6: ἐπικύνας) point to the mid 2nd cent. B.C., whereas the construction dates to the mid 3rd cent. B.C.: The monumental entrance at the back of the stoa can be identified with the θύρωμα (L. 4); it probably gave access to the gymnasium where Onesikrates served as a gymnasiarch (a balaneion typical of gymnastial architecture was found behind the stoa).

1742. Amathous. Dedication to Herakles, 43/42 B.C.? *SEG* XLVII 1866. On the basis of a photograph J. Bingen, *CE* 78 (2003) 236-240, reads the date in L. 6 as (ἔτους) ιζ' (or [ιζ']) instead of (ἔτους) ι', yielding 37/36 instead of 43/42 B.C.; the text belongs to the period from 36 to 30 B.C. for which Kleopatra VII's title Θεὰ νεωτέρα (here L. 2) is on record in her whole empire. B. discusses two related subjects: the new double dating starting in Kleopatra VII's regnal year 16 ('year 16 which is also year 1', absent from our text and apparently introduced gradually), and her title Φιλόπατρις, never attested outside Egypt, but on record in a papyrus dated 'year 17 which is also year 2' [cf. *SEG* LI 1005 apper., where 'Kleopatra VII' should be read, and not VIII]. The title is also on record for King Archelaos of Cappadocia, and refers to his Macedonian origin (*Idélos* 1634; *SEG* LI 1005), which supports B.'s view that Kleopatra introduced the title to underline the Macedonian character of her reign (*CE* 74, 1999, 118-123); he also returns to a Demotic document (30 B.C.; *CRAI* 1999, 49-66) showing that the epiklesis Θεὰ νεωτέρα was adopted by the population of Upper Egypt; Φιλόπατρις, however, is absent, which might imply that the title was in use for a very limited period only [See now P. Muccioli, *ZPE* 146 (2004) 105-114].

1743-1747. Amathous. Epitaphs, 2nd/3rd cent. A.D. Limestone cylindrical cippi with large mouldings above and below; small mouldings and incised strokes on the shaft; inscriptions on the shaft; found in the western nekropolis of Amathous and now in the Limassol District Museum. Ed.pr. I. Nicolaou, *RDAC* (2003) 303-305 nos. 8-12 (ph.; translations).

1743: 303-305 no. 8. Epitaph of Dionysios.

[Δι]ονύσιε | [Δι]δύμου | χρηστέ, χαίρει

1744: 305 no. 9. Epitaph of Hom(e)ilos: "Ομε[ι]λε | Δημητρίου | χρηστέ, | χαίρει
2-3-81

1745: 305 no. 10. Epitaph of Olympos.

Ὀλύμπιε | Φιλοκρά(ο)τε(ου)ς (?) | χρηστέ, χαίρει

2. ΚΡΑΟΤC. lapis

1746: 305 no. 11. Epitaph of Apollo: Ἀπόλλων | χρηστέ, | χαίρει

1747: 305 no. 12. Epitaph of Epaphroditos.

Ἐπαφρόδιτε | Ἀρίστωνος | χρηστέ, χαίρει

1747 bis. Kourion. Hymn dedicated to Antinoos, 130/131 A.D. *I.Kourion* 104. Republished by P.Goukowsky, *art.cit.* (cf. our lemma no. 477) 219-221, who discusses the assimilation of Antinoos (μά[κ]αρ Βε[θ]όνιε) with Eros, the son of Iris (χρυσοπτερύγου γόνε μα[κ]άρ[ος]). As in an epigram in Thespias (see our lemma no. 477), Antinoos is expected to serve as an intermediary between mortals and gods (L. 6: ἄγγελον τόνδε; cf. his assimilation with Hermes in Rome: *IGUR* 143). G. rejects D.Lebek's suggestion (*ZPE* 12, 1973, 110/111) that Antinoos was assimilated to Adonis and suggests several restorations. L. 3: π[α]ί φλογ[ώ]πα (π[ο]ρυρε[ώ]πα, *I.Kourion*); LL. 5/6: [ἄγαλ]μα (κ[ι]θάρια)μα, *I.Kourion*; L. 6: [ἡγάθ]εον ἄγγε-λ[ον] ([ἀργαλ]έον, *I.Kourion*).

1748-1754. Limassol. Epitaphs, 2nd/3rd cent. A.D. Limestone cylindrical cippi with large mouldings above and below (mostly not preserved); small mouldings and incised strokes on the shaft; inscriptions on the shaft; found at or near the site of 'Agius Georgios tis Havouzias' in the town of Limassol; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (2003) 301-303 nos. 1-7 (ph.; translations).

1748: 301 no. 1. Epitaph of Sa[---]: Σα[---]ν (?) | χαίρει

1749: 301 no. 2. Epitaph of Artem(e)is: Ἀρτεμις | [χρησ]τή, χεῖρε

[1] For the orthographic variant Ἀρτεμις see *SEG* XXXVI 1544, Martin]] 2. The chi is cross-shaped: +

1750: 303 no. 3. Epitaph of Eisa[---]: Εἰσα[---] | [χρησ]τέ or [χρησ]τή, | χαίρ[ε]

1751: 303 no. 4. Epitaph of Nike: Νίκη [χρησ]τή, χεῖρε

1752: 303 no. 5. Epitaph of Demetria: Δεμετρία | [χρησ]τή, | χαίρει

1753: 303 no. 6. Epitaph of So[---]: Σω[---] | [χρησ]τέ, | χαίρει

1754: 303 no. 7. Epitaph of Sam[---]: Σαμ[---] | Μελέτι[ωνος] | [χρησ]τή, χαίρει

1755. Nicosia. Altar of Arsinoe Philadelphos, early 3rd cent. B.C. Rectangular stone found during excavations at the hill of Agios Georgios in Nicosia. The tip of a metal dowel protrudes at the base indicating that the stone was originally attached to another object. Mentioned by D.Pilides, *RDAC* (2003) 184 (ph.; majuscule text).

Ἀρσινόης | Φιλαδέλφου

[The stone was attached to an altar for the cult of Arsinoe Philadelphos: see L.Robert, *OMS* VII 626-634, with special reference to parallels from Cyprus; cf. *SEG* XL 739 and 763; the letter forms (N with uneven hastae: small O above the line; Σ with divergent hastae; no apices) are in accordance with an early 3rd cent. B.C. date, Pickert].

1756. Paphos (New). Honorary inscription for Ptolemy VI Philometor, 145 B.C. or shortly later. *SEG* VI 809 (XLV 1863*). F.Muccioli, *art.cit.* (cf. our lemma no. 1922) 108, traces the political context of this inscription: after the battle of Enopara and the death of Alexander Balas and Ptolemy VI, an anti-Egyptian feeling arose at the Seleukid court (cf. Josephus, *Ant.Jud.* 13.120) under the influence of one of the φίλοι of Demetrios II rather than of the king himself. After suppressing this tendency, Demetrios decided, inter alia, to honor Ptolemy VI with a statue in Paphos. Contra W.Huss, *Ägypten in hellenistischer Zeit* (cf. *SEG* LI 2089) 588 note 401, M. argues that it was erected post mortem, i.e., in 145 B.C. or shortly later. The commemoration of Philometor, father of Κλεοπάτρα Θεά, wife of Demetrios at the time, was meant to counter attempts to dissociate Syria from Egypt. Cf. also id., in L.Crisuolo - G.Geraci - C.Salvatera (edd.), *Simblos. Scritti di storia antica* 3 (Bologna 2001) 302/303.

1757. Paphos (Old). Honorary statue for a gymnasiarch (dedicated to Aphrodite?), before 15 B.C. Rectangular block (pedestal) of reddish limestone; found in a layer of post-medieval debris in the sanctuary of Aphrodite in Palaipaphos. Ed.pr. A.Koib, *RDAC* (2003) 239-246; cf. also P.Lc Roux, *An.Ép.* (2003) [2006] no. 1778.

Ἡ πόλις ἡ Παφίων vacat ἔτους [...]ΩΙ[---]
[τὸν δεῖνα --]α Ὀγάσαντος νεωτέ[ρου]
[----] γυμνασιάρχον vacat

4

[1] Or Ὁ δήμιος ὁ Παφίων; the dedicatory formula provides a terminus ante quem of 15 B.C., since after that year the city was always called Σεβαστή; ἔτους [...]ΩΙ[---] ed.pr. [Ἡ πόλις ἡ Παφίων per errorem], referring to *SEG* XX 141 (LL. 4/5: (ἔτους) β', μη(νός) Ῥωμήου κ' ἐπὶ Αὐτοκράτορος Καίσαρος Σευήρου Περτί-ναιεύς) and rejecting [...]ΑΙΩΙ[---] (Macedonian calendar, used in Cyprus until the late 3rd cent. B.C.: too early for our inscription), on 239 note 3, ed.pr. observes that 'No Egyptian month-name seems to fit in here'; on 240 she

implies that both a Ptolemaic and a Roman era are possible; a date to the 'Roman period' is preferable in view of the letter forms. Alternatively, she suggests that the end of the line contains part of the name of the honoree; the vertical hasta in fine may belong to another letter than iota. Le R. || 4. [Ἀρροδίτη] or [Ἀρροδίτη Παφία]. ed.pr. || ed.pr. amply comments on the gymnasium of Paphos, known from honorary inscriptions dating from the late 3rd cent. B.C. to the 1st cent. A.D. (texts and brief discussions of SEG XX 174, 198; XXIII 647; XXX 1630, OGIS 164-166; IGR III 950; T.B. Mitford, JEA 46, 1960, 109-111).

1758. Paphos (New). Dedication of the reconstructed theatre to Zeus Kapetolios (Capitolinus) and the Antonine emperors, 139-161 A.D. SEG LII 1496. J.-B. Cayla, *An.Ép.* (2003) [2006] no. 1780, points out that in I. Nicolaou's restoration (cf. SEG LII) the length of L. 1 (35 letters) is imposed by the imperial titulature; consequently her restoration of L. 2 (26 letters) is too short, the more so since the letters are more cramped than in L. 1. The size of the lacunae on the left and right side is unknown, and N.'s restorations should be considered uncertain; especially [Θεὸν Διί] (L. 1 initio) is suspect; in L. 2 in fine, more elements may have been listed (with καὶ [--] instead of κατ[εσκευάσεν --]) [See also the reflections, much in the same sense, by A. Martin in SEG LII 1496 app.cr. in fine].

1759. Paphos (New). Rhodian amphora stamps, early 2nd cent. B.C. / undated. Two stamps on handles of (probably) Rhodian amphoras found in pottery deposits abandoned at various dates at the site of 'Saranda Kolones' castle. Ed.pr. J.W. Hayes, *ABSA* 98 (2003) 470 no. 116 and 477 no. 173 (dr. of both): 1) Ἀριστοταρχ[?] (rectangular; Rhodian; early 2nd cent. B.C. no. 116); 2) Π(η)Ω[?] and ΟΥΟΣ (left and right of Helios (?) head; ΟΥΟΣ divided by verticals (sunrays?) to right; circular stamp with inscription encircling the head; Rhodian or imitation?; no parallels; undated).

1760. Potamia (area of: Archangelouthkia). Christian fragment of unknown character, 6th cent. A.D.? Limestone plaque; originally a stone mould for jewelry (re-use); inscription on the back, now in the museum of Nicosia. Ed.pr. I. Michaelidou-Nicolaou, *RDAC* (1964) 189/190 no. 1 (ph.). H.-G. Buchholz, *RDAC* (2003) 133, reproduces this text in an article entitled 'Einige zypriische Gußformen'. We present this inscription which, unlike the other inedita from *RDAC* (1964), was omitted in SEG XXIII for unknown reasons.

† Χορη οἱ α[-----]
κεδονομοδι[-----]
ηδολοβια βάρος [---]
4 ση κε ο Δημη[-----]
τη κε ο μελη[-----]
Ηλπα ρσησ ἀπὸ [---]
οκιο σκηνές [-----]
8 ρθου πέντε [-----]

στρατη ος μα [-----]
οκομενος μη[-----]
κε η πτερη [-----]
12 οηλ δὺο [-----]
ο κασκυρο [-----]
κ ο χληος [-----]
α

1. ἀγγελικοί], with χορή instead of χοροί?, ed.pr. || 4. Δημήτριος?, ed.pr. || 6. Ἡλία ῥήσσι?, C. Martinis].

1760 bis. Salamis. Funerary epigram for Demonax, 2nd/1st cent. B.C. *LBW* 2761; *GV* 1833, *Salamine de Chypre* XIII 191. S. Struffolino, *art.crit.* (cf. our lemma no. 906 ter) 99-101, republishes the text (Italian translation), discusses the literary influence on this poem (*Od.* 8.155-164) and adduces parallels for *δεμῆ* in the sea (*AP* 7.586) and the perception of life as a journey (*AP* 7.452).

1761. Unknown provenance. Inscription on a lead miniature amphora, 2nd-4th cent. A.D. J.L. Myres, *Handbook of the Cesnola Collection of Antiquities from Cyprus* (The Metropolitan Museum of Art; New York 1914) 518 no. 5979. Republished by L.Y. Rishman, *art.crit.* (cf. our lemma no. 2145) 48 no. 20 (ph.): Εὐθηρίου

Εὐθυμεί, M.: Εὐθηρίου, J.R. Mertens apud R. || for the name cf. our lemma no. 2108 sub (?).

KOMMAGENE

1762. Kommagene. New temenos inscriptions. The sites of Ancoz and Seleukeia-on-the-Euphrates/Zugma yielded new examples of the inscription concerning the cult foundation and sacred nomos by Antiochos I; both belong to a series of similar *τεμὲν* sites dedicated to the cult of various deities and established by the king throughout Kommagene (the others are: Adiyaman, Çaputlu Agaç Kulluk, Direk Kale, Doliche, Honk (?), Kalafik Höyük, Seluk/Samosata, and Sofraz Köy); they are distinguished in the inscriptions from other places of worship which are referred to as *ιεροθέσια* (the architectural complexes of Nemrud Dag, Arsameia-on-the-Nymphitis and Arsameia-on-the-Euphrates; the presence of a royal tomb distinguishes them from the *τεμὲν*). Three larger fragments from Seleukeia/Zugma were published by C. Crowther - M. Facella in *AMS* 49 (2003) 41-80 (see our lemmata nos. 1769-1771); two of these (BEc and BEd [for these sigla see below]; our nos. 1769/1770) probably belong to the same text; they represent a text version identical to that of the Ancoz fragments, published by J. Wagner - G. Petzl, *ibid.* 85-96. Both C.-F. and W.-P. restore the new fragments on the basis of parallel texts from other Kommagene sanctuaries; those from Ancoz (eight small fragments) are incorporated in a composite temenos inscription; see our lemma no. 1763. One of the Ancoz fragments (ANd) provides the slightly corrected definitive text version of one of the regulations concerning the charges of the hierodouloi, which was incorrectly restored in the temenos inscription from Samosata so far (see our lemma no. 1763 app.cr. ad L. 114, and 1769 app.cr. initio). One of the Zeugma texts (BEc; our lemma no. 1771) was erased in favor of BEc; it represents an earlier version which is paralleled in the inscription from Sofraz Köy (SO; our lemma no. 1776), republished by C.-F. (71-74).

in an Appendix in which they also republish four other temenos texts (see our lemmata nos. 1764, 1766, 1768, and 1777 = Cb, D, Sx, and AD, respectively).

C.-F. underline the evolution in the ruler cult of Antiochos, basing themselves on texts and dexionis reliefs. The temenos in Zeugma was established soon after the city came under Antiochos' control in 64 B.C.; it was dedicated to Zeus Oromasdes, Apollo Mithras Helios Hermes, and Artagnes Herakles Ares (BEe). The dexionis depicts Apollo Mithras Helios Hermes, earlier relief finds from Zeugma represent Artagnes Herakles Ares. The replacement of BEe by BEc points to a change in the form and expression of the ruler cult between the early and later years of Antiochos' reign. SO (66-64 B.C.), dedicated to Apollo Epekoos and Artemis Diktynna, revealed that the pantheon had not always been syncretistic (no Persian counterpart for these deities; no Persian rituals as in the nomos texts from Nemrud Dag, Arsameia-on-the-Nymphaios, Arsameia-on-the-Euphrates and Samosata, in which the priests are required to wear Persian vestments when offering). A feature uniting the parallel texts AD, SO, and BEe is that they were each overcut by dexionis reliefs added to the stelai. In SO and probably also AD the relief was cut after the original inscription had been emended: BEc already had the revised SO text. Consequently the 'images of the gods carved on the stelai and the images of myself that I established together with them' referred to in SO and AD (SO LL. 7-9 and 27-29; AD LL. 1-3) cannot be the same as the gods represented in the dexionis scenes on SO and AD themselves, which were added later; earlier reliefs may have depicted the king and the gods separately instead of on a single stone (as stated in BEc LL. 18/19); the Apollo on SO is not the Epekoos mentioned in the text, but Apollo Helios assimilated to Mithras and Hermes. Sx and Sz, without underlying texts, offer a unified representation of Antiochos' ruler cult (relief scenes and inscriptions were executed at the same time); the same applies to BEc and the dexionis scene. They all belong to the same stage. BEc LL. 18-21 (cf. SO LL. 24-26) makes the connection explicit. The central role of the dexionis belonged to the later stages of Antiochos' reign, when the king had 'obtained the fulfilment of a life of many years' (BEc L. 14; Sx LL. 18/19; cf. N LL. 22/23). Unlike BEe, the inscriptions on AD and SO were not replaced, presumably because the addition of new texts seemed superfluous: the reliefs superseded the text of the inscriptions. The planetary alignment (7 July 62 B.C.) represented on the Lion Horoscope, which forms part of a tableau with a series of reliefs representing dexionis scenes between Antiochos and the gods of his pantheon, seems too early for the adoption of the dexionis motif in the iconography of Antiochos' temenos sites; its significance was probably brought into prominence later in retrospect, possibly in a relatively late stage of Antiochos' reign (cf. our lemma no. 1769 app. cr. ad L. 13). On 65-68 C.-F. discuss three inscriptions dating after Antiochos' death (in the 30s of the 1st cent. B.C.) to show that his ruler cult and Greco-Iranian syncretism did not survive him (SEG XLJ 1501; XLIV 1290; F.K. Dörner, *MDAI(I)* 16, 1966, 161/162, with the revised text by J. and L. Robert, *BE* 1968, no. 549).

G. Petzl, *ibid.* 81-84, comments on the meaning of the dexionis on the Zeugma and other reliefs; A. Schütte-Maischitz, in *AMS* 45 (2003) 103-113 (map of Kommagene), discusses the relationship between landscape and religion in Antiochos' ruler cult, concluding that it started in Samosata which played a key role in its diffusion. For E. Winter's study see our lemma no. 1765.

[See also M. Facella, 'Recenti studi sulla Kommagene' in B. Virgilio (ed.), *Studi Ellenistici* XV (Pisa 2003) 373-382 (review of J. Wagner, ed., *Götterkönige am Euphrat*, cf. SEG L 1381), P. F. Mitag, 'Zur Selbstdarstellung Antiochos' I. von Kommagene', *Gephyra* 1 (2004) [2005] 1-26, M. Meyer, 'Ἰλαρίος νεαυπόρος: Die Kommagene

auf dem Nemrud Dag' in B. Brandt - V. Gassner - S. Ladstätter (edd.), *Synergeia. Festschrift für Friedrich Kritzinger* (Vienna 2005) II, 321-327; M. Facella, *La dinastia degli Orontidi nella Kommagene ellenistico-romana* (Studi Ellenistici XVII; Pisa 2006).

For the sake of convenience we present a list of the sigla used for the Kommagenian cult inscriptions in the articles by W.-P. and C.-F. (cf. *ibid.* 44/45 note 4; we omit anepigraphic relief fragments).

- A Cult inscription from the hierothesion at Arsameia-on-the-Nymphaios: F.K. Dörner in F.K. Dörner - T. Goell, *Arsameia am Nymphaios* (Tübingen 1963) 40-59; H. Waldmann, *Die kommagenischen Kultformen unter König Mithradates I. Kallinikos und seinem Sohne Antiochos I.* (Leiden 1973) 82-100; for the text and an Italian translation see now B. Virgilio, *Lancia, diadema* -- (2nd ed.; cf. our lemma no. 2205) 251-262 no. 15.
- As Cult inscription from the hierothesion at Arsameia-on-the-Nymphaios: F.K. Dörner in *Arsameia am Nymphaios* (see above sub A) 95-97; Waldmann, *Die kommagenischen Kultformen* -- (see sub A) 100-109;
- AD Lower part of relief stela from Adyaman with dexionis scene and same text as Cb and SO: J. Keil in F.K. Dörner - R. Naumann, *Forschungen in Kommagene* (Berlin 1939) 51-53; Waldmann, *Die kommagenischen Kultformen* -- (see sub A) 5-15; for a revised text see our lemma no. 1777;
- ANa-b See our lemma no. 1763;
- BEc See our lemma no. 1769;
- BEd See our lemma no. 1770;
- BEe See our lemma no. 1771;
- Cb Fragmentary inscription from Çaputlu Agaç Küllük with the same text as AD and SO: Waldmann, *Die kommagenischen Kultformen* -- (see above sub A) 45-47; for a revised text see our lemma no. 1764;
- D Fragmentary inscription from Doliche with the same text as Sx and BEc: SEG XXXII 1385; for a revised text see our lemma no. 1766;
- N Cult inscription from the hierothesion at Nemrud Dag: OGIS 383; Waldmann, *Die kommagenischen Kultformen* -- (see above sub A) 61-79;
- SO Relief stela from Sofraz Köy with cult inscription and dexionis scene: SEG XXVI 1623; for a revised text see our lemma no. 1776;
- Sx Relief stela from Samosata with cult inscription and dexionis scene: GIBM 1048a (OGIS 404; IGLS 52); for a revised text see our lemma no. 1768;
- Sy Cult inscription from Samosata: Waldmann, *Die kommagenischen Kultformen* -- (see above sub A) 28-32;
- Sz Relief stela from Selik, near Samosata, with cult inscription and Herakles dexionis: IGLS 51; SEG XII 554 (revised text by P.M. Fraser); Waldmann, *Die kommagenischen Kultformen* -- (see above sub A) 33-42.

1763. Ancoz. Temenos inscription of king Antiochos I of Kommagene, 38 (or earlier?) - 31 B.C. J. Wagner - G. Petzl in *AMS* 49 (2003) 85-96 (ph.), present a catalogue of 19 fragments of limestone or basalt blocks bearing reliefs (11) and inscriptions (8); found re-used in several buildings in the village of Ancoz. The basalt fragments originally belonged to a group of (four or five?) stelai bearing at least one dexiosis-relief (king Antiochos I and an unknown deity) and a complete text of the cult foundation; the limestone fragments belonged to a much larger relief stele representing a dexiosis of Antiochos and Apollo, similar to the Antiochos and Herakles-relief found in Zeugma; both monuments were erected in the yet unlocated temenos of the Kommagenian ruler cult in Ancoz. W.-P. assigned the sigla ANa-ANh to the inscribed fragments; only ANa was previously published: F.K. Dörner - T. Goell, *Die Ausgrabungen im Hierothestion des Mithradates Kallinikos von 1953-1956* (Berlin 1963) 30; see also H. Waldmann, *Die kommagenischen Kulturreformen* - (cf. our lemma no. 1762 sub A) 43/44, who gave the fragment the siglum AN. The fragments show that we have the later stage of the temenos-inscription, known inter alia from the large hierothestia (especially Nemrud Dag and Arsameia-on-the-Nymphaios; for the date, possibly late in Antiochos' reign, see our lemma no. 1769 app. cr. ad L. 13). On 91-96 P. presents a composite text based on all temenos-inscriptions known so far, indicating the texts of seven fragments from Ancoz in bold (fragment ANh could not be accommodated; it bears the first letters of seven lines: **ΙΙΟΙΒΖΙΒΙΠΙΟ**). We reproduce this text below, underlining the Ancoz fragments.

- [vacat Βασιλεὺς μέγας Ἀντίοχος] ANa
[vacat Θεὸς Δίκαιος Ἐπιφανὴς Φιλορῳμαῖος]
[vacat καὶ Φιλέλλην, ὁ ἐκ βασιλέως Μιθραδάτου]
Bec 4 4 [vacat Καλλινίκου καὶ βασιλίσσης Λαοδίκης]
Θεᾶς Φιλαδέλφου τῆς ἐκ βασιλέως Ἀντι-
όχου Ἐπιφανοῦς Φιλομήτορος Καλλινίκου]
τοῦτον τύπον ἰδίας γνώμης νόμον τε κοινῆς εὐσε-
Bec 5 8 βείας εἰς χρόνον ἅπαντα προνοίαι δαιμόνων στήλαις
ἐνεχάραξεν ἱεροῖς· ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτή-
σιν βε[β]αιοτάτην, ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις
ἐνόμισα τὴν εὐσέβειαν, τὴν αὐτὴν τε κρίσιν καὶ δυνά-
Bec 12 12 μως εὐτυχούς καὶ χρήσεως μακαριστῆς αἰτίαν ἔσχον,
παρ' ὅλον τε τὸν βίον ὤφθην ἅπασιν βασιλείας ἐμῆς καὶ φύ-
λακα πιστοτάτην καὶ τέρψιν ἀμίμητον ἡγοῦμενος τὴν
ὁσιότητα· δι' ἧ καὶ κινδύνους μεγάλους παραδόξως διέφυ-
Bec 16 16 γον καὶ πράξεων δυσελπίστων εὐμηχανῶς ἐπεκράτησα
καὶ βίου πολυετούς μακαριστῶς ἐπληρώθην· ἐγὼ πατρῶαν
[β]ασιλείαν παραλαβὼν εὐθὺς διὸς τε Ἀρομάσδου καὶ Ἀπόλ-
λωνος Μίθρου Ἡλίου Ἑρμοῦ καὶ Ἀρτάγνου Ἡρακλέους Ἀρεῶς
Bec 20 20 τοῦτο νέον τέμενος παλαιῶς δυνάμεως ἔκτισα καὶ τύ-
χης ἐμῆς ἡλικιωτῶν θεῶν μεγάλων τιμὴν ἐποιήσαμην, ἐ[ν]
ἱερά τ' ἐλθὲν μὴς περιστῆς ἀγάλμασι δαιμονίοις χα-
ρακτῆρα μορφῆς ἐμῆς δεχόμενον θεῶν εὐμενεῖς δε-

- Bec 24 24 ξιάς παρέστησα, μίμημα δίκαιον φυλάσσω ἀθανάτο[υ]
φροντίδος, ἢ πολλάκις ἐμοὶ χεῖρας οὐρανίου εἰς βοήθει[ι]-
αν ἀγώνων ἐξέτειναν· χάραν τε ἱκανὴν καὶ προσό-
δους ἐξ αὐτῆς ἀκινήτους εἰς θυσίων πολυτέλειαν ἀ-
Bec 28 28 πένειμα θεραπείαν τε ἀνέγλειπτον καὶ ἱερεῖς ἐπι-
λέξας σὺμ προπούσαις ἐσθίσιν Περσικῶι γένει
κατέστησα κόσμον τε καὶ λειτουργίαν πᾶσαν
ἀξίως τύχης ἐμῆς καὶ δαιμόνων ὑπεροχῆς ἀνέ-
Bec 32 32 θηκα· περὶ δὲ ἱ(ε)ρουργίων αἰδίων διάταξιν πρέπου-
σαν ἐποιήσαμην, ὥπως σὺν αἰς ἀρχαῖος καὶ κοι-
νὸς νόμος ἔταξεν θυσίαις καὶ νέας ἑορτὰς
εἰς τε θεῶν σεβασμὸν καὶ ἡμετέρας τι-
Bec 33 36 μάς ἅπαντες οἱ κατ' ἐμὴν βασιλείαν ἐπιτε-
λώσ[ιν]· ν σώματος μὲν γὰρ ἐμοῦ γενέθλιον
N 83-84 38 Αὐδοναίου ἐκκαίδε/κάτην, διαδήματος δὲ Λώου δεκά-
την ἀφιέρωσα μεγάλων δαιμόνων ἐπι-
N 86 40 φανείαις, αἵτινες ἐμοὶ καθηγεμόνες
εὐτυχούς ἀρχῆς καὶ βασιλείας πάσῃ
κοινῶν ἀγαθῶν αἰτίαι κατέστησαν·
χάριν τε θυσίων πλη-
N 90 44 θους καὶ μεγέθους
εὐτυχίας δύο προσκαθώσισσα ἡμέρας,
ἐκατέραν τούτων ἐνιαύσιον
ἐορτήν· βασιλείας δὲ πλήθος
N 94 48 εἰς συναγωγὰς καὶ πανηγύρεις
καὶ θυσίας ταύτας διελὼν κατὰ
κώμας καὶ πόλεις τοῖς ἔγγιστα
τεμένεσιν ὡς ἡρμοζεν ἐκάστοις
N 98 52 κατὰ γ(ε)ντίαν ἐνεορτάζειν ὥρι-
σα· τοῦ δὲ λοιποῦ χρόνου κατὰ
μῆνα μία[ν] ὁμώνυμον τ[α]ῖς εἰρημέ-
ναις· ὑπὲρ μὲν γενέσεως ἐμῆς τὴν
N 102 56 ἐκκαίδεκάτην, ὑπὲρ δὲ ἀναλήψεως
διαδήματος τὴν δεκάτην· αἰεὶ διὰ
τῶν ἱερῶν γεραίρεσθαι παρήγγει-
N 105/As 65 59 λα· / διαμονῆς [δ]ὲ [το]ύ[τ]ω[ν] ἐνεκεν, ἣν ἐμφρονί-
As 66 60 μοις ἀνδράσιν εὐσεβέ[ι]ς [ἀεὶ τ]ηρεῖ[ν], οὐ[δ]ὲ μόνον εἰς τιμὴν ἡμετέ[ρ]-
[ρ]αν, [ἀλλ]ὰ καὶ μαχ[α]ριστὰς ἐλπίδας ἐκάστον τύχης, ἐγὼ καθο[ρ]-
[σι]ώ[ω]σ[α]ς ἐν σ[τ]ή[λ]α[ι]ς ἀ[σ]ύλο[ι]ς ἐχ[ά]ραξ[α] γ[ν]ώμη θεῶν ἱερὸν ANb
νόμον, ὃν θέμις ἀν[θ]ρωπ[ω]ν [γεν]ε[α]ῖς ἀπ[α]ν[τ]ων, οὓς ἂν χρό-
As 70 64 νος ἄπ[ει]ρος εἰς διαδ[ο]χ[ή]ν χλωρὰς τ[α]ύτης ἰδίαι βίου μοί[α]-
[ραι] κ[α]ταστήσῃ, τηρεῖν ἄσυλον ἐ[ἰ]δ[ό]τα[ς], ὡς [χα]λεπὴ νέμ[ει]
[σις] βασιλικῶν δαιμόν[ω]ν τιμωρὸς ὁμοῖος ἀμελίας τε καὶ ὕβρε[ι]-

- As 74 68 [ω]ς ἀ[σέβειαν δι]ώκει, ν καθωσι[ω]μέν[ων] ν [τε ἡρώων ἀτιμασθείς]
[νό]μος ἀ[ν]ει[λ]άτους ἔχει [π]οιν[ά]ς· [τ]ὸ μὲν [γ]ὰρ [ὑ]σιον ἅπαν
κοῦφον]
ἐρ[γ]ον, τῆς δὲ ἀσεβείας ὁπισθοβαρεῖς ἀν[ά]γκαι· νόμον δὲ τοῦ-
τον φωνῇ [μὲν] ἐξηγγ[ε]λεν ἐμ[ή], νο[ός] δὲ [θεῶν ἐκύρωσεν]
N 6 ο ο
- As 78 72 Ἱερεὺς, [ὅ]στις [ὑ]π' ἐμ[ο]ῦ καθέσταιται Μ[ί]θρου Ἡλίου Ἀπόλ·
λωνος Ἑρμ[ο]ῦ, ὅστις τε ἂν ὕστερον λ[ά]βῃται τάξιν
τοῦτου ἄχρι παντὸς αἰῶνος, ν ἐκεῖνος ἡλευθερω-
[μ]ένος ν ἄλλης χρείας [ἀ]πάσης ἀνεμ[ι]όδοστος ἀπροφά-
As 82 76 σιστός τε θεῶι τοῦ[τ]ι π[ρ]οσκαρτε[ρεῖται] προ-
νο[ο]ῦμενος θεραπείας τε καὶ τιμῆς προπο[ι]ήσεως ἱεραῖς τε στή-
[λ]αις καὶ βωμοῖς κοινοῖς· ἐν δὲ σῶ[μ]ατοῖς μὲν ἐμοῦ
[γ]ενεθλίοις, Αὐδοναίου ἐκκαδεκάτη, δι[α]δ[ι]ήματος δὲ
As 86 80 [κ]αὶ θρόν[ω]ν, Ἀώου δεκάτη, ἃς ἀφιέρωσα μετ[α]λάων
[δ]οι[μ]ῶν ἐπ[ι]φανείας προσκαθιστάσας ἐ[κ]ατέ[ρ]αι τοῦ-
[των] ἐξῆς δ[ύ]ο ἡμέρας, ν ἱερεῖς, ὅστις ἄγει θυσίας καὶ
[συνό]δους ἀ[ν]αλαμβάνων ἐσθῆτα Ἱερατικοῦ κόσμου,
As 90 84 ὃν [κ]αὶ χάρις ἐμ[ή] [κ]αὶ [π]άτρι[ος] νόμος ἡμετέρου γέ-
νους αὐτῷ περιέθηκε, [σ]τεφανούτω πάντας τοῖς
χρυσοῖς στεφάνοις, οὓς ἐγὼ καθωσι[ω]σα θεῶν εὐ-
[σε]βείας τιμαῖς, ν προσ[ό]δοις τε λαμβά[ν]ων ἀπὸ χῶ-
As 94 88 [ρας], ἣν ἐγὼ καθιέρωσα χάρισιν θε[ῶ]ις, ἐπιθύσεις
ἀφει[δ]εῖς λιβανωτοῦ καὶ ἁρωμ[ά]των ἐν β[ω]μοῖς τοῦ-
[τοις] ποιεῖσθαι, ν θυσίας τε πολυ[τ]ελείας εἰς [τι]-
[μὴν] ἡμετέραν ἀξίως ἐπιτελε[ῖ]ται καὶ κο[ι]νήν εὐ-
As 98 92 [ω]χίαν· συνόδου πάσης, ἣν ἐγὼ κατὰ γειννία[ν] τῆσδε]
[τῆς] χ[ώ]ρας ἱεροῖς ἐμέρισα, ν τράπεζαν μὲν β[ασι]-
[λικήν] προπο[ι]ήσεως θε[ῶ]ις γεμίζων, ν κρατήρας
[δὲ] ὑπολ[ι]ν[ί]ου[ς] [π]ληρῶν ἀφθόνου κράματος, δεχόμενός]
As 102 96 [τε σὺν θε]ραπείαις π[ᾶ]ν τὸ προσωρισμένον πληθ[ο]ς]
[ἐπιχώριον] καὶ παρε[π]ίδημον κοινὴν ἀπόλαυσιν
As 104/N 151 100 [εὐρ]τής παρε[π]ίττω ν συναγωγὰς ὄλων, / αὐτὸς
μὲν ὡς ἔθος ἱερωσύνης τιμῇ γέρας ἐξαίρου-
N 153 100 μενος,
τοῖς δὲ λοιποῖς χάριν ἐμὴν εἰς ἐλευθε-
N 155/Sz 1 102 ραν ἡδονὴν διανέμων, ὅπως / ἕκαστος ἐν ἱεραῖς]
[ἡμέραις] ἀνελλιπῇ χορηγίαν λαμβάνων ἀσυκοφάντ[η].
Sz 3 104 [τον] ἔχει τὴν ἐορτὴν εὐωχού[μ]ενος, ὅπου προαιρεῖται· τοῖς τε
[ἐκπώμασιν, οἷς ἐγὼ καθιέρωσα, διακονεῖσθαι, ἕως ἂν ἐν ἱερῶι
[τόπω] συνόδου κοινῆς μετ[α]λαμβάνωσιν· ν δεκάτη δὲ ἐμ[ή]νῳ
[καὶ] ἐκκαδεκάτῃ τὰς ἐπιθύσεις καὶ θυσίας ἱερεὺς Ο[]
Sz 7 108 [· - - - -] [CINEN]] ἐπιτελεῖται τὴν τε ἐσθῆτα ΠΑΡΑΠ-

- [ἀναλ]αμβά[ν]ων Περσι[κ]ήν καὶ γέρατα κατὰ νόμον τὸν αὐτὸν
[αιρ]ούμενος, ν τὰ λοιπ[ά] δὲ ἀπὸ τῶν ἱερῶν τοῖς παρατυγχάνου-
[σιν] διανέμων εἰς ἀνυπεύθυνον εὐωχίαν· ν οἱ δὲ καθωσι[ω]μένοι
ὑ[π']
ANW
- Sz 11 112 [ἐμοῦ] ἱεροδούλοι καὶ τοῦ[των] παῖδες, ἔγγονοι τε πάντες ἀ-
(BE3 2-3) [παρ]ενόχλητοι μὲν τῶν ἄλλων ἀπάντων] ἀφείσθωσαν, ν ταῖς
Sz 13/BE3 5/Sz 13 [δὲ] θεραπείαις τῶν / [· · · · ·] καὶ [τ]αῖς δι[α]κοινο[ύ]ταις / τῶν συνόδων
[προ]σκαρτερεῖταισαν· μηδενὶ δὲ ὅσιον ἔ[σ]τω, μήτε βασι-
Sz 15 116 [λεῖ] μήτε δυνάστη μήτε ἱερεῖ μήτε ἄρχοντι, τούτους ἱερο-
[δο]ύλους, οὓς ἐγὼ θεοῖς τε καὶ τιμαῖς ἐμαῖς κατὰ δαιμόνιον
[βο]ύλησιν ἀν[έ]θηκα, μηδὲ μὴν παῖδας ἐκγόνους τε ἐκείνων,
[οἷ]τινες ἂν ἐν ἅπαντι χρόνῳ τοῦτο γένος διαδέχωνται,
Sz 19 120 μήτε αὐτῶι καταδουλώσασθαι μήτε εἰς ἕτερον ἀπαλλο-
τριῶσαι τρόπῳ μηδενὶ μήτε κακῶσαι τινα· τούτων ἡ περι-
σπάσαι θεραπείας, ἀλλ' ἐπιμελεῖσθωσαν μὲν αὐ-
τῶν ἱερεῖς, ν ἐπαμυνέωσαν δὲ βασιλεῖς τε καὶ ἄρχοντες
Sz 23 124 ἰδιώται τε πάντες, οἷς ἀποκείσεται παρὰ θεῶν καὶ ἡ-
ρώων χάρις [εὐσεβείας· ὁμοίως δὲ μηδὲ χώραν, ἣν ἐγὼ καθιέρωσα ANE
θεοῖς τούτοις, μηδενὶ ὅσιον ἔστω μήτε ἐξιδιάσασθαι μή-
τε ἐξαλλο[τ]ριῶσαι μήτε μεταδιατάξαι μήτε βλάψαι κατὰ
Sz 27 128 μηδὲνα τρόπον γῆν ἐκείνην ἢ πρόσδον, ἣν ἐγὼ κ[τ]ήμα θεοῖς
ἄσυλον ἀν[έ]θηκα· ὡσαύτως δὲ μηδὲ ἄλλῃ παρὲν-
ρεσιν εἰς ὕβριν ἢ ταπείνωσιν ἢ κατάλυσιν ἂν ἀφωσι[ω]κα θυσιῶν
καὶ συνόδων ἐπιμηχανήσασθαι μηδενὶ κατὰ τιμῆς] ἡμετέ-
Sz 31 132 ρας ἀκίνδυνον ἔστω· τύπον δὲ εὐσεβείας, ἣν θεοῖς καὶ προγό-
νοις εἰσφέρειν ὅσιον, ἐγὼ παισὶν ἐκγόνοις τε ἐμοῖς ἐμφανῇ
καὶ δι' ἐτέρων [πολλῶν καὶ διὰ τούτων ἐκτέθει]κα, νομίζω
τε αὐτοὺς κ[αλὸν] ὑπόδειγμα μιμήσασθαι γένους] καὶ θεῶν αὐ-
Sz 35 136 ζοντας ἀεὶ [συγγενεῖς τιμᾶς, ὁμοίως τ' ἐμοὶ πολλὰ
προσθήσειν ἐν ἀκμῇ χρόνων ἰδίων εἰς κόσμον οἰκεῖον· οἷς
ταῦτα πράσσουσιν ἐγὼ πατρώους πάντας] θεοὺς ἐκ Περσί-
δος τε καὶ Μ[ακ]ετιδος γῆς Κομμαγενῆς τε ἐστίας εἴλωσ
Sz 39 140 εἰς πᾶσαν χάριν εὐχομαι διαμένειν· ὅστις τε ἂν βασιλεύ[ῃ] ANE (alter-
ἢ δυνάστης ἐ[ν] μακρῷ χρόνῳ ταύτην] ἀρχὴν παραλάβῃ, νό- native)
μον τούτων κα[ὶ] τιμᾶς ἡμετέρας διαφυλάσσω καὶ παρὰ τῆς
[ἐμ]ῆς εὐχῆς εἴλωσ δαίμονας καὶ θεοὺς πάντας ἔχέτω· ν ν δαιμο-
Sz 43 144 [ν]ίωι δὲ γνώμῃ ταύτην ἀναγραφὴν εὐσεβείας προφθιν ἐποιη-
[σ]άμην, ἐφ' ἧς ἱερὰ γράμματα δι' ὀλίγης φωνῆς θεοσπίζει μέγαν θε-
[ῶν] νοῦν πολίταις καὶ ξένοις, ν ὁμοίως βασιλεύσιν, δυνάταις,
[ἐ]λελυθεῖς, δούλοις, πᾶσιν, ὅσοι φύσεως κοινωνοῦντες ἀνθρω-
Sz 47 148 [πίν]ης, ὀνόμασι γένους ἢ τύχης διαφέρουσιν, τούτοις /
A 196 149 Διὸς Ἀρομάδου φροντίσιν ἅλ-

- λων τε γνάμαις θεῶν λίθος οὗτος ἡσύχαι φω-
 [ν]ῃ ταῦτα χρῆζει· ν εἰ τις ἀναγνος δικαίαν ἐρ-
 A 109 152 [γω]ν ὑπὸ τυφλῆς ἀγνωσίας ἐπὶ ταύτην ἀτρα-
 πὸν [ἀ]χθεῖς πλανήτου ποδὸς ὕβριν ἐπὶ γῆς ὀσί-
 ας ἔθηκε[ν], ν οὗτος αἰσθόμενος ταχὺ θεῶν
 A 203 156 ἡρώων τε μακάρων κοινὸν οἶκον παλινδρομεῖ-
 τω φεύγων ε[ἰς] βέβηλον τόπον φόβοι τε διορ-
 θωτῇ κακίας [ἀκ]ούσιον μίσμα θεραπευέ-
 ται, ν κλέπτων δέ [τ]ις ἢ βιαζόμενος εἰσοδὸν
 ταύτην ἀσεβεῖ τρ[ό]πῳ μηδὲν εὐτυχές
 A 207 160 προσδοκάτω· νασαι μεγάλη γὰρ ἐπίσκο-
 πας τόπου τοῦδε τέ[τακ]ται δαιμόνιος ὄψις,
 ἣν οὔτε λαθεῖν οὔτε κ[α]τισχυῖσαι δυνα-
 τὸν ἀνθρώποις· ν δς δ' ἂν κακοῦργος ἡμε-
 A 211 164 τέρας ἐνθάδε προσή μνήμης πολέμιον
 στρατὸν ἢ ληστὴν τρόπον ἢ κλώπα
 καθωσιωμένης ἄγων τιμῆς, ἢ κα[ἰ]
 φθόνου τις ἀνάνδρον κρύπτει
 A 215 168 μέισος ἀρνούμενης ἔχθρας
 ὀφθαλμὸν τε τήκων ἴδιον ἐπ' ἄλ-
 λαστρίοις ἀγαθοῖς φωνῇ ἐπιβουλον
 ἢ νοῦν με[ἰσ]ορ[η]σ[ι]τον ἢ χεῖρα
 A 219 172 προσφῆρη βάσκανον [ἡμ]ετέροις
 ἀφιδρύμασιν, οὗτος ἀνιλάτο[ς] θυ-
 μοὺς προσδοκάτω θεῶν πάντων· [ποιναι]
 γὰρ ἀθώπυτοι χόλου μεγάλου διάκοναι
 A 223 176 δαιμόνων [β]ίον κακοῦργον εἰς ἐσχάτας [δῖ]-
 κας πολυτρόποις βασάνοις διώκουσιν· ἴσ[τω], ὥς
 νόμος οὐράνιος ἀθανάτωι δόγματι βαρεῖας [ἐφέλκει] /
 SyR 1 179 [θεῶν] χεῖρας ἐπὶ κακῶν τιμορίαν ἀνδρῶν· αἷ[ς] ἀσε]-
 SyR 2 180 [β]ης τρόπῳ ὀφειλομένας δίκας ἀπα[ρ]αιτήτους τει-
 σιεν ὄργαι, Ἀπόλλωνός τε καὶ Ἡρακλέους ἀναμ[α]ρτήτους βέλε-
 [σι]ν καρδίαν πονηρὰν ἀδίκου βίου ρίζαν διηλουμέν[ος] ἐχέτω πι-
 κρὸν ἄλλος ἐν μισαγάθῳ τρόπῳ σπλάγγνοις, Ἥρας τε χό-
 SyR 6 184 [λω]ι μισοδόκον ποινὴν οὐρανίου δίκης ἀθώπυτον ὑπηρετίν τι-
 μῶν ἀσεβοῦς τρόπου πικροτάτην ἐφευρισκῆτω, Διός τε
 [ἡ]ρομάδου κεραυνοῖς γένῳς ἐκείνου πᾶν, ὃ[περ] κοινωνεῖ κα-
 [κοῦ] αἵματος οἴκος τε ὅλος, ὅστις ὑποδοχ[ε]ύς καὶ στεγανό-
 SyR 10 188 [μος] ἀσεβείας γενηθ[ῆ] ἐμῖαν γῆν θεοῦ, πολυεμίᾳ πυρὶ
 [φ]λεγίσθω· ὅσοις δὲ κα[θ]αρὸς μὲν νοῦς ἀδίκου ζωῆς, ἐπιθυ-
 [μη]τῆς δὲ ὁσίων ἔργων, θαρροῦντες μὲν εἰς θεῶν ἀπο-
 [β]λεπέτωσαν ὄψεις, ἰλ[α]ροῖς δὲ μακάρων ἵχνεσιν ἐπι-
 SyR 14 192 [βαινέτωσαν, εὐδαίμο]σιν δὲ ἀτραποῖς ἐξ ἡμετέρας

ANf (alternative)

ANg

- [τιμῆς] βίον ἀγαθὸν εἰς] ἐλπίδας ὀδηγείτωσαν ἰδίας·
 [οὔτοι τε πάντες ἀφ' ὕψηλου φρονήματος πλησίον
 SyR 18 196 [ὀρῶντες Διὸς μέγα]ν οὐράνιον οἶκον ἀγαθῶν
 [ὀφθαλμοῖς ὥσιν τε θ]εῶν εὐχὰς δικαίας καὶ θυσι-
 [ας ἐπιτελείτωσαν ὁ]σίαις, ἡμέτερόν τε κόσμον
 [ἀναθημάτων καὶ κλέ]ος αἰῶνος ὑμνοῦντες καὶ γε-
 SyR 22 200 [ραῖροντες ἀπαρχαῖς] προπούσαις ἐπήκοον ἀγίοις
 [ἐαυτοῖς ἡ]ρομάδην ἐχέτωσαν Δία, πρὸς ἐκείναι τε
 [παραστάτιν Ἥ]ραν Τελε[ῖ]αν, ἐτι δὲ Ἀρτάγνην Ἡρακλέα
 [καὶ Μίθρην Ἀπόλλω καὶ] Ἥλιον Ἑρμῇ τε πολυφωνότα[τον]
 SyR 26 204 [θεῶν, πάντας τε] δαιμόνων εὐμενῶν χαρα-
 [κτῆρας ἀψευδεῖς προφ]ήτας εὐτυχούς βίου καὶ συν-
 [αγωνιστάς] τόλμης ἀγαθῆς διὰ παντός εὐρίσκέτωσαν

The source inscriptions are indicated in the left margins by their sigla; the position of the Antioch fragments is indicated in the right margin || orthographical peculiarities and errors in the source inscriptions are normalized (partially indicated by curved brackets). P. || the quality of the editions of the source inscriptions varies: for LL 1-37 the text, based on BEc (with D and Sx as partial parallels; see our lemma nos. 1766 and 1768) is certain; inscription As (edition of Walmann) has various errors: see G.Petzl, *Gnomon* 48 (1976) 373; anticipating a re-examination of the stone, the present text should be considered with reservation; LL 78-85 (with fragment ANc) and some other places of As have been revised on the basis of squeezes and photographs by C.Crowther, M.Facella, M.Pavlovic and G.Petzl; details will be given in a separate publication. The lacunas between the temenos stelai known so far are restored on the basis of (N) and (A); however, it may be assumed that the text of the latter occasionally deviated from that on the temenos stelai (e.g. the words before διαμονῆς (LL 59) on As are not fully equal to those on N given on the present text. C.Crowther apud P.). P. || 108, based on a revision of Sz 7 by C.Crowther || 114. [τα]ῖς δι[α]κο[ν]ίαις, BEd (the version incorporated into the composite text); [ταῖς] τ[ε] δι[α]κο[ν]ίαις τῶν, ANd; the new fragment shows that the old restoration of Sz 12/13 ταῖς [δὲ] θ[ε]ραπείαις τῶν [λα]ι-
 τουργῶν τε καὶ τῶν συνόδων is erroneous; e.g. τῶν [ἐορτῶν] ταῖς τε διακο[ν]ίαις τῶν συνόδων, M.Facella apud P. || 140, the fragment ANf can be assigned either to LL 140/142 or to LL 167/169. P. || 167: see above ad L 140.

1764. Çaputlu Ağaç Küllük. Temenos inscription of Antiochos I (Cb), 66-64 B.C.
 H.Waldmann, *Die kommagenischen Kulturreformen* -- (cf. our lemma no. 1762 sub A) 46/47:
 corrected on the basis of SO LL 30-33 (see our lemma no. 1776) by id., *Der kommagenische
 Mazdaismus* (Tübingen 1991) 198 no. 5. Republished by C.Crowther - M.Facella, *art.cit.* (cf. our
 lemma no. 1769) 76/77 no. 5, on the basis of the photograph in Waldmann (1973); the stone,
 reportedly in Gaziantep Museum, was not found there in 2002.

[συναύξουσιν αὐτοῖς τῶν τε θεῶν καὶ τὰς ἐμὰς τιμὰς καὶ]
 [τὸν πρέποντα σεβασμὸν ἀπομερίζουσιν εὐμενεῖς] εἰη[σαν]
 [οἱ θεοὶ καὶ παρ' ὅλων αὐτοῖς τὸν χρόνον] καὶ πα[ρ]ὰ τούτω[ν]

- 4 [ἀπαντάσθω ἀγαθὰ· οἱ δ' ἂν παραγενόμενοι εἰς τοῦτο τὸ [ἐ]-
[ρὸν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱερὰ ἐν τοῖς τῇς βασιλείας τόποις,
[ἐν οἷς συνακαθίζονται τοῖς θεοῖς καὶ αἱ ἐμαὶ εἰκό]νες μὴ τὸν πρέπ[ον]-
[τα σεβασμόν ἀπομερίσσωσιν. ἀλλ' ἐκ τῶν ἐναντίων βλάψω-
8 [σιν τι ἢ λυμῆνεται τὰ ἱερὰ ἢ τὰς ἐμὰς εἰκόνας, συμβ[αί]-
[νοι αὐτοῖς τὰ ἐναντία τούτων καὶ ἀπ]αγ[τ]ίσθω αὐτοῖς
[τὰ τοῖς ἀσεβοῦσι περὶ τοὺς θεοὺς γίνεται]

2 [εὐ]μενεῖς εἴησαν]. W. || 3. τὰ παρὰ τούτων, W. || 4. [ἀπαντάσθω· οἱ δ' ἂν παραγενόμενοι, W.
corrected by id. (1991) to [ἀπαντάσθω ἀγαθὰ· οἱ δ' ἂν παραγενόμενοι || 5. [ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ
ἱερὰ τοῖς τῇς βασιλείας τόποις, W. || 6. [καλαὶ εἰκό]νες, W., corrected by id. (1991) to [καὶ αἱ ἐμαὶ
εἰκό]νες || 7. συμβαίν[ου], W. || 9. [καὶ] γ[ι]νέσθω αὐτοῖς, W.; the photograph in W. (1973) seems to show
on the lower edge of the stone the upper part of alpha and nu, followed after a space of one letter by the apex of a
triangular letter and the upper half of sigma before theta, and omega; ἀπαντάσθω, repeated from L. 3, is a simple
variant for γινέσθω, C-E.

1765. **Doliche. History in the Hellenistic/Roman Imperial period.** E. Winter, in *AMS* 50 (2003) 51-67 (maps), traces the interaction of political and religious history. In the late Hellenistic period Antiochos I erected a cult inscription in the sanctuary of Zeus Dolichaios (D; see our lemma no. 1766 [for the siglum D and the siglum N below see our lemma no. 1762]). W. argues (56-58) that Antiochos did not aim at suppressing traditional indigenous cults. This is evident from some passages of the cult inscription from Nemrud Dag (N LL. 24ff., 75ff., and 223ff.) and from his choice of placing D on Dülük Baba Tepesi, the site of the sanctuary of Zeus Dolichenos. The cult of this deity, the interpretatio graeca of Hittite and Syrian predecessors, developed into that of the Romanized Iupiter Dolichenus, which in its military character and diffusion to the west showed successful adaptation to the new political circumstances. W. discusses some inscribed documents, notably a seal (see our lemma no. 1767) and, on 62, the bronze tablet *SEG* XXX 1660 (XLI 1502; ph.), which he dates to the 2nd rather than 1st cent. A.D. (*CCID* (cf. *SEG* XXXIV 1730) no. 5; S. de Bellis, in G.M. Bellis, ed., *Orientalia Sacra Urbis Romae. Dolichena et Heliopolitana*, Rome 1997, 461 note 33; E. Sanzi, in D. Pezzoli-Olgiate, F. Stolz, ed., *Cartografia religiosa*, Bern 2000, 170, 2nd/3rd cent. A.D., *SEG*, following ed. pr. H.-J. Kellner); the relief shows Iupiter Dolichenus and the 'god of Soumanas', both in archaizing Oriental guise, in a deictic scene characteristic of Kommagenian tradition.

See also E. Winter in A. Schütte-Marschatz, E. Winter, *Doliche - Eine kommagenische Stadt und ihre Götter. Mithras und Iupiter Dolichenus* (*AMS* 52; Bonn 2004) 53-78, especially 61-65 (cult inscription of Antiochos), 67/68 (the seal mentioned above; ph.), 71/72 (*CCID* no. 5; ph.), and 72 (*CCID* no. 9; ph.). S.-M., *ibid.* 96, presents a series of Greek letters found on a wall of Mithraeum 2: Α Β Γ Δ Ε Σ Σ (undated; ph.); an example of the so-called 'ABC-Denkmal' often found in connection with the cult of Iupiter Dolichenus (cf. *CCID* nos. 218, 227, 426, 443, and 465ff.). For a review of this monograph see J.-B. Yon, *Topoi* 14 (2006) [2007] 683-689.

1766. **Doliche (area of: Dülük Baba Tepesi). Temenos inscription of Antiochos I (D), 38 (or earlier?) - 31 B.C.** *SEG* XXXII 1385; H. Waldmann, *Der kommagenische Mazdaismus* (Tübingen 1991) 198/199 no. III. Republished by C. Crowther - M. Facella, *art. cit.* (cf. our lemma no. 1769) 71 no. 2.

- [Βασιλεὺς μέγας Ἀντίοχος Θεός]
[Δίκαιος Ἐπιφανὴς Φιλορῶμι[ος καὶ]
[Φιλέλλην, ὁ ἐκ βασιλῆως Μιθραδά[του Καλ].
4 [Λινίκου καὶ βασιλῆ[σης Λαοδίκης Θεᾶς]
[Φιλαδέλφου τῆς ἐκ βασιλῆως Ἀντιόχου]
[Ἐπιφανοῦς Φιλομήτορος] Καλλινίκου, τ[ούτου]
[τύπον ἰδίας γνώμης ν[όμον τε κοινῇ[ς]
III [εὐσεβείας εἰς χρόνον ᾧ]παντα προνοίαι
[δαιμόνων στήλαις ἐνεχάραξεν] ἱεραῖς· ἐγὼ
[πάντων ἀγαθῶν οὐ μόνον κτήσιν βεβαιότητην]
[ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνθρώποις ἐνόμισα]
[τὴν εὐσέβειαν κτλ.]

The new restorations are ascertained by the parallel text of BEc (LL. 1-7; see our lemma no. 1769) || 6. ΚΑΙΝΙ-
ΚΟΥ, lapis || 6-8. τ[ούτο] ἰ[σμεν]ή[ς] κ[ήρυγμα] γνώμης ν[όμον τε κοινῇ] ἰ[σ]ε[υ]σεβείας παραθέμενος]. *SEG*,
on the basis of Waldmann's re-edition of Sx (see our lemma no. 1768) || 9. [ἐν στήλαις ἐχάραξεν] ἱεραῖς,
SEG.

1767. **Doliche. Sealings, Hellenistic-Roman Imperial period.** *SEG* XXXII 1384; XXXIX 1586; XLII 1320. E. Winter, *art. cit.* (cf. our lemma no. 1765), on 55/56 presents a brief survey of old and recent (yet unpublished) finds of sealings found in the area of Gaziantep and hence probably coming from Doliche. The archive and the sanctuary of Zeus Dolichaios where it was presumably stored may have enjoyed a 'Bedeutungsaufschwung' (56) in the period of Kommagene's transition from the Seleucid empire into an independent kingdom under Ptolemaios (175-164 B.C.; kingdom established in 163 B.C.). On 59-62 W. discusses several sealings and their iconography oscillating between Kommagenian tradition and Romanization (anepigraphic for the greater part; Iupiter Dolichenus and the dexiosis motif) and notably the sealing inscribed Δολιχαίων, ἔτους δ' (ph.; *IGLS* 189; 1959; 2462; *CCID* (cf. *SEG* XXXIV 1730) no. 12; cf. also all references to *SEG* above). Following P. Weiß (*art. cit.* in *SEG* XLII 1320, 176/177 with note 14), W. argues that the fourth year is most likely that of Augustus: 27 B.C. Alternatively, the sealing may commemorate the incorporation of Kommagene into the province of Syria in the 4th year of Tiberius: 17 A.D. See also our lemma no. 1765.

1768. **Samosata. Temenos inscription of king Antiochos I (Sx), 38 (or earlier?) - 31 B.C.** V.W. York, *JHS* 18 (1898); *GIBM* 1048 a (*OGIS* 404; *IGLS* 52); J. Keil in *Serta Hoffmilleriana* (Zagreb 1940) 129-134; H. Waldmann, *Die kommagenischen Kultreformen* -- (cf.

our lemma no. 1762 sub A) 16-27; cf. A. Wilhelm, *WS* 47 (1929) 127-130; H. Dörrie, *Der Königs kult des Antiochos von Kommagene im Lichte neuer Inschriften-Funde* (Göttingen 1964) 129/130; G. Petzl, *Gnomon* 48 (1976) 371/372. Republished by C. Crowther - M. Facella, *art.cit.* (cf. our lemma no. 1769) 68-71 no. 1 (ph.), on the basis of re-examination of the stone, photographs and squeezes.

Βασιλεὺς [μέγας Ἀντίοχος]

[Θε]ὸς Δίκαιος Ἐπιφανής [Φιλορρομαιοῖς καὶ]
Φιλέλλην, ὁ ἐκ βασιλεύ[ω]ς Μιθραδάτου Καλ[.]

4 [λι]νίκου καὶ βασιλίσσης Λισοδίκης Θεᾶς Φιλ[α]-
[δ]έ[λ]φου, τῆς ἐκ βασιλεύ[ω]ς Ἀντί[ο]χου Ἐπιφανοῦς Φι-
[λ]ομήτορος Καλ[λ]ινίκου, ὃν τοῦτον τύπον ἰδίᾳ γνώ-
μης νόμον τε κοινῆς εὐσεβ[ε]ίας εἰς χρόνον]

8 ἅπαντα προνοίαι δαιμόνων ἐν στήλαις ἐνεχάρα-
ξεν ἱεραῖς· ἐγὼ πάντων ἀγα[θ]ῶν οὐ μόνον κτῆ-
σιν βεβαιωτάτην ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην]
ἀνθρώποις ἐνόμισα τῇ ἐν εὐσέβειαν, τὴν αὐτήν]

12 τε κρίσιν καὶ δυνάμει εὐτυχοῦς καὶ χρήσεως μα-
καριστῆς αἰτίαν ἔσχον, παρ[.] ὅλον τε τὸν βίον ὥ-
φθην ἅπασιν βασιλείας ἐμῆς καὶ φύλακα πιστοτά-
την καὶ τέρψιν ἀμείψον [ἡγουμένος τὴν ὁσιό-]

16 τητα· ὃν δὲ καὶ κινδύνους μεγάλους παραδόξως]
διέφυγον καὶ πράξεον δυνάμει εὐτυχοῦς αἰτίαν ἔσχον, παρ[.] ὅλον τε τὸν βίον ὥ-
φθην ἅπασιν βασιλείας ἐμῆς καὶ φύλακα πιστοτά-
την καὶ τέρψιν ἀμείψον [ἡγουμένος τὴν ὁσιό-]

20 διός τε Ἄρρομάδου καὶ Ἀπόλλ[ωνος] Μίθρου Ἠλίου Ἐρ-
μοῦ καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως τοῦτο νέον τέ]-
μενος παλαιᾶς δυνάμει [ἔκτισα καὶ τύχης ἐ]-
μῆς ἡλικιωτῶν θεῶν μεγάλων ἐν τιμῇ ἐποιήσαμην].

24 ἐν ἱερᾷ τε λιθ[ε]αί μῆς περιόχ[ου]ς ἀγάλαμσι δαιμο-
νίοις χαρακτῆρα μορφῆς ἐμῆς [δεχόμενον θεῶν εὐμε]-
νείας δεξιᾶς παρέστησα, με[λ]ίμμη δίκαιον φυλάσ-
σιν ἀθανάτου φροντίδος [ἢ πολλὰκις ἐμοὶ χεῖ]-

28 [ρ]ας οὐρανίου εἰς β[ο]ν[ο]θεῖαν ἀγώνων ἐξέτειναν]

As in the earlier editions, the restoration of LL. 1-6 and 9-19 are based on (N) LL. 1-7 and 10-24, respectively. That of LL. 6-7 and 21-28, problematic in earlier editions, is now ascertained by the parallel text of BEc (LL. 7-8 and 19-26, respectively; see our lemma no. 1769) || 1-2. Βασιλεὺς μέγας Ἀντίοχος Θε[ὸς] Δίκαιος Ἐπιφανής(ς), Y.; Βασιλεὺς μέγας Ἀντίοχος | Θε[ὸς] Δίκαιος Ἐπιφανής(ς), GIBM || 3. ὁ ἐκ βασιλεύ[ω]ς, Y. || 3-4 [καλ]ινίκου, Y.; [Καλ]ινίκου, GIBM, followed by Wilh.; [Καλ]ινίκου, OGIS || 5. βασιλίσσης Ἀντί[ο]χου Θεᾶς, Y.; corrected to βασιλίσσης Ἀντί[ο]χου Ἐπιφανοῦς by K. || 6. ΚΑΙΝΙΚΟΥ, lapis || 6-9. τοῦτον εὐσεβ[ε]ία γνώμης νόμον τε κοινῆς εὐσεβ[ε]ίας σεβόμενος τῇ ἰδίᾳ πάντα προνοίαι δαιμόνων λιθ[ε]αίς ἀπεδ[ι]κ[ε]ν ἐν ἱεραῖς, Y., followed by OGIS, τοῦτο, χάριτι γνώμης νόμον τε κοινῆς εὐσεβ[ε]ίας

σεβόμενος, τῇ ἰδίᾳ πάντα προνοίαι δαιμόνων [λιθ[ε]αίς ἀπεδ[ι]κ[ε]ν ἐν ἱεραῖς, GIBM, followed by IGLS; τοῦτον ἰδίᾳ γνώμης νόμον τε κοινῆς εὐσεβ[ε]ίας εἰς χρόνον] | ἅπαντα προνοίαι δαιμόνων [ἐν στήλαις ἐχέρα]ξεν (less probably: [στήλαις ἐνεχάρα]ξεν) ἱεραῖς, Wilh.; τοῦτο ἰδίᾳ χάριτι γνώμης νόμον τε κοινῆς εὐσεβ[ε]ίας φυλάσσαν] | ἅπαντα προνοίαι δαιμόνων ἐν στήλαις ἐχάρα]ξεν ἱεραῖς, K.; τοῦτο κήρυγμα ἰδίᾳ γνώμης νόμον τε κοινῆς εὐσεβ[ε]ίας πιστὸν θερμάπιστα προνοίαι δαιμόνων ἐν στήλαις ἐχάρα]ξεν ἱεραῖς, D.; τοῦτο σεμνῆς κήρυγμα γνώμης νόμον τε κοινῆς εὐσεβ[ε]ίας παραθέμενος] | ἅπαντα προνοίαι δαιμόνων ἐν στήλαις ἐχάρα]ξεν ἱεραῖς, Wald || 19-27 πατρῶν βασιλείαν παραλαβὼν ἀπὸ || Διός τε Ἄρρομάδου καὶ Ἀπόλλ[ωνος] Μίθρου Ἠλίου Ἐρμῆος καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως, καὶ ποιησά]μενος παλαιᾶς δυνάμει [καὶ τύχης νέας τῆς ἐμῆς ἡλικιωτῶν θεῶν μεγάλων τὴν ἀρχαίαν τιμῇ] | ἐν ἱερᾷ τε λιθ[ε]αί μῆς περιόχ[ου]ς δαιμόσιν οὐρα[ν]ίοις χαρακτῆρα μορφῆς ἐμῆς [ἐπὶ τοῖς συνθηροῖν] εἰς δεξιᾶς παρέστησα, με[λ]ίμμη δίκαιον φυλάσσαν ἀθανάτου φροντίδος, Y., followed by GIBM; OGIS, followed by IGLS, preferred [παρὰ] το [ἀπὸ] in L. 19, in L. 24, Y. noted D.G. Hogarth's alternative suggestion περὶ[ο]χ[ου]ς for G.F. Hill's περὶ[ο]χ[ου]ς; GIBM preferred Hill's restoration || 19-23. πατρῶν βασιλείαν παραλαβὼν ἱεραῖς || Διός τε Ἄρρομάδου καὶ Ἀπόλλ[ωνος] Μίθρου Ἠλίου Ἐρμῆος καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως ἰκόνος ἱδρυσά]μενος, παλαιᾶς δυνάμει [καὶ νέας τύχης τῆς ἐμῆς ἡλικιωτῶν θεῶν μεγάλων τὴν ἐποιήσαμην], K., πατρῶν βασιλείαν παραλαβὼν ἀνέθηκα || Διός τε Ἄρρομάδου καὶ Ἀπόλλ[ωνος] Μίθρου Ἠλίου Ἐρμῆος καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως θεῖους τύπους ἡγου]μενος παλαιᾶς δυνάμει [ἡμῶν καὶ βασιλικῆς ὁμή]μης ἡλικιωτῶν θεῶν μεγάλων ἀρχαίαν τιμῇ], D.; πατρῶν βασιλείαν παραλαβὼν καὶ || Διός τε Ἄρρομάδου καὶ Ἀπόλλ[ωνος] Μίθρου Ἠλίου Ἐρμῆος καὶ Ἀρτάγνου Ἡρακλέους [Ἄρεως τύπους ἱδρυσά]μενος, παλαιᾶς δυνάμει [αὐτῶν ἰκόνος, νέας τύχης ἐμῆς ἡλικιωτῶν θεῶν μεγάλων τὴν ἐποιήσαμην], Wald || 24-26. ἐν ἱερᾷ τε λιθ[ε]αί μῆς περιόχ[ου]ς δαιμόσιν ἐπουρα[ν]ίοις χαρακτῆρα μορφῆς ἐμῆς [σύν]θηρον εἰς εὐμενείας δεξιᾶς παρέστησα, K.; ἐν ἱερᾷ τε λιθ[ε]αί μῆς περιόχ[ου]ς δαιμόσιν ἐπουρα[ν]ίοις χαρακτῆρα μορφῆς ἐμῆς [ἀναληφθέντα εἰς εὐμενείας δεξιᾶς παρέστησα, D.; ἐν ἱερᾷ τε λιθ[ε]αί μῆς περιόχ[ου]ς δαιμόσιν ἐπουρα[ν]ίοις χαρακτῆρα μορφῆς ἐμῆς [συγγενῇ εἰς εὐμενείας δεξιᾶς παρέστησα, Wald; ἐν ἱερᾷ τε λιθ[ε]αί μῆς περιόχ[ου]ς δαιμόσιν ἐπουρα[ν]ίοις χαρακτῆρα μορφῆς ἐμῆς [λαμβάνοντα εὐμενείας δεξιᾶς παρέστησα, P || 26 (ἐκ) δεξιᾶς (?), GIBM. For Y.'s εἰς δεξιᾶς || 27-28. [ἀγώνων (?)] --], GIBM; [ἢ πολλὰκις ἐμοὶ βοηθός] ἀγώνων συγγενῇ ἐμῇ [βοηθός] --], K.; following the letter traces recorded in Marshall's transcript (GIBM) of L. 28: [ἢ πολλὰκις ἐμοὶ βοηθός] ἀγώνων συγγενῇ ἐμῇ [βοηθός] --], Wald.

1769. Seleukeia-on-the-Euphrates/Zugma. Temenos inscription of king Antiochos I (BEc), 38 (or earlier?) - 31 B.C. Black basalt stela; inscription on one side, relief representing the dexiosis of Antiochos I and Apollo on the other (essentially the same as the dexiosis on SO and SX); found during rescue excavations in 2000 in the fill between terrace walls to the east of a building (portico or temple) in the zone now flooded by the lake created by the Birecik dam; now in the Gaziantep Museum. Edd. pr. C. Crowther - M. Facella in *AMS* 49 (2003) 41-53 (ph.); translation; ample commentary); for a more concise preliminary version of this text and those in our lemmata nos. 1770/1771 see C. Crowther in R. Early et alii (edd.), *Zugma: Interim Reports* (JRA Suppl. 51; Portsmouth, RI 2003) 57-67 (ph.); we refer to C.-F.'s latest edition (*AMS* 49) which supersedes that of the *Interim Reports*. The text was engraved over an erased document: see our lemma no. 1771. For the date see below, app. cr. ad L. 13.

- [vacat] Βασιλεὺς μέγας Ἀντίοχος]
 [vacat] Θεὸς Δίκαιος Ἐπιφανὴς Φιλορώμαιος]
 [vacat] καὶ Φιλέλλην, ὁ ἐκ βασιλείας Μιθραδάτου]
 4 [vacat] Καλλινίκου καὶ βασιλείας Λαοδίκης]
 [vacat] Θεῶς Φιλαδέλφου τῆς ἐκ βασιλείας Ἀντι-
 8 οῦ Ἐπιφανοῦς Φιλομήτορος] Καλλι[νί]κου
 τοῦτον τύπον ἰδίας γνώμης νόμον τε κοινῆς εὐσε-
 βείας εἰς χρόνον ἅπαντα προνοοῖαι δαιμόνων στήλαις
 12 ἐνεχάραιεν ἱεραῖς· ἐγὼ πάντων ἀγαθῶν οὐ μόνον κτῆ-
 σιν βεβαιωτάτην ἀλλὰ καὶ ἀπόλαυσιν ἡδίστην ἀνι[θ]ρώποις
 ἐνόμισα τὴν εὐσέβειαν, ἡ τὴν αὐτὴν τε κρίσιν καὶ δυνά- νν
 16 μως εὐτυχούς καὶ χρήσεως μακαριστῆς αἰτίαν ἔσχον,
 παρ' ὅλων τε τὸν βίον ὥφθην ἅπαντι βασιλείας ἐμῆς καὶ φυ- νν
 λακα πιστοτάτην καὶ τέρψιν ἀμείψον ἡγούμενος τὴν ἡ
 20 ὁσιότητα δι' ἧ καὶ κινδύνους μεγάλους παραδόξως διέφυ-
 γον καὶ πράξεων δυσελπίστων εὐμηχανῶς ἐπεκράτησα ἡ
 καὶ βίου πολυετούς μακαριστῶς ἐπληρώθην· ἐγὼ πατρῶαν
 βασιλείαν παραλαβὼν εὐθέως διός τε Ὁρομάσδου καὶ Ἀπόλ-
 24 λωνος Μίθρου Ἡλίου Ἑρμοῦ καὶ Ἀρτάγκου Ἡρακλέους Ἄρειας
 τοῦτο νέ(ο)ν τέμενος παλαιᾶς δυνάμεως ἔκτισα ἡ καὶ τυ- ν
 χης ἐμῆς ἡλικιωτῶν θεῶν μεγάλων τιμὴν ἐποιήσαμην, ἐν
 28 ἱεραῖ τε λιθείαις μιάς περιοχῆς ἀγάλμασι δαιμονίοις χα-
 ρακτῆρα μορφῆς ἐμῆς δεχόμενον θεῶν κύμενεις δε-
 ξιάς παρέστησα, ἡ μίμημα δίκαιον φυλάσσω ἀθανάτου
 φροντίδος ἡ πολλὰς ἐμοὶ χεῖρας οὐρανίου εἰς βοήθει-
 32 αν ἀγνοῖαν ἐξέτειναν· ἡ χώραν τε ἱκανὴν καὶ προσ- νν
 δους ἐξ αὐτῆς ἀκινήτους εἰς θυσῶν πολυτέλειαν ἄ-
 36 πένιμα θεραπεῖαν τε ἀνέγλειπον καὶ ἱερεῖς ἐπι-
 λέξας σὺν πρεπούσας ἐσθῆσιν Περσικαὶ γένει vacat
 κατέστησα, κόσμον τε καὶ λειτουργίαν πᾶσιν ἡ
 40 ὁζίως τύχης ἐμῆς καὶ δαιμόνων ὑπεροχῆς ἀνέ- νν
 32 θηκα, περὶ δὲ (ε)ρουργίων αἰδίων διδάξιν πρέπου-
 σαν ἐποιήσαμην, ὥπως σὺν αἰς ἀρχαῖς καὶ κοι-
 νῶς νόμος ἔταξεν θυσίαις καὶ νέας εορτὰς
 36 ρίς τε θεῶν σεβασμῶν καὶ ἡμετέρας τι- νν
 μίας ἅπαντες οἱ κατ' ἐμὴν βασιλείαν ἐπιτε-
 λῶσι· ἡ σώματος μὲν γὰρ ἐμοῦ γενέθλιον
 [Ἀδύνατον ἐκαταδέκατην, διαδήματος δὲ]
 [Ἀδύνατον δεκάτην ἀφιέρωσα μεγάλων δαιμόνων]
 40 [ἐπιφανείας, αἰνέτας ἐμοὶ καθηγεμόνας]
 [εὐτυχούς ἀρχῆς καὶ βασιλείας πάσης κοι-]
 [νῶν ἀγαθῶν αἰτίαι κατέστησαν κτλ.]

1-6. Restored on the basis of Sx LL. 1-6, D LL. 1-6, and N LL. 1-7, the new text BEc corresponds exactly to Sx and D, allowing the revision of current restorations of the latter two texts (see our lemmata nos. 1768 and 1766, respectively); BEc continues beyond Sx for a further 11 lines, which correspond exactly with [11] LL. 67-83, edd.pr. || 7-8. τύπος: sculptured relief. Antiochos appears to distinguish between the physical representation on the stele of his ἰδία γνώμη, his personal conception of his relationship to the gods (the deoxiosis scene) and the text which records a τέρψις νόμος prescribing the forms in which piety is to be expressed by the population of the kingdom (the fragment in our lemma no. 1770 probably represents part of the nomos, not preserved in the BEc stele); inscription and relief are from the beginning considered as a unity, edd.pr. || 9-11. Antiochos' insistence on εὐσέβεια (cf. also ὁσιότης in L 15) finds an earlier parallel in the opening of the Edict of Asoka (SEG XX 326; [11] 1521*), which stresses the king's role in advocating εὐσέβεια (Dharma) in the context of his attempts to promote Buddhism throughout his empire, edd.pr. || 10. the intrusive nna may be a survival of the underlying text (BEc; see our lemma no. 1771), edd.pr. || 13, this and the followings lines (cf. L. 17) indicate that Antiochos was a mature man when the text was conceived. His date of birth and the length of his reign cannot be fixed with precision. Plutarch (*Anr.* 61.1) mentions his son Mithradates among the βασιλεῖς ὑπὸ τοῖς who supported Marcus Antonius at Actium, 31 B.C. is therefore terminus ante quem for the end of Antiochos' reign. The 'great perils' and 'desperate situations' (LL. 15-17) may refer to the period prior to the re-organization of the Near East by Pompey in 64 B.C., when Antiochos was confirmed as king of Kommagene and seems to have obtained as a gift the city of Seleukeia-on-the-Euphrates/Zugma (App., *Mithr.* 2.49). Though Antiochos sent troops to fight on Pompey's side at Pharsalos (48 B.C.), Caesar evidently allowed the government to remain in Antiochos' hands, since he was still reigning over the country in 39 B.C. (Dio Cassius 48.41.5); in these years the king had to face the most challenging threats to his rule: a Roman army marched on Samosata (*ibid.* 49.20.3-5), but Antiochos managed to preserve his rule. If the κινδύνους μεγάλοι and πράξεις δυσέλπιστοι to which Antiochos refers include this confrontation with Antonius, the text of BEc (as well as of N which repeats the same claims) should be dated after 38 B.C., that is in the final years of Antiochos' reign. Such a late dating would be in harmony with Antiochos' words, which represent the text not only as a sacred law, but also as a summation of the king's long life, edd.pr. || 18-19. the gods to whom the sanctuary was dedicated, Zeus Oromasdes, Apollo Mithras Helios Hermes and Artagnes Herakles Ares, are three of the main deities composing Antiochos' pantheon; the inscriptions and the sculptures of Nemrud Dag also honor the goddess Kommagene and Antiochos himself. The names of the gods declare the double origin, Iranian and Greek, of this pantheon. This syncretism expresses itself in the field of iconography, especially in the colossi on the terrace of Nemrud Dag, which speak to people both of Greek and Iranian culture; in contrast, the depiction of the gods at Zeugma, Samosata and other temenos sites seems largely Greek in form and inspiration, edd.pr. || 20. ΝΕΜΝ. lapis: τοῦτο νέ(ο)ν τέμενος; this confirms the early establishment by Antiochos of a sanctuary at Zeugma. The temenos was established after 64 B.C. (see above ad L. 13) and consequently the text was inscribed after this date. That the king 'established this new sanctuary immediately' after he had succeeded to his ancestral kingdom (LL. 17-20) does not quite fit the real course of events: these lines were probably originally conceived for a different situation, most likely that at Samosata (Sx LL. 19-22), and were carried over unchanged to the Zeugma text (and presumably also to the corresponding section of the parallel text from Doliche), edd.pr. || 20-21. the supplements offered for this clause in Sx (see our lemma no. 1768) were based on the parallel clause in N (LL. 59-63). The Zeugma inscription supplies a different completion for Sx LL. 22/23, edd.pr. || 21-22. ἐν ἑατῇ τε λιθείᾳ μιάς περιοχῆς: see G. Petzl, *art.crit.* (cf. our lemma no. 1762). Antiochos distinguishes the representation of his own form receiving the right hands of the gods on the relief stele which he added to the temenos, and of which the Zeugma stele is one example, from previous εἰκόνες both of himself and of the gods, such as those referred to in the SO, AD, and CB texts, by

Restored on the basis of Sz LL. R-14; however, the current restoration of Sz LL. 13/14 is incompatible with the letter traces in I. 5 of our fragment; a secure reconstruction is possible on the basis of ANd (see our lemma no. 1763 LL. 1137/114), the same supplement can also be applied to Sz LL. 13/14 (*JGLS* 51; *SEG* XII 554), edd. p. || for the relationship between Bld and BE see our lemma no. 1769 apper. in fine || the fragment opens in mid-sentence at the head of a text column; the preceding lines can equally be supplemented from Sz (LL. 1-7): Sz corresponds (for long stretches, verbatim) to the nomos section of the cult inscription from Asamena-on-the-Nymphs (Sz LL. 1-5 and 14-17 = A LL. 134-141 and 151-196, respectively); the texts of the other nomoi continue with sections concerning the hierodouloi charged with celebrations; Sz, however, interposes provisions for the monthly celebration of Antiochris' assumption of the diadem and perhaps also of his birthday (Sz LL. 5-

{ . Χ Ω Ν Τ Α Ι . Κ Λ }
{ . Η Σ . Α Σ Ι Α Ε . }
{ . Υ Δ Ν . Υ . }
[----- και ἐπιθύοντες ἐν]-----]
[τοῖς ἱεργοῖς εὐωχῶνται ταύτας τὰς δύο ἡμέρας· ὁμοίως δὲ καὶ ἱεροδοῦ]-
[λοῦς ἀφιέρωσα ἵνα προσκαρτεροῦντες τοῖς ἱεροῖς παρέχωνται]]
8 [τῆς χρεῖας· εἴαν δὲ καὶ οἰοί μου καὶ οἱ ἔγγονοι αὐτῶν οἱ τὴν βασιλεί]-
[αν ἀνδερόμνοι ἄκωσιν τὴν ἑμπόνην μου γενέθλιον ἑκαταδεκάτην]],
[ὁμοίως δὲ καὶ ἐν τοῖς λοιποῖς ἱεροῖς ἅπανσι τοῖς κατὰ τὴν ἑμὴν]
[[βα]σ[ιλ]είαν διατάξ[ω]νται [ἀγεσθαὶ τὴν αὐτὴν ἡμέραν καθὼς καὶ]]
12 [[ἐκ] τῶν ἑμῶν χρόνων [ἤγετο, εὐμενεῖς εἶπασαν αὐτοῖς οἱ θεοὶ καὶ [αἰ]-
[ως] αὐτοὺς σὺντυγχάνετωσαν· ὅσοι δ' ἂν τῶν βασιλέων ᾗ δου]-
[[ν]αστῶν ἢ [στρατηγῶν ἢ ἑθναρχῶν ἢ ἄλλοι τιנὲς παραγένωνται]]
[[εἰς] τοῦτο [τὸ ἱερὸν καὶ βούλονται ἐπιθεῖν καὶ σπενδοποιεῖσ']]
16 [[θ]αι ἐπὶ τῶν βωμῶν τῶν καθιδρυμένων ἐν τούτῳ τῷ ἱερῷ, ὁμοί]-
[[ως] δὲ καὶ τῇ [ἐμῇ εἰκόني τῇ καθιδρυμένῃ σὺν ταῖς τῶν θεῶν εἰ]-
[[κ]δόσ[ιν], [κα]τὰ [ταῦτά] δὲ καὶ ἐν τοῖς ἄλλοις τοῖς ἐν τῇ βασιλείᾳ ἱεροῖς]].
[[ἐν] οἷς κα[θιδρύονται καὶ αἱ ἐμαὶ εἰκόνες σὺν ταῖς τῶν θεῶν]]
20 [[εἰκόσιν, συναυ[ξ]ουσιν αὐτοῖς τῶν τε θεῶν καὶ τὰς ἐμάς]]
[[τ]ειμὰς [καὶ τ]ὸν [πρέποντα σεβασμόν ἀπομερί]ζ[ουσιν ἐ]ν)-
[[μ]ενεῖς εἰ[η]σα[ν] οἱ θεοὶ καὶ παρ' ὅλον αὐτοῖς τὸν χρόνον]]
[[τὰ] πα[ρά] τοῦτων ἀπαντάσθω ἀγαθά· σὶ δ' ἂν παραγενῶ]-
24 [[μ]ελνοῖς εἰς [τ]οῦτο τὸ ἱερὸν, ὁμοίως δὲ καὶ εἰς τὰ λοιτὰ ἱερὰ ἐν]]
[[τοῖς τῆς] βασιλείας τόποις, ἐν οἷς συνκ[αθιδρύεται]]
[[τοῖς θεοῖς καὶ αἱ ἐμαὶ εἰκόνες, μὴ τὸν π[ρί]εποντα σεβ[ασμ]ο-
[[μ]ὸν ἀπομ[ερισ]ωσιν, ἀλλ' ἐκ τῶν ἐναντίων βλάβω[σιν]]
28 [[τ]ῇ ἢ [λ]υμ[ή]ν[ω]νται τὰ ἱερὰ [ἢ] τὰς ἐμαὶ [εἰκόν]ας, συμβα[ί]-
[[νοι] αὐτοῖς τὰ) ἐν[αντία] τουτ[ώ]ν καὶ γίν[εσθαι] αὐ)-
[[τοῖς] ὁ τοῖς ἀσεβοῦσι περὶ τοῦτ[ος] θεοὺς γίνεται]

For a survey of these mosaics from villas see also C.Abadie-Reynal, *CRAI* (2002) 743-771 (color ph. of inter alia *SEG* LI 1906-1909; for 1906/1907 see also A.Seeberg, *BICS* 46 (2002/2003) 43-45 (color ph.), in an article on new archaeological evidence for Greek drama, notably tragedy, and J.-P.Darmon, 'Zosimos de Samosate peintre-mosaïste actif à Zeugma autour de 200 après J.-C.', *Musica & Secilia* 1 (2004) [2005] 75-88 [cf. also *SEG* LI 1906 app.crad L. 2].

J.-P.Darmon, in H.Morlier (ed.), *La Mosaïque gréco-romaine* IX (Rome 2005) 1279-1300 (ph., partly in color), studies the mosaics from the house called 'of the Dionysiac Telete' or 'of Poseidon' (Severan period). He interprets the ensemble as the self-celebration of the house owner as a 'mousikos aner'. In addition to the inscriptions *SEG* XLVIII 1832, LI 1906-1909 (1908/1909 in the central room of the villa), and LII 1506, there are panels in separate rooms representing: 1) the Muses, with only Κλέω and Εὐτέρπη preserved; 2) the allegories Παιδεία, Ἀρετή and Σοφία; 3) Ἀντιόπη and Σάτυρος (Zeus disguised as a satyr); below Γαλατεία [on 1285, D. prints ΓΑΛΑΤΕΙΑ, but the ph. shows Γαλατρία, Tybout]; 4) Ἀνδρομέδα, Περσεύς and Κῆτος. See also M.Sève, *BE* (2006) no. 53, for some reflections on the Muses and well known mythological scenes; they seem superfluous at least in the case of the Muses and well known mythological scenes; they possibly point to limited knowledge of their iconography in this region and/or with the house owner(s). R.Amedick, in T.Korkut (ed.), *Festschrift für Fahri Isik zum 60. Geburtstag* (Istanbul 2004) 19-27, compares (3/4) and *SEG* LI 1907 with the works of Lucian from Samosate.

1776. Sofraz Köy. Temenos inscription of king Antiochos I (SO), 66-64 B.C. *SEG* XXVI 1623; cf. XXX 1380; XXXIII 1215; H.Waldmann, *Der kommagenische Mazdaismus* (Tübingen 1991) 202-204 no. 15. Republished after re-examination of the stone by C.Crowther - M.Facella in *AMS* 49 (2003) 71-74 no. 3 (ph.; translation).

- Βασιλεὺς Ἀντίοχος Θεὸς Δί-
καιος Ἐπιφανὴς Φιλοράματος
καὶ Φιλέλλην ὁ ἐν βασιλείᾳς Μι-
θραδάτου Καλλινίκου, ὁ κτίστης
καὶ εὐεργέτης καὶ πρῶτος ἀναλα-
βὼν τὴν κίταριν, Ἀπόλλωνι Ἐπηκόῳ καὶ Ἀρτίεμι-
[δι] Δικτύνῃ τὸν τόπον τοῦτον ἀφιέρωσα καὶ τὰς τε τῶν θεῶν [εἰ]-
8 [κό]νας τὰς ἐγγεγραμμένας ἐν ταῖς στήλαις καὶ τὰς ἐμάς [τάς]
συνκαθιδρυμένας ταύταις ἀναστήσας κατέστησα ἱερεῖς [ἐν]
[τῇ] τῇ ἱερῇ τοῦτῃ καὶ ἐν τοῖς λοιποῖς τοῖς τῆς βασιλείας ἱεροῖς καὶ
σφύρισα χώρας τοῖς ἱεροῖς πᾶσι, ὅπως οἱ ἱερεῖς ἐκ τῶν γινομένων [προ]-
12 σάδων τῆς αὐτῆς χώρας ποιώνται τὰς ἐπιθύσεις καὶ τὰς θυσίας [κα]τ[ί]α
[μ]ήνα τῇ ἐκκαδεκάτῃ γενεθλίῳ μου ἡμέρᾳ καὶ ἐορτάζωσιν καὶ εἰ[ώ]-
[χ]ῶνται οἱ κατὰ μέρος ἡ διατεζάμην δὲ ἵνα καὶ πάντες οἱ ἐκ τῆς ἐ[μ]ῆς
[β]ασιλείας πανδημεὶ κατ' ἐνιαυτὸν συνέρχωνται, ἕκαστοι εἰς τὰ σ[ύν]εμ-
16 [η]ς αὐτοῖς ἱερὰ ἐν τῇ ἐκκαδεκάτῃ τοῦ Α[ὔ]δναίου, οὓς ἐνιαυσίῳ [γενε]-
[τ]οῦ Λώου μηνός, ἐν ᾗ τὸ διάδημα ἀνάλαβον], [κα]ὶ ἐπιθύοντες ἐν τοῖς ἱεροῖς

- εὐαχῶνται
ταύτας τὰς δύο ἡμέρας ὁμοίως δὲ καὶ ἱεροδοῦ(λ)ους ἀφιέρωσα ἵνα προσ-
[καρτε]-
[ροῦ]ντες τοῖς ἱεροῖς παρέχωνται τὰς χρεῖας, ἐὰν δὲ καὶ οἱ υἱοὶ μου καὶ οἱ
20 [ἐγγ]ονοὶ αὐτῶν οἱ τὴν βασιλείαν διαδεχόμενοι ἄγωσιν τὴν ἐμὴν μου [γενε]-
[θλι]ον ἐκκαδεκάτην, ὁμοίως δὲ καὶ ἐν τοῖς λοιποῖς ἱεροῖς ἅπαντες τοῖς κατὰ τὴν
[ἐμ]ήν βασιλείαν διατάζονται ἀγεσθαι τὴν αὐτὴν ἡμέραν καθὼς καὶ [ἐκ]
[τῶ]ν ἐμῶν χρόνων ἤγετο, εὐμενεῖς εἴησαν αὐτοῖς οἱ θεοὶ καὶ ἵλεως [αὐτοῖς]
24 [σ]υντηγχανέωσαν ὅσοι δ' ἂν τὸν βασιλέων ἢ δυναστῶν ἢ στρατ[η]γῶν
[ἢ] ἔθναρχῶν ἢ ἄλλοι τινὲς παραγένηνται εἰς τοῦτο τὸ ἱερὸν καὶ β[ι]β[ω]λ[ω]ν-
[ται] ἐπιθύειν καὶ σπενδοποιεῖσθαι ἐπὶ τῶν βωμῶν τῶν καθιδρυμένων [ἐν]
[το]ύτῃ τῇ ἱερῇ, ὁμοίως δὲ καὶ τῇ ἐμῇ εἰκόνι τῇ καθιδρυμένῃ σὺν τα[ῖς] τῶν
28 [θ]εῶν εἰκόσιν, κατὰ ταῦτα δὲ καὶ ἐν τοῖς ἄλλοις τοῖς ἐν τῇ βασιλείᾳ [εἰ]-
[ρη]στὸς ἐν οἷς καθιδρύνονται καὶ αἱ ἐμαὶ εἰκόνες σὺν ταῖς τῶν θεῶν εἰκόσιν,
[σ]υναύξουσιν [αὐ]τοῖς τῶν τε θεῶν καὶ τὰς ἐμ[ᾶς] τιμὰς καὶ τὸν πρέ[σ]-
[πον]τα [σ]εβ[ι]ασμὸν ἀπομερίζουσιν εὐμενεῖς εἴησαν οἱ θεοὶ καὶ παρ[ε]-
32 [δ]λον αὐτοῖς τὸν χ[ρ]όνον τὰ παρὰ τούτων ἀπ[αν]τασθῶν ἀγαθὰ ὅ[τι]
[δ'] ἂν παραγένημενοι εἰς τοῦτο τὸ ἱερὸν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ [εἰ]-
[ρη] ἐν τοῖς τῆς βασιλείας τόποις ἐν οἷς συνκαθιδρύνονται τοῖς θεοῖς καὶ αἱ
[ἐμαὶ] εἰκόνες μὴ τὸν πρέποντα σεβασμὸν ἀπομερίσωσιν, ἀλλ' ἐκ τῶν
36 [ἐναντίων] βλάβωσιν ἢ ἢ λυμῶνται τὰ ἱερὰ ἢ τὰς ἐμὰς εἰκόνας,
[σ]υμβαίνοι αὐτοῖς τὰ ἐναντία τούτων καὶ γίνεσθαι αὐτοῖς
[ἃ] τοῖς ἀσεβοῦσι περὶ τοὺς θεοὺς γίνεται]

5. ΕΥΕΡΕΣΤΗΣ, lapis || 14-15. οἱ ἐκ τῆς βασιλείας, *SEG* XXVI || 15. ΕΙΣΤΑΣ, lapis || 15-16. εἰς τὰ
[ἐ]μ[ᾶς] αὐτοῖς ἱερὰ, *SEG* XXVI || 18. ΙΕΡΟΔΟΥΔΟΥΣ, lapis || 22-23. [πρὸ] τῶν ἐμῶν χρόνων, *SEG*
XXVI; [ἐκ] (or ἐπὶ) τῶν ἐμῶν χρόνων, *SEG* XXXI || 30. τὰς ἐμὰς εἰκόνας, *SEG* XXVI; τὰς ἐμὰς εἰκόνας,
Waldmann 1991; the correction here is owed to G. Petzl, C.-F. || 31. ΤΑΕΕΒ, lapis || 33-34. [εἰς] τὰ λοιπὰ
ἱερὰ, τοῖς τῆς βασιλείας τόποις, *SEG* XXVI; however, the parallel section of AD. LL. 6/7 (see our lemma
no. 1777), has [ἐν] τοῖς τῆς βασιλείας τόποις. It seems preferable to take [ἐν] τοῖς τῆς βασιλείας τόποις as a
qualification for εἰς τὰ λοιπὰ ἱερὰ rather than to punctuate after τόποις and to take it as the antecedent of the
relative clause, C.-F.

1777. Unknown provenance (Adiyaman Museum). Temenos inscription of Antiochos
I (AD), 66-64 B.C. J.Keil in F.K.Dörner - R.Naumann, *Forschungen in Kommagene* (Berlin
1939) 51-53; Waldmann, *Die kommagenischen Kulturreformen* -- (cf. our lemma no. 1762 sub A)
5-15; id., *Der kommagenische Mazdaismus* (Tübingen 1991) 197 no. 1. Republished after re-
examination of the stone by C.Crowther - M.Facella in *AMS* 49 (2003) 74-76 no. 4 (ph.).

[κατὰ ταῦτα δὲ καὶ ἐν τοῖς ἄλλοις τοῖς ἐν τῇ βασι-
[λείᾳ] ἱεροῖς ἐν οἷς καθιδρύνονται καὶ αἱ ἐμαὶ εἰκόνες σὺν ταῖς τῶν θεῶν
[εἰ]κόσιν, συναύξουσιν αὐτοῖς τὴν τε θεῶν καὶ [ἐ]μ[ᾶς] τι- vacat (?)

- 4 [μ]ᾱς καὶ τὸν πρέποντα σεβασμὸν ἀπομερίζουσιν εὐμενεῖς εἴη[αν]
[οἱ θ]εοὶ καὶ παρ' ὅλον αὐτοὺς τὸν χρόνον τὰ παρὰ τούτων ἀπαντάσθω ἄ[γα]-
[θὰ· οἱ δ' ἂν παραγενόμενοι εἰς τοῦτο τὸ ἱερόν, ὁμοίως δὲ καὶ εἰς τὰ λοιπὰ ἱε-
[ρά· εἰ]ν τοῖς τῆς βασιλείας τόποις ἐν οἷς συνκαθίσθονται τοῖς θεοῖς κα[ὶ αἱ]
8 [ἐμα]ὶ εἰκόνες μὴ τὸν πρέποντα σεβασμὸν ἀπομερίσωσιν, ἀλλ' ἐκ τῶ[ν]
[ἐ]γαντίων βλάβωσιν τι ἢ λυμῆνονται τὰ ἱερά ἢ τὰς ἐμὰς εἰκόν[ας].
συμβαίνει αὐτοῖς τὰ ἐναντία τούτων καὶ γίν(ε)σθαι αὐτοῖς vacat
ἃ τοῖς ἀσεβοῦσι περὶ (τοῦ) θεοῦ γίνεται· [δεκ]ᾶ[τη] (?)
12 τοῦ Λάου μηνός, ἐν ᾧ τὸ διάδημα ἀνέλαβον.
ἐπιθύοντες vacat (?)

1-3. [εἰς ταῦτα τὰ ἱερά.] ἐν οἷς καθίσθονται τοῖς μεγάλοις θεοῖς εἰκόνες, εἰσβαίνουσιν. K.; [εἰς ταῦτα τὰ ἱερά παραγίνονται.] ἐν οἷς καθίσθονται καλὰ εἰκόνες τοῖς μεγάλοις δαίμοσιν. W. (1973); ἐν οἷς καθίσθονται καὶ αἱ ἐμὰς εἰκόνες σὺν ταῖς τῶν θεῶν εἰκόν[ας]. W. (1991) || 3-4. συναύξουσιν αὐτοῖς τῶν τε ὁσίων ἀναθε[μάτων] τὰς τιμ[άς]. K.; συναύξουσιν αὐτοῖς τῶν τε θ[ε]ῶν ἀναθε[μάτων] τὰς τιμ[άς]. W. (1973); συναύξουσιν αὐτοῖς τῶν τε θ[ε]ῶν καὶ τὰς ἐμὰς εἰκόν[ας]. W. (1991); the restoration suggested here on the basis of SO 30 leaves a vacat of up to six letters on the right return of the stela which seems to conflict with the syllabic division of [τιμ]ᾶς required by the letters preserved at the beginning of L. 4. The parallel passage at SO L. 30 offers nothing else that might have dropped out here. A possible parallel for the anomaly is provided by the Sy stela from Samosata, which has two cuttings on its right return and an irregular pattern of syllabic division). C.-F. || 4-5. εὐμενεῖς εἴη[αν] οἱ [θ]εοὶ. K.; εἴη[αν] οἱ [θ]εοὶ. W. (1973) || 5-6. τὰ παρὰ τούτων ἅπαντα (ἅ[α] εἰ[ν]· ἂν δὲ) παραγενόμενοι. K.; ἀπαντάσθω· οἱ[ν]· δ' ἂν παραγενόμενοι. W. (1973) || 6-7. εἰς τὰ λοιπὰ [ἱερά] τοῖς τῆς βασιλείας τόποις. K.; εἰς τὰ λοιπὰ [ἱερά] [ρ]ᾶ. W. (1973). Nu is clear on the stone before τοῖς τῆς βασιλείας τόποις. C.-F. || 7-8. καί[λα]ι εἰκόνες, Keil, followed by W. (1973); corrected by W. (1991) || 9. [ἐν]αντίων βλάβωσιν τι ἢ λυμῆνονται τὰ ἱερά ἢ τὰς ἐμὰς εἰκόν[ας]. K. || 10. [ἐ]τέ[ρη] συμβαίνει. K.; ΓΙΝΕΘΑΙ, lapis; γίν[ο]ι[το] [αὐ]τοῖς || πάντα. K. || 11. ΠΕΡΙΕΟΥΣ corrected to περὶ τοῦ; by the stonecutter; in fine K. [δεκᾶτη]. K.; [δε]ῖ[κάτη]. W., withdrawn in W. (1991). following Wagner-Petzl (cf. SEG XXVI 1623) 219 note 46; δεκάτη is required by the context as an antecedent for the relative clause in L. 12, and the re-examination of the stela showed possible traces of eroded lettering on the right return of the stela, the clearest of which, below the sigma of αὐτοῖς at the end of L. 10 and above the second nu of οὐκ[α]βον in LL. 12, seems to belong to a triangular letter. C.-F. || 12-13. written in a different and larger hand than the body of the text and, with [δεκ]ᾶ[τη] at the end of L. 11, appear to be a supplement to the main text, comparable to the correction in SO LL. 16/17, citing the king's assumption of the diadem. C.-F.

ARMENIA

1778. Satala. Epitaph of Theodora, Christian period. SEG XLVII 1886. A. Sajatir, EA 36 (2003) 52/53 (translation), suggests reading this text as follows.

† Ἐνθα κατέκει-

εἰ ἄσρος Θεοδώρα

- ἦτις ζήσασα ἐ(ν)
4 λύπη καὶ στεναγμῷ
οὐδενὶ ΟΚΑΙΚΙΟ, v E
οἶδεν· ὅθεν ἐ(ξ)-
ἔλθεν τοῦ β[ι]β[ι]ου ἰνδ[ου] (ικτιῶνος)
8 α', μηνὶ Ἰουνί(ῳ)

3-8. ἐ(τ)η || λύπη καὶ στεναγμῷ[v] || οὐδενὶ ΟΚΑΙΚΙΟΥΕ || ΟΙΔΕΝΘΕΝΕΤ || ΕΛΘΕΝΤΟΥ || ΟΥΝΟΙ ΙΑΜΗΥΗΙΟΥΝΩ. SEG || 2 ἄσρος for ἄσρος || 3 EHT, lapis || 4 λύπη καὶ στεναγμός, frequent quotation from Isaiah (51.11.5). E. || E's reading, which admittedly 'should be taken only as a proposal', raises various questions: there is no verb in the relative clause introduced by ἦτις and the neutral ὅ suggested by E. in L. 5 (see below) is hardly compatible with the male στεναγμῷ / Could οἶδεν be the verb of the relative clause? My proposal (equally conjectural) would be: ἦτις ζήσασα ἐτ[η] (read ἐτ[η]) [- numeral -] || λύπη(v) καὶ στεναγμῷ[v] || οὐδ' ἐνὶ καὶρῳ || οἶδεν. Martin || 5-6. perhaps ὅ καὶ (β)ίος || οἶδεν ('in no grief and groaning which (human) life knows'). E. || 7-8. ἐξἔλθεν for ἐξῆλθεν || 8. perhaps ἁμῶν or μηνὶ Ἰουνί(ῳ), SEG in app. cr

BABYLONIA

1779. Seleukeia-on-the-Tigris. Sealings, 249-154 B.C. A. Invernizzi, in M. Brosius (ed.), *Ancient archives and archival traditions. Concepts of Record-keeping in the Ancient World* (Oxford 2003) 302-322, offers some thoughts on the three archives which contained stamped sealings (ἀλκίη); two were private archives, the third an urban one. The documents to which the sealings belonged, are lost; they are generally 'private deeds ... which required the intervention of public authority, at least for registration, perhaps for more complex and substantial reasons' (315). Further reflections on who impressed the seal and stamp on the document: witnesses, the χρεοφύλαξ, βιβλιοφύλαξ (see SEG XLVI 1757) See now also A. Invernizzi (ed.), *Seleucia al Tigri. Le impronte di sigillo dagli archivi* (Alessandria 2004; 3 vols.; non vidimus; cf. the summary by M. Sève, BE 2006, no. 67); V. Messina, *Mesopotamia* 40 (2005) 125-144. See also our next lemma.

1779 bis. Uruk (Orchoi). Sealings, 244-early 1st cent. B.C. G. Lindström, *Uruk. Siegelabdrücke auf hellenistischen Tonbullen und Tontafeln* (Mainz 2003), (re)publishes the sealings found during the German excavations of the main sanctuaries of the city, the Bit Res (built in 244 B.C.) and the Irigal (built in 201 B.C.), both destroyed by fire in the early 1st cent. B.C. L. studies the typology of the seals and the process and purpose of the sealing of perishable documents mainly on parchment: contracts, custom dues, taxes, donations, legal proceedings, letters, etc. (7-14; see also our lemma no. 1779); the iconography (15-48) and its close relationship to Seleukid coinage (49-51); the organisation of the taxes (51-58); the royal administration of Uruk in general (58-63). Other sections focus on archives and libraries in Hellenistic sanctuaries (65-75) and on the (superficial) Hellenization of Uruk (Greek 'Ορχοι). The backbone of the work is an exhaustive catalogue (ph., dr.) of the sealings on 634 'Tonbullen' (81-152) and 61 'Tontafeln' (153-188). A minority of the sealings bear Greek inscriptions (presented in majuscules

1781. Syria. Hellenistic Syria. M.-F. Bousset (ed.), *La Syrie hellénistique* (Topoi Suppl. 4; Lyon 2003), contains several studies in which inscriptions are adduced: J.-F. Salles, 'Byblos hellénistique' (53-109; occasional use of inscriptions in the sections on political history (56-67) hellénistique' (67-70); brief survey of work on amphora stamps: 87/88); C. Apicella, 'Si- and civic organisation (67-70); some inscriptions are mentioned on 132-136: political history; civic and military organisation; many on 140-144, on the economic role of Sidon; petty craftsman; emergence of wealthy entrepreneurs active abroad from the mid 3rd cent. B.C. (ἐμπόροι/ναύκληροι; mainly in the areas under Ptolemaic control, especially in Rhodes and Delos, also in Athens); Hellenization of Sidonians abroad: participation in local contests, Greek elements in onomastics'; J.-P. Yon, 'Les villes de Haute-Mésopotamie et de l'Euphrate à la fin de l'époque hellénistique' (193-210; 203; integration of 'Semitic' and 'Greek' families in Dura-Europos, 205-207; civic institutions); M.C.A. Macdonald, 'Les Arabes en Syrie' or 'La pénétration des Arabes en Syrie'. A question of perceptions? (303-318, on the problem of the meaning of 'Arab' in antiquity: 'at present indefinable' (318); on 304 he adduces the only self-designation as Ἀραβ before the 6th cent. A.D.: IGR I 839, epitaph of an Arabian οἰκονομικός found in Thasos (cf. L. Robert, *Hellenica* II (Paris 1946) 43-50, and SEG LI 1939 app. cr.); G.W. Bowersock, 'The Hellenistic Leja' (341-348; 344/345: personal and divine names typical of the symbiosis of Leja' and Jebel al 'Arab; 'Awmi, often found in the form Θεὸς Ἀυμοῦ; Malikan/Malekhaθos; anthroponym and divine name; Λυκοῦργος; divine name; 346/347 note 31: reflections on the possible reading Ἰδρυσε φαίδρον | δῆμος Ἑσθινηνῶν Καισαρήιον ('Caesareum', qualified by the adjective φαίδρον instead of Ἰδρυσε κτλ. Καισαρήιον (allegedly testifying in the (re)founding of Eitha as Caesarea) in IGR III 1142 LL. 3/4 (Kabel, EG 1059); the new reading is found in the papers of W.J. Bankes: cf. M. Sartre, *D'Alexandre à Zénobie* (cf. SEG LI 1919) 641 note 8).

See also our *lennmata* nos. 1789, 1804, 1816, 1823, 1826, 1843, 1882, and 1916.

1782. Syria. Epitaphs on portraits. I. Skupinska-Løvset in P. Noelke, F. Naumann-Steckner, B. Schneider (edd.), *Romanisation und Resistenz in Plastik, Architektur und Inschriften der Provinzen des Imperium Romanum* (Mainz 2003) 587-595, summarizes the results of twenty years of study on private portraits from Roman Syria and Palaestina. Though inscriptions play a very marginal role in this article (as in S.-L.'s previous studies, for which see especially SEG XXXIII 1296 and XLIX 1979), we note two excellent photographs of SEG XLI 1374 (594; briefly discussed on 592).

1783. Syria. Imperial cult. J.-P. Rey-Coquais, 'Jordanie, d'Alexandre à Moawiyah: un millénaire d'hellenisation', in *Studies in the History and Archaeology of Jordan* VII (Amman 2001) [2003] 359-364, focuses on some aspects of Hellenization, distinguishing between the cities of the Dekapolis and the region under the influence of the Nabataean kingdom (numerous and few Greek inscriptions, respectively; in the Nabataean Semitic inscriptions prevail; Greek culture penetrated to a greater extent as late as the early Byzantine period, manifesting itself inter alia in the mosaics from Madaba). On 361-363 R.-C. studies the organisation of the imperial cult as a typi-

cal example of Greco-Roman influence in the Dekapolis, drawing conclusions differing from those of M. Sartre (for which see SEG LI 1922): he argues that since Trajan the term Κοίλη Συρία denotes an administrative district of the Roman province of Syria; e.g. Tyre is μητρόπολις of Φοινίκη and Κοίλη Συρία, still under Hadrian. Later in Hadrian's reign Κοίλη Συρία became a κοινὸν of the imperial cult, with the cities of the Dekapolis as its members and Damaskos as metropolis. Petra was called metropolis of Arabia, though it does not include the Dekapolitan cities. The term ἐπαρχία refers to an administrative region rather than to a κοινὸν of the imperial cult. After the reform by Hadrian, Syria featured four koina of the imperial cult, whereas the Roman province consisted of three eparchiai (Συρία, Φοινίκη and Κομμαγήνη). Cf. P.-L. Gauer, *BE* (2004) no. 373: R.-C. may be right in criticizing G. that he rejected the arguments in favor of Κοίλη Συρία as a 'circumscription du culte impérial' too quickly (*IGLS* XXI.2 pp. 47/48), but it remains unclear which meaning he assigns to the word ἐπαρχία in *I. Gerasa* 53, mentioning a former priest of four eparchiai (ἐπασάμενος τῶν τεσσάρων ἐπαρχιῶν ἐν Ἀντιοχείᾳ τῇ μητροπόλει (cf. R.-C. 361: 'sans doute pas un κοινὸν du culte impérial, mais une "région" administrative de la grande province de Syrie'). G. argues that the administrative districts and those of the imperial cult should not be dissociated as strongly as proposed by R.-C.; some cities of Palaestina or Arabia may have belonged to a Syrian district for this cult.

1784. Syria. Prosopography: the procuratores of Roman Syria, late 1st cent. B.C.-late 2nd cent. A.D. M.G. Granino Cecere, A. Magioncalda, *MEFRA* 115 (2003) 615-638, publish a Latin inscription from Ficulea (near Rome) recording C. Vibullius Rufus as a new procurator of Syria in the 1st cent. A.D. Starting from this new text M. on 622-631 examines the fasti of the procuratores in Syria, discusses the relevant data from Latin and Greek inscriptions, and adds five new names to H.G. Plaum's last list of 13 persons from 1982 (list of 18 procuratores on 637; tabular survey of the careers of six of them on 637/638): Vibullius Rufus, the later prefect of Egypt Ti. Iulius Alexander (on record as procurator (ἐπίτροπος) of Syria under Nero in an unpublished inscription from Tyre; cf. SEG XXXVIII 1676), T. Petronius Priscus (Latin honorary inscription from Ephesos: *An. Ép.* (1993) no. 1477; reign of Hadrian), and, as possible candidates for 18/19 and between 60 and 62 A.D., respectively, the somewhat enigmatic Statilius and Barbarus mentioned in the Tax Law of Palmyra (*PAT* 0259; *OGIS* 629; *IGR* III 1056; *CIS* 3913; *SEG* LI 1972*).

1785. Antiochene. The architect Markianos Kyris, late 4th/early 5th cent. A.D. D. Milson, *ZPatV* 119 (2003) 159-182, on 160-164 reproduces, translates and briefly discusses the epigraphical dossier concerning the priest and architect (τεχνίτης) Μαρκιανὸς Κύρις, who built churches in several villages in the Antiochene. His texts are taken from *PAES*, no. 67 (D. 160), unnumbered inscription on p. 86 ad no. 67 (D. 161/1), and nos. 68 (D. 161/2), 69 (D. 162/1), and 70 (D. 162/2) from Bābiskā (= *IGLS* 559, 561, 557/558, and 562, respectively; the fragment *IGLS* 560 reading Μαρκιανός and *SEG* XLIII 1026, testifying to the co-operation of Markianos with the τεχνίτης Μαρτίος, also known from *SEG* XLIII 1025, should be added); no. 73 (D. 162/3) from Ksājbeh (= *IGLS* 509) recording the architect Κυρίλλας who possibly, though not certainly, is identical

with Κύπρις; no. 57 (D. 163) [= IGLS 535] from Dār Kītā: no. 76 (D. 164) [= IGLS 531] from Kasr el-Benāt. On 164/165 comment on the decoration common to these churches. M. devotes the largest part of his article to metrological problems: he argues that the unit of measurement used by Markianos was the same as that used in Palaestina, viz. the standard foot of 0.3089 m, illustrated on the stone carrying the nearly contemporary imperial edict from Bethlehem concerning the aqueduct to Jerusalem: SEG VII 171 (cf. LII 1617 sub (2); ph.) [Add also the two studies by T. Masuda mentioned in SEG XLIV 1306, Tybout].

1786. Antiochia. Defixio against the horses of the Blues on a lead tablet, late 5th/early 6th cent. A.D. Rectangular lead tablet found along with twelve others in 1934 during excavations of the hippodrome (this one close to the further meta at the curved end, with three others; another one was found near the meta secunda) by a team from Princeton University; now in the Art Museum of Princeton University. Mentioned by W.A. Campbell, *AJA* 40 (1940) 2, and G. Downey in R. Stillwell (ed.), *Antioch-on-the-Orontes II* (Princeton 1938) 148; F. Heintz, *JRA* 11 (1998) 339-341, and id. in the study mentioned in SEG L 1392 (on p. 477 in fine, above the comparatio; H. deciphered the tablet jointly with ed.pr.) 166 no. 53; D. Jordan, *GRBS* 41 (2000) 27 no. 102 (cf. Jordan, *SGD* p. 193). Ed.pr. A. Hollmann, *ZPE* 145 (2003) 67-82 (translation; on 81/82 Indices of selected Greek words, divine names, voces magicæ, and horse names), with ample comment on all aspects and parallels for the divine names, hipponyms and voces magicæ drawn from other magic documents and literature (epics; hymns; tragedy); some names and terms are new; many others are equally unattested, but can be compared to more or less similar, related forms (all new words are marked in the Indices); cf. also D. Feissel, *BE* (2004) no. 379.

4 Ἀρξιερίς Καδμίλε Ἀρξιερίσσα Καδμί-
λος Φερσεφόνη Ζεῦ ἦκε μιμνευσαστα
χαροῖθ μελεντας Ποσιδῶν Δαμναμη-
νεὺς εθεταῖς Διόσκουρε ετιοχερσεστερο
8 Ἀνοχ αμίσωσε Ἀρξιερία Ἀρξιάνασσα Δημή-
τηρ Διόνυσε γεμνας Κορυβάντων κυδ[...]
[.]δεν Ζεὺς Πλότων Ζεὺς ακις Ἀρχιέρως θε-
οκίδα Ἰκάτη Νευ σαμναρβαίε εσοφλα[...]
μιμροτε αμαξε ασακai μεριστου παῖ[...]
Διόνυσε Ζεῦ Ποσειδῶν Πλότων Δημήτηρ
12 μερκαῖ Ἰπυας Ἀξιερηζαρ Ἀρξίρισσα Ἀρξια-
ξ Ἀχθιωφι χθοθωνι κοδηρε πασιμέδου-
σα πασικράτια λαξιμέδουσα μεδέου-
σα μαίδουσα μεδέουσα κρατίστη ιω πα-
16 σικέρυτε ρηξ ιω χαν ιω ταυρ ιω ιω ταυρο-
δάμα ιω ιω πανγαρθα ιω πανγαργαθα ιω
σανγαθα ιω σαβαρβα[.] ιω σαβλας ιω δι-
ωξι παθυταλπα ἀρχάνδρα Βριμῶ
Βριμῶ Ῥῆ Ἀχθιωφι ἄρκυι νεῖ νέκυια

20 ἀρχάνδρα δαμασάνδρα φορβη φορ-
βα φορβαρ βαρβαρ χασοτηρ Βολχοσηθ
Ἑρεσχιγαλ λιαμια μαρθανθω μαρμα-
24 ρω βορφορο φορβαρ φορφορο φορβαρ
φορφορο φορβαρ ιανη ταρταροῦχε κυ-
δίστη ιανιαια Βαυβῶ κυνολαμψ σαμα-
λαξα σαμαλαξα Τισιφόνη Τηξιφόνη
Περσέφασσα ανκιστη δωδεκακίστη
28 ανχονιμε ἀδινῆ (κυρία) χθονίων βροτ[ο]λογῆ
ανφιλιφ[.]κε ξοφερά νεκυαγωγῆ ἀδοκα
οπηρκε μαγική νυκτιδρόμα λυσιπέδιλε
δαμνανεσσα δαμνομενια δαμνολυκα[κη]
32 δαμνομενιπα λυκοκτόνε Μασκελλη κα-
τα Πραξιδικα καταν(ικ)ά(νδρα) κα(λε)σάνδρα ἀρχάνδρα
δαδοῦχε Βριμῶ Βριμῶ Ῥῆ τητραβῶμα
τετρακῶν ἀρχιγενῆ ὀφιοῦχε δρακοντό-
36 μορφε βροτολογῆ αἰωποφορβῆ Ὑεσμ[ι]τα]-
δων κοδηρε νοηρε νοηρε σοιρε σοιρε [σαν]-
καθα ανκιστη δωδεκακίστη ἀκροβουροβό[ρε]
τρίμορφε δρακοντόζωνε λαξιμέδουσα προν[...]
40 ναγε ἄωρία ἄωρινῆ Βαυβῶ Φρῆ διαραξ νεα-
ροδέκτρια Πασιθέη Οὐρανία Ἀστροθέα[ι]-
νη δικερως ταυρωπῆ αἰμωπῆ ελχοσυρ[... Νει]-
βουτοσουαληθ πυριγενιτι οιωη ιαηφ[...]
44 αωη αωαω οοο ουυ ωωω ηηη ααα [ιιι]
εεε ιωιω Δωβαωθ Αριωθ- καταδῆσ[ατε]
καὶ ἐρημώσατ(ε) καὶ κατασ[ι]τρέψετε
τοὺς ἴππους τοῦ καλ(λ)αίνου Ἰππόσε[...]
48 τον Τερψίδημον Νικόδικον Νικαφόρον
Ὀφίδην Ἀστροφόρον Στεναρόν Πριά-
πην Πελάγιον Ἀριστόμαχον Προσ[έ]-
χοντα Εὐανδρίαν Διερκὴν Δαφναί-
52 [ον]ον Φερέδοξον Χρησμολόγον
Στερφιλάρην Λύρον Μαραθώνι-
ον Ταλαμώνιον Ὀρφέαν Ὀρω-
τερπὴν Μύστην Ἡδυάθλην
56 Φιλάδελφον Εὐδαίμονα Νικό-
διμον Ἰππόνην Ἀξιώτι-
μον Πολυμάθην Κλέαρ-
χον Ὀκλίτην Μηλο-
60 βόλον Βρόμιον Ἀρε-
τὴν Ἐροῖδην

Date: Imperially sponsored factions did not appear before the late 5th cent. A.D.; the end of the use of the circus came after a series of earthquakes in 526 and 528 or after the Persians captured the city in 540 A.D., ed.pr. || 43-44. *ιστη* || *ισαση*: perhaps permutations of the magical name *ισαω*, ed.pr. || 46. CATA, tablet: *ἐρημώω* seems unparalleled as a verb of cursing; it may express the desire that the horses be deserted and deprived of their abilities or of protection by amulets; *καταστρέψετε* for *καταστρέψατε*, ed.pr. || 47. *καλ(λ)αίνου*, ed.pr. [but A should not be deleted, since *καλλαίνου* is the correct form; in the absence of a ph. or dr., we assume that the tablet has a single A and accordingly print *καλ(λ)αίνου*; *καλλαίνου*: 'blue', less frequently used for circus factions than *βένετος*, with parallels *inter alia* from Apamea (SEG XXXIV 1437) and Berytus (SEG XLIV 1317); F. draws attention to SEG XXXVII 1548, recording a *τόπος* (τοῦ ἐπιτίμωνι καλλαίνου in Gerasa || 47-61, apparently 36 names of horses of the Blues (probably the entire stable), though it can be difficult to distinguish professional names of charioters from horse names. Many of the hipponyms show characteristics known from other lists of horses; they may be grouped as follows: 1) names relating to victory ('Ἀριστόμαχος, Δαφναίος, Ἰδουάλης, Ἰππώνη (= Ἰππόνικος, D Jordan apud ed.pr.), Νικαφόρος, Νικόδημος (for Νικόδημος), Νικόδημος, Φερέδοχος); 2) names expressing virtues ('Ἀξίος, Ἀρετή, Διαρέης (for Διαρέης)), Εὐανδρία, Εὐδαίμων, Πελάγιος, Προσέχων, Στεναρός (for Στεναρός), Τερψιόδημος; 3) names related to gods, heroes, etc. (Βρόμιος, Πριάπης (= Πρίαπος), Ὀφέης (Ὀφέαν for Ὀφέα), Ταλαμίνος (= Τελαμίνος), Ἀροτρεπής); 4) names related to origin (Μαραθώνιος), ed.pr., with further comment on the hipponyms, most of which are new (though names conveying a similar sense are sometimes attested); for Τερψιόδημος see also F.; the horse delighted the δήμος of the Blues rather than the mass of spectators in general || 47-48. 'Ἰππώτης' || *ἵππος*: the name is unclear, perhaps 'ἵππ[ο]ςεντος' ('who drives on the horses'), used of a horse that sets the pace for the others in the team), ed.pr. || 52. Χρησιμολόγος: ed.pr. refers to the Latin horse name August in Carthage (see also SEG XLVI 2327) || 61. Ἐρσιόδη for Ἐρσιόδη or Ἐρσιόδη, ed.pr.

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1787. Apamea (area of: Androna). Christian building inscriptions, 6th cent. A.D. In a preliminary report on excavations conducted between 1997 and 2001, C.Strube, AA (2003) L 25-115, briefly comments on the epigraphy of Androna in general (S. 27; IGLS 1676-1713; SEG LI 1940-1948; mosaic of unknown provenance recording the κόμη 'Ἀνδρόνα/Ἀνδάρνα: SEG XXXIX 1613), and presents observations and reports on individual texts: among the inscriptions belonging to churches (S. 30/31), IGLS 1689, 1691, and 1706 could not be re-discovered; 1677 does not belong to 'Church 8' as claimed in IGLS; there were several new finds: 1) a fragmentary lintel recording the name 'Ἀναστασία probably belonging to 'Church 2'; for another new inscription from Androna see our lemma no. 1788; 2) the missing left and right part of the lintel IGLS 1687; this quotation of Ps. 45.8 and 12 can now be read without square brackets and is supplemented by a date: Κύριος τῶν δυνάμεων 1 μεθ' ἡμῶν ἀντιλήμπτωρ ἡμῶν ὁ Θεός 'Ἰακώβ' ἔτους(ς) αἰώ' (year 811 (Seleucid era) = 499 A.D.; the central part of the stone, still photographed by S. in 1979, has disappeared (in L. 2 initio S. gives μετ' ἡμῶν, which must be an error in view of IGLS's [μεθ' ἡμῶν, Tybout]); 3) the missing central part of the lintel IGLS 1688; this quotation of Ps. 117.20 can now be read in full: Αὐτὴ ἡ πόλις τοῦ Κυρίου ἡ δίκαιοι εἰσελεύσονται ἐν αὐτῇ τοῦ ἁγίου Μιχαήλ; in the center a cross in a circle with A and ω pending from the horizontal braces. Texts (2) and (3) belong to the same as yet unknown building.

On 36 and 69/70 S. discusses the foundation inscription in the west gate of the Kastion (IGLS 1682, again quoting Ps. 117.20 in its first lines; ph.); the central cross medallion on the outside,

1787. Apamea (area of: Androna). Christian building inscriptions, 6th cent. A.D. In a preliminary report on excavations conducted between 1997 and 2001, C.Strube, AA (2003) L 25-115, briefly comments on the epigraphy of Androna in general (S. 27; IGLS 1676-1713; SEG LI 1940-1948; mosaic of unknown provenance recording the κόμη 'Ἀνδρόνα/Ἀνδάρνα: SEG XXXIX 1613), and presents observations and reports on individual texts: among the inscriptions belonging to churches (S. 30/31), IGLS 1689, 1691, and 1706 could not be re-discovered; 1677 does not belong to 'Church 8' as claimed in IGLS; there were several new finds: 1) a fragmentary lintel recording the name 'Ἀναστασία probably belonging to 'Church 2'; for another new inscription from Androna see our lemma no. 1788; 2) the missing left and right part of the lintel IGLS 1687; this quotation of Ps. 45.8 and 12 can now be read without square brackets and is supplemented by a date: Κύριος τῶν δυνάμεων 1 μεθ' ἡμῶν ἀντιλήμπτωρ ἡμῶν ὁ Θεός 'Ἰακώβ' ἔτους(ς) αἰώ' (year 811 (Seleucid era) = 499 A.D.; the central part of the stone, still photographed by S. in 1979, has disappeared (in L. 2 initio S. gives μετ' ἡμῶν, which must be an error in view of IGLS's [μεθ' ἡμῶν, Tybout]); 3) the missing central part of the lintel IGLS 1688; this quotation of Ps. 117.20 can now be read in full: Αὐτὴ ἡ πόλις τοῦ Κυρίου ἡ δίκαιοι εἰσελεύσονται ἐν αὐτῇ τοῦ ἁγίου Μιχαήλ; in the center a cross in a circle with A and ω pending from the horizontal braces. Texts (2) and (3) belong to the same as yet unknown building.

On 36 and 69/70 S. discusses the foundation inscription in the west gate of the Kastion (IGLS 1682, again quoting Ps. 117.20 in its first lines; ph.); the central cross medallion on the outside,

reading φῶς ζωῆς Θωμᾶ ('Licht (und) Leben (durch das Werk) des Thomas' [or Θωμᾶ?; 'light and life to Thomas', 'thamou(s)'] re-appears on the south gate, which has also the cross-monogram Θωμᾶ included in two relief amphurats (IGLS 1686); similar inscriptions have now been found in several other rooms: φῶς ζωῆς Θωμᾶ on the lintels of the doors giving access to the latrine and the southern adjacent rooms (S. 48) and on the lintels of all doors in the colonnaded south hall giving access to the rooms on the ground level and in the upper storey (eight of several more doors have been excavated so far; S. 69/70); Θωμᾶ is found in a cross-monogram in the capital of a column belonging to the upper storey of the south hall (S. 55; dr.). Thomas is mentioned as the founder of the Kastron in IGLS 1682 along with his nephew Jacob; the latter, however, is absent from other inscriptions; S. connects the frequency with which Thomas' name appears with the unusual way Thomas is addressed in 1682 LL. 4/5: ἀνέφαν[ης] σωτήρ, Θεοῦ Σωτήρ || τοῖς σοῖς βουλεύεσσι: συναμβάνιν φροντίζοντος ('Du erschienst als Retter, indem Gott der Erreter Sorge trug, diese Deine Pläne/ Vorhaben aufzugreifen (sich diese Deine Vorhaben zu eigen zu machen)'). Evidently Thomas was the patron-savior of Androna; he may have built and financed the Kastron, presumably under some threat to the village.

1788. Apamea (area of: Androna). Christian inscription on a tile mentioning an *anagnostes*, 6th cent. A.D. Rectangular clay tile with inscription incised; found in a room of a recently excavated house in the northeastern quarter of Andarin. Ed.pr. C.Strube, AA (2003) 1, 92 (ph. text without brackets, line division and indication of ligatures); cf. D.Feissel, BE (2005) no. 514.

Ζαχχαρίας ἁναγνώστης υἱὸς Ἀββίβου

[Undated by ed.pr.; cursive lettering; 6th cent. A.D.; F refers to R.Mouterde, *Le limes de Chalcis* (Paris 1945) 209/210 no. 39 (Hierapolis; 5427-548 A.D.) Tybout || 2. or ΩCT in ligature; for the form ἀναγνώστης see ICUR VI 17296 and MAMA VII 240 (Phrygia), F

1789. Apamea. Inscriptions on an Attic vase fragment and amphora stamps, late 5th/early 4th and 2nd cent. B.C. The survey article of J.Balty, 'À la recherche de l'Apamée hellénistique: les témoignages archéologiques', in *La Syrie hellénistique* (cf. our lemma no. 1781) 223-252, contains four inscriptions on instrumentum: 1) lid of a red-figured Attic pyxis with a graffiti on the interior side: ΑΓΓΔ (224; dr.; late 5th/early 4th cent. B.C.; F.Vandenabeele in J.Balty, ed., *Colloque Apamée de Syrie. Bilan des recherches archéologiques 1965-1968*, Brussels 1969, 47-49; potters' mark on the lid originally corresponding to a similar mark on the pyxis belonging to it [cf. however, A.W.Johnston, *Trademarks on Greek Vases* (Warminster 1979) 20: 'There is a strong suggestion that a price of a drachma for fifteen pieces is being quoted, presumably at Athens', Tybout]; 2) three unpublished (?) Rhodian amphora stamps of known types (231/232; eponyms; dr. of one: Ἀντιμάχου; the other names are Αἰσχυλίνος [cf. *ibid.*] and Ἀναξαγόρας; 2nd cent. B.C.).

1790-1792. Arethusa? (area of: Deir el-Ferdis). Christian building inscriptions on lintels, late 5th-mid 6th cent. A.D. Inscriptions on three rectangular basalt lintels found in Deir el-Ferdis. Ed.pr. M.Griesheimer, Syria 80 (2003) [2005] 193-195 nos. 9/10 and 12. For the village of Deir el-Ferdis see G. 177 with note 1: situated ca. 12 km northwest of Arethusa (modern Rastan) and ca. 20 km southwest of Epiphania (modern Hama), it probably belonged to the territory of Arethusa, though Epiphania cannot be excluded; the same applies to nearby Elbi (see our lemmata nos. 1797-1802) [For the possibility that Deir el-Ferdis (and Elbi) belonged to Emesa see our lemma no. 1807]. See also D.Feissel, BE (2006) no. 452.

1790: 193 no. 9 (dr.; French translation). Construction of a monument, 498 A.D. Lintel; inscription at both sides of a central medallion with a large relief cross with A and Ω under the horizontal branches, and two circular ornaments in the upper quarters. Published on the basis of a copy by Kamel Chéhadé.

† Ἐγὼ Ἡλίας Αἰβανίου τῶν Βίκτι(ο)ρος ἰεποῖσα γενήσθε τῶν ἐόντων τοῦτον, ἰμη(νός) Διο(υ) τοῦ θω' ἔτους, ἰδ(ικτιῶνος) [--]

Abbreviation marks: small H above M (L. 3 initio); the dr. shows no mark after INΔ (L. 3 fin) || L. ΒΙΚΤΡΟC, dr.; τῶν Βικτρος; 'des descendants de Biktir'; the membership of a clan not frequently mentioned in northern Syria; cf. our lemmata nos. 1795 and 1802 for similar indications, G.; see also F. for some additional comment || 2. γενέσθε, ed.pr. [the dr. shows ΓΕΝΗC-ΘΕ (γενήσθε for γενέσθε); τῶν ἐόντων τοῦτον [for τῶν αἰώνων τοῦτον, sc. οὐκόν]; 'ce (monument) d'éternité', G. (in fine: the dr. shows ΝΙΟΝ- and shows no room for ΟΥΤΟΝ, Tybout) || 3. year 809 (Seleukid era) = 498 A.D.

1791: 193 no. 10 (ph.). Date of construction, 546/547 A.D. Inscription at both sides of a medallion with a large relief cross; lintel now lying on the ground.

[Ἐ]τους ηνω', μ(ηνός) Δ(ίου) (or Δ(εοῖου))

Abbreviation mark: small cross above M || year 858 (Seleukid era) = 546/547 A.D.

1792: 193/194 no. 11 (ph., French translation). Prophylactic maxim, ca. 550 A.D. Long lintel; inscription under three medallions adomed, from left to right, with a Greek cross, a cross with A and Ω under the horizontal branches, and a rosette; built into the roof of a stable.

Σταυροῦ προκίμενον (οὐ)δὲν ἰσχύει ὁ φθόνος

MENOYΔEN, lapis (haplography) || the same protective maxim is found on a lintel from El-Bardouné (IGLS 1909); similar invocations are known from villages in northern Syria (IGLS 1676; 1969, dated 547 A.D.). G., the haplography is not a coincidence: it makes the phrase a jumbic trimeter. F., who refers to the same formula, equally with OY omitted, in an inscription from the

quarries in Prokonessos (see our lemma no. 1391) [the commentary of *IGLS* 1909 rightly refers to H. Grégoire, *Recueil des inscriptions grecques chrétiennes d'Asie Mineure* I (Paris 1922) 230 text (from Terpedjik/Bargylia; not in *I. Iasoz*) presented as 'trimètre iambique': Σ[τα]υροῦ [παρόντος] οὐδὲν ἡσυχίαν φθόνος. In view of the lintel from Deir el-Ferdīs and its parallels one should perhaps rather restore [προκειμένου] instead of [παρόντος], in spite of the loss of the meusal sequence. A fine jambic trimeter on the same motif is provided by Gregory of Nazianzus, *Camina moralia* 32.128 (PG XXXVII 926): Θεοῦ διδόντος οὐδὲν ἡσυχίαν φθόνος, Martin].

1793-1795. Arethusa? (area of: Deir el-Ferdīs). Christian inscriptions on lintels of monastic cells, 599/600 A.D. *IGLS* 2072-2075. M. Griesheimer, *Syria* 80 (2003) [2005] 177-182 nos. 1-5 (ph. except of no. 3; French translations), republishes these four lintels (nos. 1-4) and adds one ineffectual (no. 5); G.'s texts of *IGLS* 2072/2073 and 2075 are based on autopsy in 1996; 2074 was not rediscovered; his texts of 2072 (178 no. 1) and 2074 (179 no. 3) are those of *IGLS*, while for 2073 and 2075 new joining fragments were found resulting in more complete texts superseding those of *IGLS* (our lemmata nos. 1793/1794); we present the new inscription in our lemma no. 1795.

The four extant lintels are similar in form (rectangular basalt stones, with, in a central frame, a large relief cross with A and Ω under the horizontal branches; in the upper quarters two relief doves), disposition of the texts (in frames, with horizontal strokes separating the three lines), letter forms (alpha with broken cross-bar; lunar epsilon and sigma; the abbreviation mark is Ϛ and OY is written in ligature throughout) and formulas (cross; κελιν (for κελλίον); name of the occupant of the cell; the same priest Kyriakos; date); they were made by the same workshop at the same time, which is confirmed by the same date on all stones, viz. the 3rd indiction of year 911 (Seleukid era), which corresponds to 599/600 A.D. The priest Kyriakos, mentioned in four of these texts, was probably involved in the construction of the monastery to which these cells belonged. The frequent occurrence of the name Kyriakos (also borne by at least four of the five male occupants) must be a coincidence.

For three similar lintels found in nearby Elbi see our lemmata nos. 1800-1802. The lintels from Deir el-Ferdīs and Elbi, a unique epigraphical category with no example found in situ, probably belonged to two monastic complexes including individual cells (for similar inscriptions, indicating the ownership of a κελλίον, in a pagan context, see *SEG* XLIX 1984/1985, Tybout). On 185-192, G. comments on the architecture of monastic complexes in Syria; those in the north (Antiochene and Apamea), mostly dating to the 5th cent., offered hardly room for seclusive living; however, the nearby contemporary monastery in Deir Nawā (ca. 15 km east of Hama; built in 598 A.D.; *IGLS* 1955) with its twelve small rooms flanking two adjacent courts, offers a parallel for what the architectural context of our eight lintels may have looked like.

1793: 179 no. 2. *IGLS* 2073. Cell of [--].

[† Κελιν διαφέροντα --]ΙΟΥΙΑ δούλων, ἐπὶ Κυριακῷ πρεσβ(υτέρου),
ινδ(ικτιώνος) γ', τοῦ αἰχ' ἔτους. ΧΜΓ

διαφέροντα (restored) for διαφέρον, 'belonging to', as usual in this series of lintels || [-- εἰ]πὴ Κυριακῷ π[ρ(εσβύτερου)] -- τοῦ αἰχ' ἔτους. ΧΜΓ, *IGLS*.

1794: 179/180 no. 4. *IGLS* 2075. Cell of Kyriakos.

† Κελιν διαφέροντα Κυριακῷ Ευσουβα, ἰνδ(ικτιώνος) γ', τοῦ αἰχ' ἔτους,
κ(αι) Σοφίας συμβίῳ

2. Ευσουβας: perhaps a Semitic form of Εὐσεβιος, G. || 3 the presence of Kyriakos' spouse Sophia is a remarkable sign of tolerance and the award of personal exceptions; Justinian legislation provided for a strict separation of the sexes in monasteries, G. || † Κελιν διαφέροντα -- ΙΚΟΥ, Εὐσου (?) Βα[-- τοῦ αἰ]π(α) (?) ἔτους, ἰνδ(ικτιώνος) --], *IGLS*.

1795: 180/181 no. 5. Cell of Kyriakos.

† Κελιν διαφέροντα Κυριακῷ τῶν Κορμελα ἐπὶ Κυριακῷ πρεσβ(υτέρου), ἰνδ(ικτιώνος) γ', τοῦ αἰχ' ἔτους

2. τῶν Κορμελα: 'des descendants de Kormélas' (cf. our lemmata nos. 1790 and 1802), G.

1796. Arethusa? (area of: Deir el-Ferdīs). Sculptor's signature?, undated (early Byzantine period). Rectangular basalt plaque; in a recessed field a relief representing a four-footed animal and a tree (cypress); inscription in a tabula in the upper left corner of the field. Ed. pr. M. Griesheimer, *Syria* 80 (2003) [2005] 193/194 no. 11 (ph.): Φιλόκαλος

Name of the sculptor, ed. pr., who reports that two similar though anepigraphic plaques were found in the same stable.

1797-1799. Arethusa? (area of: Elbi). Christian building inscriptions on lintels, 490 and 501/502, and 543/544 A.D. Three rectangular basalt lintels. Ed. pr. M. Griesheimer, *Syria* 80 (2003) [2005] nos. 13-15 (ph.; French translations) [For the possibility that Elbi belonged to the territory of Arethusa see our lemmata nos. 1790-1792].

1797: 195 no. 13. Date, 489 or 490 A.D. Inscription in two columns left and right of a central medallion with a Greek cross; the ph. shows that the stone is built into a wall.

Τοῦ Ι Ϛ αω'. Ι μ(ηνός) Ξα(νθικοῦ --), Ι ἰνδ(ικτιώνος --)

Year 801 (Seleukid era) = 490 A.D. [2. the ph. does not confirm the A. showing Ϛω: year 800 = 489 A.D., Tybout].

- 1798: 195 no. 14. **Date, 501/502 A.D.** Two blocks belonging to the same lintel; inscription left and right of a central medallion with Greek cross; now lying on the ground.

Ἐτους γ'ω'

Year 813 (Seleukid era) = 501/502 A.D.

- 1799: 196 no. 15. **Date, 543/544 A.D.** Long lintel adorned with, from left to right, a medallion with a Greek cross, a central medallion in a square frame with a Greek cross with more slender branches, and a medallion with a rosette; inscription above the left cross; built into the façade of the old church under the stone presented in our lemma no. 1801: Ἐτους ενλω'

Year 855 (Seleukid era) = 543/544 A.D.

1800-1802. Arethusa? (area of: Elbi). Christian inscriptions on lintels of monastic cells, early 7th cent. A.D. Three rectangular basalt stones with the same characteristics (including the large relief cross with A and Ω under the horizontal branches in a central frame) as those found in Deir el-Ferdīs, some km west of Elbi: see our lemmata nos. 1793-1795, except that two of the three lintels from Elbi have two rather than three lines; unlike those from Deir el-Ferdīs, the lintels from Elbi were probably not made by the same workshop. Two priests are on record: one is probably the successor of the other, since Elbi was a small village requiring no more than one priest. Ed.pr. M.Griesheimer, *Syria* 80 (2003) [2005] 182-185 nos. 6-8 (ph.; French translations).

- 1800: 182/183 no. 6 (French translation). **Cell of George.** Found near the modern church.

† Κελλίον διαφέροντα | θαυμασιωτάτῳ Γεωργίῳ | Νόννῳ ἐπὶ Ἰορδάνῳ
πρεσβυτέρῳ)

θαυμασιωτάτος rare title, attested since the mid 4th cent. A.D., indicating curiales or, more frequently, imperial functionaries, whether military or not. Due to its inflation, George 'ne devait être au mieux qu'un modeste fonctionnaire' (183), ed.pr.

- 1801: 183/184 no. 7 (dr.). **Cell of [--].** Built into the façade of the old church.

† Κελλίον διαφέρου[α' --] | ΠΑΝΤΙΑΓΕΝΑΜ ἐπὶ Δαυ[ίδου] πρεσβυτέρῳ)

Abbreviation mark: small vertical stroke above M (L 2) || 1: διαφέρου[α] for διαφέροντα || 2 initio: perhaps παντὶ γενίῳ (ἐνφ), which however, leaves the A unexplained; if this interpretation is correct, the cell in which this lintel belonged may have had a special function (general reception room). ed.pr.

- 1802: 184 no. 8. **Cell of [--].** Built into the façade of the old church.

[† Κελλίον] διαφέροντα --[--] τῶν Μ[-- ἐπὶ -- πρεσβυτέρου]

2. τῶν Μ[--]: indication of the occupant's clan (cf. our lemmata nos. 1790 and 1795), ed.pr.

1803. Berytos. Gold amulet with exorcism of the wandering womb, 1st cent. B.C./1st cent. A.D. R.Kotansky, *Greek Magical Amulets* 1 (cf. *SEG* XLIV 1737) no. 51 (superseding *CIG* 9062). C.A.Faraone studies this document in the light of similar texts in *art.crit.* (cf. our lemma no. 2240), especially 192/193 (text and translation). We give K.'s text, reproduced by F.

Ἐξορκίζω | σε, μήτρα Ἰψας, ἣν ἔτεκεν Ἰψα, ἵνα μήποτε κατὰλείψῃς τὸν
τόπον σου, ἐπὶ τῷ ὀνόματι τοῦ κυρίου θεοῦ ζώντος ἀνίκητου, ἢ μένειν
ἐπὶ τῷ | τόπῳ Ἰψης, ἣν ἔτεκεν Ἰψα

2-3 (also 11 and 13). Ἰψα = Latin ipsa ('herself') as a shorthand for 'put the female name here' (cf. ἡ δεῖνα); the scribe who copied our text from a handbook forgot to replace ipsa with the actual name of his client. K., followed by F. || 10-13, the text seems corrupt: other versions suggest that the awkward Ἰψης replaced some kind of demonstrative ('remain in that place'), adjective (e.g. ἰδιος: 'remain in [your] own place'), or personal pronoun ('remain in your place'); either the scribe misunderstood his exemplar or his eyes jumped ahead to the relative clause in the matrilineal formula that presumably stood at the end of his exemplar. F. || the amulet has an abbreviated version of the full commands (for which see our lemma no. 2240), including the elements (a), (e) and the first part of (f) only, F.

1804. Berytos. Stamp on a tile, Hellenistic period. C.Auben, *ARAM* 13/14 (2001/2002) 76/77, mentions a stamp on a clay tile from a Hellenistic building: monogram including the letters M, A (with broken cross-bar) and Π. She reports that a similar stamp had been found on a tile from Tel Arqa (northern Libanon; unpublished). For a photograph see id. in *La Syrie hellénistique* (cf. our lemma no. 1781) 121 Fig. 6.

1805. Byblos. Funerary epigram for a layer-out of corpses, early Roman Imperial period (or earlier?). L.Jalabert, *Mélanges de l'Université Saint-Joseph* 1 (1906) 132-134 no. 1. D.Feissel, *BE* (2005) no. 519, draws attention to this text, omitted in Merkelbach-Stauber, *SGO* IV (and not included in *GV* either), and dates it to the early Roman Imperial period at the latest.

Τὸν πάντας στολίσαντα καλῶς νεκρούς, Ἀβάσκαντον.
ἄλλος ἐμὲ στολίσας τήνδ' ἐνέθηκε τάφῳ.
εἰ δ' ἥδεν μοῖραν καὶ τοῦ θανάτου τήν ὥραν.
κάμαυτον θνήσκων οὗτος ἂν ἐστόλισα

[1]. The proper name Αβασκαντων does not fit into the metre. Martin] || 2. τήνδ' (sic) ἐνέθηκε τάφου, F. στολισας τήνδ', sc. δδόν, as opposed to στολισαντα καλώς in the preceding line. J.

1806. Damaskos (area of: Dmeir). Hearing before the emperor Caracalla concerning the Goarienoi, 216 A.D., SEG XVII 759; XL 1398 (cf. XLIII 1274; XLV 2236; LII 1991 (comp. num.)). B.Stolte in L.De Blois et alii (edd.), *The Representation and Perception of Roman Imperial Power. Proceedings of the Third Workshop of the International Network Impact of Empire (Roman Empire, ca. 200 B.C.-A.D. 476), March 20-23, 2002* (Amsterdam 2003) 261-268, presents an English translation of the entire text. In Col. II L. 33 he renders ἡ παραγραφή χώραν ἔχει with 'the objection is allowed'; χώραν ἔχει frequently occurs in Byzantine legal Greek in that sense. S. comments on the following aspects: 1) this inscription is the oldest testimony for minutes of a hearing in a Latin framework, in which spoken words are reported in Greek; 2) the advocate of the Goarienoi is L. Egnatius Victor Lollianus; the choice of the two advocates - the other is C. Sallius Aristaenetus (on whom see the lemma in *PIR*) - has nothing to do with the trial having been considered an occasion for entertainment (for Lollianus see now our lemma nos. 1327/1328 and the article by R.Haensch - P.Weiss mentioned in no. 1327, app.cr. ad LL. 2/3; Haensch underlines the rhetorical qualities of Lollianus and considers the trial a serious business; in the inscription from Smyrna Lollianus is honored as ἀνθρώπων τὸν κράτιστον καὶ πρῶτον, Pleket); 3) publication of the full minutes of the trial served two purposes: guaranteeing the rights of the Goarienoi in the appointment of a priest and representation of the power of the emperor who allowed the Goarienoi to deviate from the formal procedure and to submit their case directly to the emperor.

1807. Emesa/Emesene, Corpus: re-edition of IGLS V. J.-C.Decourt, *Syria* 80 (2003) [2005] 161-176, reports on his work on a new edition (with addenda and corrigenda) of *IGLS V*, published in 1959 by L.Jalabert, R.Mouterde and C.Mondésert. Partly in the wake of J. and I. Robert, *BE* (1961) no. 779, D. criticizes, severely and at length (162-164), his predecessors, especially for their deficient presentation of texts (few and bad ph.; no line-by-line lay-out), lack of interest in historical geography and the concomitant haphazard in- or exclusion of inscriptions. Few inscriptions have been added since: *SEG XXXIII* 1254-1257 [1256/1257 are classified under Laodikea and Latakia in *SEG*, following ed.pr. M.Moussali], *XL* 1399-1409, and *XLV* 1904-1906; during campaigns in 1998 and 2000, D. found 74 inscriptions, of minor importance except for a public document of seven lines found at Rhijar Amir (not yet read); ca. one quarter to one third of all texts known so far have been rediscovered; more surveys are to follow. In Appendix I (168-171), D. presents, in a tabular survey, a list of villages (map on 176) with references to the previously known inscriptions and the number of new texts found on these sites. For Appendix II see our lemma no. 1808 [Note that Deir el-Ferdīs/Deir al-Ferdīs and nearby Elbi/El Biyé, assigned to the territory of Arithusa (or, less likely, Epiphania) by M.Griesheimer (see our lemmata nos. 1790-1802), are included in D.'s list, perhaps implying that these villages belonged to the Emesene (see also D. 166)].

1807 bis. Emesa. The temple of Helios. G.K.Young, *Levant* 35 (2003) 159-162, adduces literary, epigraphical and archaeological evidence to mount the suggestion of W.Ball (*Rome in the East. The Transformation of an Empire*, London 2000, 37-47) that the Sun temple of Elagabalus should be identified with the temple complex at Baalbek. On 162 Y. adduces two dedications to Θεὸς "Ἡλῖος Ἐλαγάβαλος showing that the temple, yet to be located, must have been in the city of Emesa itself: *SEG XXXIII* 1254 (text and translation) and a yet unpublished dedication on the sculpture of a stone lion by one Mandyanos (mentioned by G.R.D.King, *Levant* 34 (2002) 39 [however, according to K. the dedicant is called Mayadanos; note that *SEG XXXIII* 1254 was dedicated by Μαυδουας, Tybout]).

1808. Emesa (area of: Leflaya). Dedication to Genneas (185 A.D.) and other inscriptions. In an Appendix (II) to the article mentioned in our lemma no. 1807, J.-C.Decourt, *Syria* 80 (2003) [2005] 171-174, presents a brief survey of the 22 inscriptions found in Leflaya, a village ca. 25 km southwest of Homs: *IGLS* 2649 (A) and the dedication to Genneas *SEG XL* 1406; 10 were rediscovered and photographed by D.: *IGLS* 2631-2635, 2637/2638, 2647/2448, and *SEG XL* 1406. He confirms the readings of 2631, 2633-2635, 2638, and 2647/2648, and corrects a very minor detail in 2432 (read ἰνδ(ικτιώνος) instead of ἰνδ(ικτιώνος)). In *SEG XL* 1406 L. 1, D. reads ἔτους ζϛ' instead of ἔτους βϛ' [ζϛ', D., undoubtedly due to a printing error, i.e., year 497 rather than 492 (Seleukid) era = 185 rather than 180 A.D. Ample discussion of Θεὸς κύριος Γενναῖος, here represented as a bust with radiated nimbus; Γενναῖος/Γενναῖος is also on record in *OGIS* 589 (κυρίῳ Γενναίῳ Βαλμαρκωδὶ τῷ καὶ Μηρίῳ; from Deir el Qala'a in the Lebanon), *IGLS* 1301 (two reliefs representing a pater-god, inscribed θεῷ Γενναῖα πατρός; one of unknown provenance, the other from Djoubb el Djarrah, 55 km east of Homs), *CHL III* Suppl. 6673 (Deo Genae; from Karak Nouh; reading uncertain) and Damascius, *Life of Isidorus* (in Photius, *Bibl.* 348 a; Γενναῖος worshipped in the shape of a lion in the Zeus temple at Helipolis). D. rejects linking Gennaïos with Latin genius or Palmyrene GNY' ('le génie'), and is also skeptical of bringing into play the meaning of γενναῖος ('noble'; 'le génie') which is never attested as the epithet of a deity. This interpretation could be accepted for *OGIS* 589 if that text would stand on its own, but hardly for *IGLS* 1301 or *SEG XL* 1406, where it would imply that the name of the deity was omitted. This seems especially unlikely in the case of *SEG XL* 1406, dedicated by a φροντιστής, i.e., the intendant or administrator of the temple.

See also P.-L.Gatier, *BE* (2006) no. 453, who points to the possibility that Θεὸς Γενναῖος is not 'the god named Genneas', but, according to frequent Semitic usage, 'the god of Genneas', i.e., the personal god of Genneas (previously unattested anthroponym).

1809. Epiphania. For inscriptions from Deir el-Ferdīs and Elbi, possibly belonging to the territory of Epiphania, see our lemmata nos. 1790-1802.

1810. Hierapolis? Epitaph of Dionysios, 2nd cent. A.D. Stele with arched niche containing the relief representation of an eagle; inscription on a flat field below; a basket is incised

right of the inscription; now in the museum of Deir ez-Zor. Edd. pr. D. Bonatz - H. Kühne - A. Mahmoud, *Rivers and Steppes: Cultural Heritage and Environment of the Syrian Jezireh*. A Catalogue of the Museum of Deir ez-Zor (Damas 1998) 143 no. 131 (ph.; text in majuscules). J.-B. Yon, *art. cit.* (cf. our lemma no. 2258) 154 note 24, points out that this stele probably comes from Hierapolis and reads the text on the basis of the photograph in the catalogue as follows (we supply all brackets, dots, and line division).

Διονύσιε | χρηστὲ (καὶ) ἄλυσ[με]. χαῖρε

Date: 2nd cent. A.D., ed. pr. || square letters || 1. Διονύσιε. Y. || but the ph. clearly shows Y || 2. the ph. shows no room for KA || 2-3. YTH...EAAIZΨ (HE) XA(II)PE, ed. pr.

1811. Palmyra. Civic and ethnic identity. J.-B. Yon, 'L'identité civique et ethnique de Palmyre' in K.S. Freyberger - A. Henning - H. v. Hesberg (edd.), *Kulturkonflikte im Vorderen Orient an der Wende von Hellenismus zur römischen Kaiserzeit* (Rahden 2003) 11-18, draws on Y.'s monograph (especially Chapter I) summarized in *SEG LII* 1576. See also M. Gawlikowski, 'From a Tribal Federation to a City', *ibid.* 7-10, equally with occasional mention of Greek inscriptions.

1812. Palmyra. The formula ἄλυσ, χαῖρε in epitaphs. In the article summarized in our lemma no. 2258, J.-B. Yon lists eleven examples from Palmyra (Greek or Greek/Aramaic; 1st-3rd cent. A.D.): four inscriptions which were recently published (*SEG LI* 1978-1980 and 1989) and seven previously known texts, which he reproduces in an Appendix on 158/159: *CIS* 4402/4403 = *PAT* 0762/0763 = Y. nos. 1/2; *PAT* 0142 = Y. no. 6; *Inv. Palm.* VIII 164 = Y. no. 3; K. Michalowski, *Palmyre II. Fouilles polonaises 1960*, Warsaw 1962, no. 1 = Y. no. 5; *SEG VII* 184 = Y. no. 4; *SEG XLIII* 1037 = Y. no. 7. Closer examination of these epitaphs shows that they mainly belong to members of two prominent families, of Elahbel (*SEG LI* 1978-1980 and 1989, Y. nos. 1 and 5) and Nussallath (Y. nos. 2, 4, and 6), respectively; Y. no. 7 belongs to the family known from *CIS* 3931, but to a different branch; Y. no. 3 is fragmentary. The use of the formula testifies to the integration of these Palmyrene elite families in a tradition which is constant in Roman Syria; a local characteristic is the ubiquitous presence of the patronymic (and occasionally papponymic).

1813. Palmyra. Relations with the Far East. C. Delplace in P. Desfosse (ed.), *Hommages à Carl Dornaux III. Histoire et épigraphie*, Dron (Brussels 2003) 158-167, examines the following inscriptions erected by ἑμποροὶ for the light they shed on Palmyra's relations with India (texts and French translations): 1) *Inv. Palm.* X 87 and 88 (*IGR III* 1538, *CIS* 3960; *I. Estremo Oriente* 96); 2) *Inv. Palm.* X 96 (*SEG XLVI* 1798; *I. Estremo Oriente* 412); 3) *SEG VII* 156, nos. 1/2 [see now C. Delplace, J. Denier-Feydy, *L'agora de Palmyre* (Paris 2005) nos. V1.14 and V1.09, respectively] are honorary inscriptions (both dated 157 A.D.) for M. Ulpianus Yarahai (Haraïos): grand entrepreneur in

long distance-trade, honored with eight statues on the agora, a Roman citizen, who, however, never held a local office. Nos. 2/3 (Greek/Aramaic bilinguals) record the return of merchants from Seythia (i.e., northwest India) by ship. D. sketches the history of the Kouchans, the principal tribe in northwest India since ca. 150 A.D., involved in the silk trade and serving as intermediaries between China and the mouth of the Indus or even Mesene/Charakene (*Inv. Palm.* X 114 and 138 testify to Palmyrene presence in the area between Mesene and the Indus). D. finds the name of this tribe in inscription no. 1 by restoring the place of the merchants' provenance as {ἀπὸ} [Κ]ου[χ]ανων instead of {ἀπὸ} [Χ]ου[μ]ανων (L. 3: 'du pays des Kouchans'); the verb ἀναβαίνειν may cover both stages of the route: by ship from India to a station in the Euphrates area, and subsequently by caravan to Palmyra; in L. 7 ([--]Α[--]), D. suggests restoring a month's name: Ἀδδυναίος, Γορπιαίος, or Ἀπελλαιός.

P.-L. Gatiér, *BE* (2005) no. 515, rejects D.'s restoration (based on a wrong interpretation of a legend on a Bactrian coin), and prefers [Θιλι]ουανῶν ἐν π[λοῖω] (instead of ἐν π[λοῖοι] or Ὀμανῶν ἐν π[λοῖω]) (perhaps with Θιλιουανῶν in the next line; cf. the σατράπης Θιλουανῶν honored in *Inv. Palm.* 38); he also points out that D. erroneously presents no. 1 as a bilingual: the Aramaic text (*Inv. Palm.* 87) belongs to another monument (an error first committed in *CIS* 3960, which presents *Inv. Palm.* 87 and 88 as belonging to a single monument).

In a review of *L'agora de Palmyre* (cf. above) M. Gawlikowski, *Topoi* 14 (2006) [2007] 675-678, on 676 considers the reference to the 'pays des Kouchans' plausible, but he prefers [Κ]ου[σ]ανων to [Κ]ου[χ]ανων, in line with the Iranian form *kwsn*, which in a Greek transcription yields Κουσην(ων) (cf. A. Maricq, *Syria* 35, 1958, 336).

1814. Palmyra (or area). Christian epitaph of Anasolemos, 497 A.D. Limestone plaque in a private house at Pont-l'Abbé (Finistère), originally from Palmyra or its vicinity. Ed. pr. A. Avram, *Studi Clasiche* 37-39 (2001-2003) 245-249 (ph.), who reprints three other inscriptions of the 5th cent. A.D. (*Inv. Palm.* VIII 213; *SEG XLIII* 1020 = *XLVII* 1943; *XLVII* 1944). The form of the alpha (L. 1; broken middle bar) suggests dating *SEG XLVII* 1949, which has a similar alpha, to the late 5th or early 6th cent. A.D.; on the contrary, inscriptions with a different alpha (with an oblique middle bar starting from the bottom of the left line) should be dated to ca. 400-475 A.D. (*SEG XLIII* 1038 = *XLVII* 1945; *XLVII* 1946 and 1949).

† Μμερ(εῖον) Ἀνασιολέμου Ἰαγούρου τοῦ ἡω' ἔτο[ς]

1. Μμερ(εῖον), ed. pr. [abbreviation sign 1 rather than an iota (the sign differs from the vertical iota in L. 2), Chantiotis] || 2-3. for this name ed. pr. gives, in Latin characters, the nominatives Atagouros or Iagouros [on the ph. one recognizes between LL. 2 and 3, under the last gamma of L. 2, a small Γ; should one read Ἰαγ' ὧ' οὐρου?, Chantiotis] || 3. year 808 (Seleucid era) = 497 A.D.

1815. Palmyra. Bilingual name on a bronze stamp, 161/160 B.C.? Rectangular bronze stamp; on the obverse a bilingual (Greek/Palmyrene) inscription in mirror script (A); on the reverse in an oval field on the back of the ring handle three Greek letters. Offered for sale by

Christie's, New York; cf. auction catalogue *Antiquities. Thursday 12 December 2002*, 192 no. 329, previously recorded in *Jewish, Early Christian and Byzantine Antiquities* (L. Alexander Wolf and Frank Sternberg, Zuch, Auction XXIII, 20 November 1989) no. 28; see also D.M. Friedenberg, 'The Evolution and Uses of Jewish Byzantine Stamp Seals', *The Journal of the Walters Art Gallery* 52/53 (1994/1995) fig. 11 (non vidimus). We read the inscriptions from the ph.: A: ΒΕΡΥΤΙΚ(-) i Palmyrene inscription B: PNB

[Date: ca. 2nd/3rd cent. A.D., catalogue] || A. ΒΕΡΥΤΙΚ(ής), Palmyrene inscription: 'BRKNWS', catalogue || B. "PYB", the number 192, likely referring to the date', catalogue; however, the sequence PYB does not yield a numeral; the ph. seems to show PNB, which would give year 152 (Seleukid era) = 161/160 B.C.; one would expect the inverse order of the numerals, as is usual in Palmyra, but perhaps the date (though not in mirror script) was intended to be stamped, appearing striastrum. Tybout).

1816. Palmyra. Amphora stamps, Hellenistic period. A. Schmidt-Colinet in *La Syrie hellénistique* (cf. our lemma no. 1781) 300, briefly reports on the find of Hellenistic pottery and mentions some amphora stamps (ph. of one Rhodian example; late 3rd/early 2nd cent. B.C. [inscription illegible]).

1817. Paneas (area of: Tel Dan / Dano). Bilingual (Greek/Aramaic) dedication to the 'god who is in Dan', late 3rd/early 2nd cent. B.C. SEG XXVI 1684 (XXXI 1455; cf. XLII 1384* and LI 1919). A. Biran, *Biblical Dan* (Jerusalem 1994) 221-224 (ph.; dr.), argues that the anonymous deity was a non-Greek god so well known at Dan that his name could be omitted. The plural of the locality (ἐν δανοῖς) is not necessarily significant: either it refers to the site (cf. SEG XXXVI and XLII) or to the people living there, who considered themselves the 'descendants of the tribe of Dan' (cf. SEG XXXI). B. translates the Aramaic text as 'In Dan Zilus made a vow to the god', which seems the equivalent of the Greek. For an alternative restoration and translation of the Aramaic see J. T. Mink in *Hauran II. Les installations de Si 8* (cf. our lemma no. 1915) 269 note 3: 'ce qu'a voué Zolios au dieu de Danā', with the following observation: 'L'article du toponyme sous-entend "la source" plutôt que le site habité de Tell Dan'.

1818. Paneas (area of: Tel Tanim/Tell Wawiyat). Boundary stone, 293-305 A.D. Fragment of a rectangular stone found in Tel Tanim (Tell Wawiyat; northern Hula Valley). Ed. pr. D. Syon - M. Hartal, *SCI* 22 (2003) 233-239 (ph.; translation); cf. also P.-L. Gatier, *AN.Ép.* (2003) [2006] no. 1795 (French translation).

--- I [...] λίθον διαρρίζοντα τῷ μεθόρια βεθ' Αἰ[χ]ών στήρ[ι]χθῆνε
ἐκέλευ[σαν] φρον[τ]ίδι Αἰλίου Στ[ι]λατοῦτου τοῦ διασημ[ε]τάτου

The stone joins a corpus of 39 boundary stones from the Hula Valley, the Golan, and the limestone massif of Syria. Hauran and Barania (tabular survey on 238/239; most references are to the unpublished dissertation of L. Di

Segni (1997, Jerusalem); see also SEG XLV 2004-2011 and XLVI 1912, 1915, 1928 (1), 1944 (23), and 1977). There are two variants: the full version (like our text) and a concise one mentioning the names of the villages only. Aelius Statutus is known from nine other inscriptions, with an opening formula mentioning the Augusti Proclian and Maximian and the Caesares Constantius and Maximian, implying a date between 293 and 305 A.D. The actual census work involving the erection of these stones did probably not begin before 297; according to an unpublished inscription, Statutus was a censor working in the area (and not the governor of Syria Phoenice, as had been previously assumed). The operation concerned the provinces of Palaestina, Arabia, and Phoenicia; the censitores, who worked in teams, did not cross provincial borders; Statutus worked in Phoenicia. ed. pr. who present a map (236) indicating the course of the triple boundary between these provinces as suggested by the find places of the boundary stones (also indicated) || three or four lines with the names of the Augusti and the Caesares are missing at the top, ed. pr. || 2-3 Βεθ' Αζών, the name of which is preserved in Tell el-Buteyhe; is on record on another stone, defining its boundary with Μαμστα i Y. Aharati, *Antiq.* 1, 1955, 110 no. 3; ed. pr. || 5 αΤΑ, lapis.

1819. Paneas (area of: Khirbet Zemel). Inscriptions (names) on pithoi, 2nd cent. B.C. Five complete or fragmentary large Golan-ware pithoi; inscriptions incised (mostly on the shoulders) before firing; found during excavation of a rural estate at Khirbet Zemel (northern Golan). Ed. pr. M. Hartal in Z. Gal (ed.), *Eretz-Zafon. Studies in Galilean Archaeology* (Jerusalem 2002) 75-117, especially 98 (majuscule texts and deficient transcriptions) and id., *Land of the Hureans* (Qazrin 2005) 42 and 267/268 (improved majuscule texts); we present transcriptions on the basis of the latter publication; cf. also P.-L. Gatier, *BE* (2005) no. 522: 1) 'Ερμogeneous (H. 2002, 98 no. 1; dr.; 2005, 42 no. 1; dr.; 'Ερμogeneous (G.); 2) Καλ[λ]ιγένου θέρ' (H. 2002, 98 no. 2; ph.; dr.; 2005, 42 no. 2; ph.; dr.; horizontal lines above the last three letters; date of production according to the Seleukid era: 169 = 144/143 B.C. [146/145 B.C., H.; corr. L. Di Segni per ep.; Καλ[λ]ιγένου (G., who is sceptical on H.'s interpretation of the last letters as a date: 'le fac-similé de la p. 103 ne confirme pas cette lecture' (the dr. shows ΘΕΙ surmounted by horizontal strokes; Di S. (per ep.) points out that the dates of this inscription and that presented below sub (5) fit in perfectly with the pottery and coins found in the same dig); 3) Σίλλα (H. 2002, 98 no. 3; ph.; dr.; 2005, 42 no. 3; ph.; dr.); 4) [Δ]ιονυσίου (H. 2002, 98 no. 4; dr.; 2005, 42 no. 4; ph.; dr.; [Δ]ιονυσίου (G. (the dr. shows in fine an oblique stroke: part of Y or abbreviation sign?; the ph. is unclear); 5) [-]πρ' (H. 2002, 98 no. 5; dr.; 2005, 42 no. 5; ph.; horizontal stroke above the letters; date according to the Seleukid era: 180 or any figure up to 189 = 133/132-124/123 B.C., H.; at left two other letters - Ε and inverted Ν? - of unclear meaning).

H. (2002 and 2005) republishes two inscriptions on similar pithoi found in Dan (a) and Tel Anafa (b): a) 'Αετός (H. 2002, 98 no. 6; 2005, 268 no. 6; A. Biran, *Biblical Dan* (cf. our lemma no. 1817) 226); b) Ματας (H. 2002, 98 no. 7; 2005, 268 no. 7; A. Berlin in S. C. Herbert, ed., *Tel Anafa II, 1. The Hellenistic and Roman Pottery*, Ann Arbor 1997, 156 no. PW 486; 'either ΜΑΤΑΣ or ΜΑΤΑΣ' [the ph. seems to favor Ματας. Tybout]; H. (2005) 269 adduces as further parallels the following unpublished fragmentary inscriptions incised on Golan ware from Khirbet Nannia (c) and Bab el-Hawa (d-i): c) ΚΝΔΟ[-] (no. 1; ph.; dr.; perhaps a name like 'Ενδοιος or 'Ενδοξιος; 'Ενδοξος, L. Di Segni, per ep.); d) [-] ΚΕΙΩ[-] or [-] ΚΕΩ[-] (no. 2; ph.); e) [-]ΕΙ[-] or [-]ΕΙ[-] (no. 3; ph.; dr.); f) [-]ΜΟ[-] (no. 4; ph.); g) [Κ?]υρα-

κός (no. 5; ph.; dr.; h) [...] Σα(ος) Δέξ[ηρ] (?) (269 no. 6; ph.; dr.; initio: the second letter is perhaps a zeta; Σαδιδος), L. Di Segni, per ep.; i) ΓΕΑ or IEA (with a horizontal stroke above i) (no. 7; ph.; perhaps an abbreviation of ἑλαιοσ).

1820. Paneas (area of: Tel Dan / Danoi). Rhodian amphora stamp, 2nd cent. B.C. A. Birn, *Biblical Dan* (cf. our lemma no. 1817) 224, mentions the find of numerous stamped amphora handles of the 2nd cent. B.C. west of the sanctuary. On 225 a ph. and dr. of a Rhodian handle with rectangular stamp [we read from the ph.: 'Ερι Τιμοειρόδου, Δαλ[ι]ου].

1821. Ptolemais. Dedication to Zeus Soter, 134-130/129 B.C. SEG XIX 904 (XX 413). L. Boffo, *Iscrizioni greche e latine per lo studio della Bibbia* (Brescia 1994; cf. SEG XLIV 1739) 126-132 no. 14, with previous literature (inter alia J. Whitehorn, *Cleopatras*, London-New York 1994, 149-163). F. Muccioli, *art. cit.* (cf. our lemma no. 1922) 110/111, points out that this dedication, made by a Seleukid official for the benefit of Antioch VII, his wife Κλεοπάτρα and their children, offers the first attestation both of the title Θεά (also on Seleukid coins issued between 126/125-121/120 B.C.) and of the epithet Εὐθερία for Kleopatra. The latter is the only example of assimilation to Εὐθερία, often worshipped in connection with 'Υγίεια and Εὐκαρπία. Coins struck at Ptolemais in 126/125 B.C. celebrate the queen as βασίλισσα Κλεοπάτρα Θεὸ Εὐθερία. M. argues that a cult of Κλεοπάτρα Θεά Εὐθερία probably existed in Ptolemais; consequently the two terms may have been closely connected with each other rather than being two juxtaposed epithets. Cf. also id., in *Simbios* 3 (cf. our lemma no. 1756) 303-305.

1822. Ptolemais (area of: Khirbet el-Wazliya). Inscription on a chancel screen, early Byzantine period. M. Aviam in Z. Gal (ed.), *Eretz-Zafon* (cf. our lemma no. 1819) 190 (ph.), mentions some fragments of chancel screens from the eastern church. One bears remains of an inscription: [-]YMA[-]; for the church see also id. in G.C. Bottini - L. Di Segni - D. Chrupeala (edd.), *One Land - Many Cultures* (cf. our lemma no. 1855) 41-59 (without mention of these fragments).

For inscriptions assigned to Ptolemais see our lemma no. 1872.

1823. Sahr al-Ijda. Dedication or sculptor's signature, ca. 50 A.D.? PAES III 805 (1). On the basis of new finds during excavations in 1998/1999, T.M. Weber in *La Syrie hellénistique* (cf. our lemma no. 1781) 349-377, reconstructs a large sculptural group on a podium belonging to the local sanctuary; he tentatively identifies the main person represented with Herodes Agrippa I or II, and a group of small riders with the cavalry unit under the command of Zarnans; on 355 he republishes PAES 805 (1), incomplete at the time of its first publication, but now supplemented by a piece previously missing at right; the basis turns out to belong to a statue of Athena-Allat.

Γάμος Νάσου ιερειδουλος ἐποίησεν

Γάμος Νάσου | Οδουμ[ος] ἐποίησεν, PAES || dedication or sculptor's signature?, W., who on 353 note 18 mentions PAES III 805 (ph.; sculptor's signature and dedication on a statue of Nike also belonging to the monument).

1824. Sidon (area of: Wasta). Dedication to Aphrodite Epekoos, 159-150 B.C. SEG L 1462. P.-L. Gauthier in *L'Orient méditerranéen* 113/114 note 59, suggests assigning this text to the cave of Wasta, known for its Greek and Phoenician graffiti and a dedication to Ἀφροδίτη Ἐπῆκοος (SEG XX 389). The marble plaque may have been a cut piece of a votive altar. Marble was rarely used in Syria except in coastal areas and especially in Sidon (For G.'s article, non-epigraphical for the greater part, see also SEG LII 1589). G. elaborates upon his argument in ZPE 147 (2004) 139-144, where he leaves open the possibility that the altar comes from Sidon itself; the name Ἀπολλοφάνης (name and patronymic of our dedicant) is frequently attested in that city.

1825. Sidon (or area). Epitaphs, 2nd/3rd cent. A.D. A. Lajtar - A. Twardocki, *I. Varsovie* (cf. our lemma no. 2176) nos. 31-39 (ph.), republish nine epitaphs only known from a virtually inaccessible publication: W. Froehner, *Collection du château de Goluchów* (Paris 1899) 217-219 nos. 28/29 and 31-37 (= *I. Varsovie* 34, 31, 33, 35, 36, 32, 38, 37, and 39, respectively). L.-T. assign them to Sidon or its territory on the basis of their shape: a square inscribed base surmounted by a colonnette decorated with a wreath.

1826. Tyre. Bilingual date on a lead weight, 169/168 B.C. Rectangular lead weight with a tenon; Greek inscription above and Phoenician inscription (sinistrorsum) under a club; provenance unknown; assigned to Tyre (see app. cr. ad L. 2); cf. the auction catalogue *The Philip Y. Reinhart Estate of World and Ancient Coins* (Superior Stamps and Coins), June 3, 4, 1997 (Beverly Hills 1997) 171 no. 5550 A (non vidimus). Published on the basis of documentation compiled by D. Ariel, who examined the object in 1996, by ed. pr. G. Finkielstejn in *La Syrie hellénistique* (cf. our lemma no. 1781) 478-483 (ph.).

(Ἔτους) δμρ' | club | Phoenician inscription | L A

Weight: 750 g || 1. year 144 (Seleukid era) = 169/168 B.C., ed. pr. || 2. club of Herakles-Melqart emblem of Tyre; the present object is the oldest dated weight of square type from Tyre; a new series of coins also starts in 169/168 B.C., which may point to a certain degree of autonomy. ed. pr. || 3. year 106 or 107 (era of Tyre) = 170/169 or 169/168 B.C., ed. pr. || 4. half (?) standard (mina?), ed. pr., who refers to a weight of 1497 g (apparently one local mina, the triple of the mina previously attested for Tyre) in the Bibliothèque Nationale in Paris: J. Elayi - A. Elayi, *Recherches sur les poids phéniciens* (Paris 1997) 137 no. 391 (discussed at length on 481/482; non vidimus) || on 473/474 further information on weights from Phoenicia; the double date (Greek/Phoenician) serves an administrative purpose. Cf. also SEG XLVIII 1891.

1827. Tyre (area of). Various inscriptions. As L.D. Segni points out (per ep.), Horbat Gub and Khirbet Ghureiyib belong to the area of Tyre (Phoenike); consequently SEG LII 1659 and 1665 should have been included in the section Syria rather than Palaestina.

1828. Tyre (area of: Khirbet esh-Shubeika). Renovation of the church of St. Sergios, 785/786 (or possibly 801/802) A.D. SEG LII 1667. D. Feissel, *BE* (2005) no. 524, points out that the size of the lacuna suggests the restoration $\iota\upsilon\pi\eta\delta\iota[\sigma\epsilon]\sigma\varsigma \epsilon\tau\upsilon\varsigma \varsigma\epsilon\sigma\tau\iota$ rather than $\iota\upsilon\pi\eta\delta\iota[\theta\iota] \kappa\tau\iota\sigma\epsilon\sigma\varsigma \epsilon\tau\upsilon\varsigma \varsigma\epsilon\sigma\tau\iota$ [F. assigns Khirbet esh-Shubeika, which we placed under Palaestina in SEG LII, to the territory of Tyre; see our lemma no. 1835].

1829. Tyre (area of: Khirbet esh-Shubeika). Dedication of a bronze lamp to St. Sabas, 6th-8th A.D.? SEG LII 1669. D. Feissel, *BE* (2005) no. 524, wonders whether $\chi\varsigma$ in L. 3 may be a numeral indicating a date: year 606 (era of Tyre) = 480/481 A.D. [But see SEG LII 1669 app. for L.D. Segni's doubts concerning the reading].

1830. Tyre (area of: Khirbet esh-Shubeika). Stamps on mortaria, 3rd/4th cent. A.D. Two Syrian mortaria with rectangular stamps. Edd. pr. D. Avshalom-Gorni, A. Tacher in *Eretz-Zafon* (cf. our lemma no. 1819) 227 (dr.). 1) [---]ICYK[.]; 2) [---]KAIPPIA (cf. J.W. Hayes, *Hesperia* 36, 1967, 337-347) [For other texts from Khirbet esh-Shubeika published in *Eretz-Zafon* see SEG LII 1666-1669].

1831. Tyre (area of: Tas el Ain). Owner's name on a bronze carpenter's square, undated. A. De Ridder: *Les bronzes antiques du Louvre II* (Paris 1915) 191/192 no. 3706. M. Hellmann, *L'architecture grecque I* (cf. SEG LII 1889) 93 fig. 105, publishes a good photograph of this object. D.R. read the inscription as $\epsilon\pi\mu\iota\alpha\tau\omicron\varsigma$ (nominative; variant of $\epsilon\pi\mu\iota\alpha\iota\omicron\varsigma$). M. Seve, *BE* (2005) no. 41, reads $\epsilon\pi\mu\iota\alpha\tau\omicron\varsigma$ (genitive of $\epsilon\pi\mu\iota\alpha\iota\omicron\varsigma$).

1832. Unknown provenance. Epitaph of Phoibos, Roman Imperial period. Rectangular limestone stele with in a recessed field a relief representing two eagles facing each other and standing on a wreath; inscription on the frame below. Offered for sale first at Drouot-Montaigne in Paris (auction catalogue November 13, 2001, no. 316; ph.; non vidimus) and subsequently at Sotheby's, New York (cf. auction catalogue *Antiquities*, June 12, 2003, 139 no. 183 (ph.). Read from the photograph by R.A. Tybout.

$\Phi\omicron\iota\beta\omicron\varsigma \text{ Κατα}[\sigma\upsilon] \iota \delta\alpha\pi\epsilon, \chi\alpha\iota\pi\epsilon$

11. Or $\text{Κατα}[\sigma\upsilon]$ || because of the typology the catalogue correctly suggests a Syrian provenance, which is supported by the patronymic for the name $\text{Κατα}[\sigma\upsilon]\varsigma$ or $\text{Κατα}[\sigma\upsilon]\varsigma$, typical of the Syro-Palestinian area, see e.g. SEG XXXIV 1512; XLIV 1312; XLVI 1902 (11).

1833. Unknown provenance. Inscriptions on lead miniature amphoras, 2nd-8th cent. A.D. Four lead miniature amphoras; (re)published by L.Y. Rahmani, *art. cit.* (cf. our lemma no. 2145) 49 no. 22 and 50/51 nos. 25-27 (ph.). 1) Αστεριου (49 no. 22; R. Ronzevalle, *Mélanges de l'Université Saint-Joseph* 16, 1932, 46; provenance: Lebanon; now in the National Museum at Beirut; 2nd-4th cent. A.D.); 2-4) Φοιβαριου (50/51 nos. 25-27; reading by C. Schmidt apud R.: three identical amphoras made in the same mould; said to come from Syria; 5th-8th cent. A.D.; Φοιβάριος ; previously unattested name (cf. Φοιβάδιος , Φοιβάμενος); nos. 25/26 were bought from a Syrian dealer by C. Schmidt in Berlin (now in his private collection in Munich); no. 27 was bought in Jerusalem; see the auction catalogue *Sternberg. Objects with Semitic Inscriptions, 1100 B.C.-A.D. 700. Jewish, Christian, and Early Byzantine Inscriptions. Auction XXIII. Monday, 20 November 1989, Zurich*, 57 no. 167; now in the Museum für Spätantike und Byzantinische Kunst in Berlin).

1834. Unknown provenance. Inscription on the statue of an eagle, undated. S.F. Meynerson in *Kulturkonflikte im Vorderen Orient* -- (cf. our lemma no. 1811) 133 (dr.), describes an over life-size stone statue of an eagle in the garden of the Museum at Deir Atiah; on the basis remains of a Greek inscription probably mentioning the name of the commissioner or the sculptor: [---]ΑΟΥ[---] [patronymic?].

PALAESTINA

1835. Palaestina. Christian epigraphy after the Muslim conquest. L.D. Segni, *ARAM* 15 (2003) 247-267, underlines the persistence of Christianity in the 7th/8th cent. A.D. after the Muslim conquest (634-640 A.D.). In spite of an Arab Muslim elite superseding the Greek-speaking Christian leading class and the end of relations with the centers of Roman-Byzantine culture, especially the Byzantine court, Christian life, including its epigraphical expressions in Greek, continued to flourish both east and west of the Jordan. While this picture was already abundantly clear for Transjordan, D. S. discusses the following inscriptions testifying to its validity also west of the Jordan (mosaic inscriptions recording the erection or decoration of religious foundations, found or revised recently; nos. 1-4 come from the Jerusalem area): 1) SEG XL 1481 (D. S. 247/248; Ramot; 762 A.D.; ph.); 2) SEG XVI 850; XLVII 2052* (D. S. 247/248; probably 701 A.D.; Beit Safafa); 3) inscription from Mar Elias: see our lemma no. 1855; 4) inscription from Mt Scopus: see our lemma no. 1854; 5) inscription from Aristoboulias: see our lemma no. 1842; 6) SEG L 1497/1498 (D. S. 253-256; 588-725 A.D.; Iethra; ph.; texts; transla-

nons); 7) *SEG LI* 1667 (Di S. 256/257; 785/786 or 801/802 A.D.; Khirbet el-Shubeika; dr. text; translation; see now also our lemma no. 1828).

A concomitant conclusion is that the Muslim conquest can no longer be considered a terminus ante quem for Christian buildings and inscriptions in the area of Judaea. Letter forms can serve to distinguish 8th cent. inscriptions from those of the 6th cent. A.D.; common characteristics, beginning to appear in the later 6th but fully developed only in the 8th cent., are: well spaced, squat, straight letters resting on a triangular foot; round letters on a flattened base; triangular apices at the end of horizontal and diagonal strokes; Θ and Ο with plump bodies and small pointed tops; Ν with knotted bar; Ρ with open and curling loop; Τ and Υ sometimes with a horizontal bar across their stem; Α, Δ, Α, occasionally also Θ and Ο, topped with a small horizontal stroke; Ω consisting of two curls, sometimes separated by a decorative element. As an example Di S. adduces *SEG VIII* 230 (Beth Ther/Batur, south of Jerusalem; ph.), which can confidently be dated to the 8th rather than the 6th/7th cent. A.D. on the basis of these palaeographical criteria.

1836. Palaestina. Jewish epigraphy. J.W. van Henten - L.Huitink, *Bulletin of Judaean Greek Studies* 32 (2003) 37-46, reflect on the criteria for identifying inscriptions as Jewish, introducing the category of 'possible Jewish inscriptions' (38) in cases without sufficient positive evidence (onomastics; institutions; specific terms; decoration; archaeological context). They discuss five inscriptions from Palaestina (no. 5 below belongs to Egypt (Sinai)) under this aspect (texts and translations): 1) *SEG XXVI* 1683 (Skythopolis; donation from synagogue (B), hence 'Jewish'); the formula ἀποστολὴν ὁν Κύριος γίνεσθαι τὰ ὀνόματα is usually considered Christian, but occasionally occurs in Jewish contexts as well; 2) *CIP* 1405 (*SEG VIII* 206; epitaph from Jerusalem); the formula ἐνθάδε κεῖται is not exclusively Jewish; the formula ἐν εἰρήνῃ ἡ κοίμησης αὐτοῦ, vel sim., appears to be Jewish, but is mainly found in Rome; however, the restoration of both formulas is highly uncertain and consequently the inscription is 'possibly Jewish' (it may be pagan or Christian); 3) *GV* 1185 (Merkelbach-Stauber, *SGO IV* 21/11/01; *SEG XIV* 847; funerary epigram from Gophna); there are parallels in Jewish inscriptions for the 'speaking tomb' and the addressing of the passer-by; onomastics are compatible with a Jewish context; the absence of an image (*SGO*) is not significant; this kind of literary epigram probably appealed to well-educated Jews (clearly not a pre-written text); 4) *I.Caesarea Maritima* 247 (*SEG VIII* 137; epitaph: μηρόριον ἰ λ' ἱερίας | τῆς Τασέλλας | [-]); μηρόριον is not exclusively Jewish; V.H.-H. suggest interpreting ἱερίας, generally understood as a name, as 'priestess' in the Jewish sense, i.e., a woman of priestly descent living in Israel/Palestine (cf. *CIP* 315); the last (missing) line may contain her name: 'The memorial of a priestess from Tasella, X' ('possibly Jewish'); 5) *SEG XXVI* 1697 (*XLIV* 1367; Wadi Haggag, Sinai; rock-cut graffito Εἰς Θεός; acclamation); V.H.-H. accept L.H. Segni's isopsephic reading of the signs after Εἰς Θεός (cf. *SEG XLIV*); the latter is either Christian or Jewish (cf. *SEG XLIV* 1340; V.H.-H. reject 'the remark in *SEG XXXIX* 1635 that the formula "is a clear sign of Christianity"' (45) [this 'remark', however, merely reports the view of R. Sotzbacher; also to N. Belayche, *art. cit.* (cf. our lemma no. 1840) 140 note 120, ed. pr. A. Negev's restoration Θεός; Ὑψιστός; in l. 1 seems doubtful; she reports Di Segni's reading, Tybout]); Οὐαλέριος could be the name of a Jew, but not necessarily so; contra Di S., who considered the

writer a Jew, V.H.-H. conclude that it is safer to consider the inscription as equally plausibly Jewish, Christian, or pagan.

1837. Palaestina. Inscriptions on lead miniature amphoras. For 13 inscribed lead miniature amphoras possibly from Palaestina (bought in Jerusalem) see our lemma no. 2108.

1838. Palaestina. Mosaic inscriptions, early Byzantine period. P. Figueras, *ARAM* 15 (2003) 49-69, studies Greek mythological themes and personifications in Palestinian mosaics from the early Byzantine period both in private houses and public places of worship of Christians or Jews. Myths and allegorical figures were used by Christians and Jews as topoi and examples to convey their convictions, but not all representations should be subjected to allegorical interpretation, especially those in houses (e.g. the inscription presented in our lemma no. 1871). Labels often identify figures (e.g. on the Hippolytos mosaic from Madaba: *IGLS XXI* 2 128; *SEG XXXII* 1547; *XLVI* 2081; ph.); occasionally inscriptions shed some light on the commissioners and their thoughts in dedicating mosaics, e.g. the text accompanying a centaur *SEG LI* 1678 (from a large house in Sepphons: Θεός βοηθός, 'most probably dictated by a Christian' (50) [but see *SEG app. cr.*]), the personification of Θάλασσα accompanied by a short prayer for the donors and the mosaicist with an implicit quotation of *Ps.* 145, invoking God who 'made the heaven, the earth and the sea and all that which moves in those places' (*IGLS XXI* 2 142; Madaba, church of the apostles; 'the figure of pagan goddess and her animal companions succeeded most eloquently in illustrating the text of the Psalm'; 55; ph.), and the inscribed mosaics in the 'house of Leontis' in Skythopolis (see our lemma no. 1873), for which F. would accept an eschatological interpretation only 'if we divested it from any Jewish connotation, as the concept of individual eschatology has very little support in ancient Jewish literature' (57; ph.).

For another study on the same subject see P. Baumann, *AW* 34 (2003) 165-170 (color ph.); as in the article summarized in *SEG LI* 1616, B. underlines the role of gods and heroes in elite self-representation, leaving little room for symbolic or eschatological interpretations: e.g. in the case of Skythopolis, where he considers Odysseus and the Sirens as an expression of the 'Bildung des Stüfers', or as the symbol of the power of music at the most.

See now also R. Talgam, 'Mosaics in Palaestina and Arabia', in H. Morlier (ed.), *La Mosaïque gréco-romaine IX* (Rome 2005) 1131-1141, who largely focuses on the same inscribed mosaics, arguing that simple reproductions of popular mythological scenes and allegorical depictions appear side by side; see also our lemma no. 1873.

1839. Palaestina. Onomastics. T. Ilan, *Lexicon of Jewish Names in Late Antiquity, Part 1. Palestine 330 BCE-200 CE* (Tübingen 2002), is based on all kinds of sources including inscriptions. I. presents the following lists of Jewish names: Biblical names, Hebrew, Greek, Latin and Persian names, 'other (mostly Semitic) names in the Hebrew alphabet', and 'other (mostly Semitic) names in the Greek alphabet', with the lists divided between male and female names in each case. Each entry includes references to the sources and brief comments. An introduction ex-

plains the organisation of this monograph, which is at the same time an onomasticon serving prosopographical purposes. Full indices [See also S. Honigman, *SCV* 22 (2003) 342-344 (review), and ead., *ZPE* 146 (2004) 279-279 (on Hebrew names in Egypt). For the Jewish name Iul(i)us/Ioṽλ(λ)ος see our lemma no. 2205, Tybout].

1840. Palaestina. Religious communities in Galilee. On the basis of all kinds of sources N Belayche, in N Belayche - S.C. Mimouni (edd.), *Les communautés religieuses dans le monde gréco-romain. Essais de définition* (Turnhout 2003) 123-145, studies the religious communities and urban life in Roman Galilee from the 2nd to the 4th cent. A.D. Mainly focusing on Sepphoris/Dioconesarea and Tiberias, she shows that the situation of geographically close co-existence of pagan, Jewish and Christian communities did not result in syncretism or mutual influence. Greek culture was the common language for all. B. occasionally adduces or briefly discusses Greek inscriptions, inter alia *SEG* XLI 1612-1615 (cult and association of θεὸς ἄγιος οὐράνιος = Kadesh) and *CIJ* 972 (dedication ἐξ εὐχῆς 'Ιουδαίων for the benefit of Septimius Severus and his family in Kizion), for the vicinity of paganism and loyal orthodox Jewry (126/127), and Dionysiac and related mosaics in a villa in Sepphoris (*SEG* XXXVII 1475; XXXVIII 1585) as an example of pagan influence in a mixed community; though the commissioners are not known, it is unlikely that they were (exclusively) Jews; B. speculates that the construction of the building may have been a joint enterprise of 'la boude pagano-juive en relation avec les organisations de hudi théâtraux auxquels assistaient des publics de toutes confessions' (137/138; citation on 138 [on 137, B. speaks of the 'god BAXXE'; see, however, *SEG* XXXVIII 1585 app.cr.: Βάχχε = Βάκχαι; for these mosaics see now R. Taigam-Z. Weiss, *The Mosaics of the House of Dionysos at Sepphoris* (Jerusalem 2004), Tybout]).

1841. Caesarea Maritima. Schedule of fees (sportulae) for official services, 465-467 (or perhaps 473) A.D. Eight fragments of a gray marble plaque found in 1993-1995 in or near a complex identified as the praetorium (provincial governor's palace; probably originally fixed to a wall near the audience hall). Mentioned in *SEG* XLIX 2056 app.cr. and L 1466 (introduction in fine). Edd.pr. L. Di Segni - J. Patrich - K.G. Holm, *ZPE* 145 (2003) 273-300 (ph.; dr.; translation, detailed commentary including references to written legal sources); they also republish a ninth fragment, discovered earlier but now lost, which on account of its contents and similar lettering belongs to the same inscription (Appendix; 293/294; = I. *Caesarea Maritima* (cf. *SEG* L 1466) 110); according to edd.pr. this fragment probably belongs to Col. II (not joining); however, D. Feissel, *BE* (2004) no. 394, shows that it completes LL. 11-16 of Col. I. In the text below we incorporate this fragment and the other readings and restorations by F.; for his important contributions to the interpretation of this document see the app.cr.; see also P.-L. Gâtier, *An.Ép.* (2003) [2006] no. 1808 (text and French translation).

[Τύποι] δοθέντες κατὰ τῶν θεῶν διαταγμάτων παρὰ τῶν ὑπερλάμπρων] καὶ
ἐξοχωτάτων ἐπαρχ(ων) Φλ(αουίου) Πουσεύου τοῦ μεγαλοπ(ρεσβυτέρου)
καὶ ἐνδοξ(ωτάτου) ἐπαρχου

2 ν ν ν τῶν ἱερ[ω]ν πραιτ[ωρίων] ----- ?] vacat

Col. I

- [Ἐν τῇ Ἀνατολικῇ τὸν ἐπαρχικὸν τὸν μεθοδ[ε]ύοντα]
4 [κ]ομίζεσθαι λόγῳ σπορτουλῶν κατὰ νο[μ]ίσματα ρ' νόμισμα α'·
περετέρω δὲ νο[μ]ισμάτων ἢ μὴ παρέχεσθαι κἂν ὑπεράγκ(ος) εἴη ἡ ποσότης].
τῷ παραστάσιμον ἔχοντι ἀπὸ τῆς Ἀνατολῆς νομίσματα ιβ'·
γνώσις τῶν τυπωθέντων ἀναλωμάτων π[α]σ[σ]ι κατὰ
8 χώραν τάξι·
ὑπὲρ κλητικῶν μονομερ[ε]ῶν
πράγ[μα]τος ----- κερ[ά]τια) -].
εἰς ἑκδοσιν τοῦ ὑπομνήμα[τος] --] vacat ἐν χαρτ[?] -- κερ[ά]τια) -].
12 ὑπὲρ δὲ καθαροῦ ὑπομνήμα[τος] τοῖς αὐτοῖς vacat (κερ[ά]τια) -].
ὑπὲρ ἀναγνωσίμου εἰς τ[ὸ] αὐτὸ μονομερ[ε]ς ο[----] vacat
vacat κλητικὸν vacat (κερ[ά]τια) -].
ὑπὲρ κομπλευτρῶν vacat
16 παρὰ τοῦ παραβαλλομένου ἄκρι νο[μ]ισμάτων ν' (κερ[ά]τια) -].
ἀπὸ νομισμάτων ν' (?) [ἕως νομισμάτων] ρ' κερ[ά]τια) -].
ἀπὸ δὲ νομισμάτων ρ' ἕως νομισμάτων [ρν'] κερ[ά]τια) -].
ἀπὸ δὲ νομισμάτων ρν' ἕως νομισμάτων σ' νόμισμα α' ?]

Col. II

- 2 [?] Οὐδὲν πλέον ἀπαιτεῖσθαι νομίσματος α'
[----- ca. 26 -----] τοῖς τετύπεται
4 [----- ca. 26 -----] ΛΖΗ οὐδὲν ἦεν
[----- ca. 29 -----] καὶ ἐπὶ τοῖς σινγου-
[λαρίοις -----]
[----- ? καταβά]λλεται τῷ
8 [----- ? ἢ ποσότης ὑπερβ[αί]ν-
[ει] -----] Α
[----- παρε]χέτω νομίσματα α' γ
[-----]ς νομίσματα α' ?]

Col. III

- 2 Ἐξ(κ)έπορσιν ὑπὲρ χαρτῶν κερ[ά]τια) ε'
ἐκδοσίμου διαγνώσεως περεωθίσας νόμισμα α'
4 εἰ δὲ ἐκλάβιν βούλοισι τις τὴν ὑπερτεθίσαν διάγνωσιν,
χαρτῶν μὲν κερ[ά]τια) δ'
ἐκδοσίμου δὲ παρ' ἐκατέρου μέρους ἐκλαμβάνοντος κερ[ά]τια) ε'
κομπλευσίμου διαγνώσεως κερ[ά]τια) η'
8 καὶ ἐπὶ τῶν ἐκκλησιαστικῶν δὲ ὑποθέσεων τὰ αὐτὰ χρή παρέ[χ]ειν·
ὑπὲρ δηκρήτου κουράτορος προβολῆς ἢ ἐπιτρόπου γενικοῦ ἢ
ἰδιοῦ. ὃ διαφέρει κερ[ά]τια) -].

- ἐκποιήσεως ἔνεκεν βουλευτικοῦ πράγματος] κερ(άτια) -].
 12 ἐπιτρόπου δὲ ἡ κουράτορος πρὸς τὴν ἀξίαν τοῦ πράγματος?]
 ἄκρι νο(μισμάτων) ψ' τιμήματος ὁμο(ῦ). κερ(άτια) [-].
 [ἀπὸ δὲ νο(μισμάτων) ψ' ἕως νο(μισμάτων) ψ'?] κερ(άτια) ιβ'.
 [ἀπὸ δὲ νο(μισμάτων) ψ' (?) ἕως νο(μισμάτων) -] νο(μισμάτων) α'.
 16 [? ἀπὸ - κἂν εἴη μείζον (τὸ τίμημα) οὐδὲν πε]ρετέρω] κερ(άτια) ς'.
 [----- max. of 15 ---] ΝΩΝ ἐκδοσίμου τῶν δηκρητῶν κερ(άτια) δ'.
 [ὑπὲρ χαρτῶν?] κερ(άτια) γ'.
 [----- max. of 20 ---] τοῦ πραττομένου ᾧ δια[φ]έρει

Two or more edicts (collection of ordinances) issued by the praetorian prefects, regulating the sportulae or fees (specified in νομισματα/solidi and κεράτια/siliquae; 1 κεράτιον = 1/24 solidus) that officials of the state, especially those of the provincial governor's staff, could charge for their services. edd.pr.; contra F.: rather than two different edicts we have two sections belonging to one or several prefectorial acts (τύποι/formae) of which only the data concerning the tariffs have been retained in the inscription. The first, quite brief, section (LL 3-6) only bears on a specific geographical area (L. 3: ἐν τῇ Ἀνατολικῇ), whereas the remaining part applies to all provinces. This distinction does not reflect that between the prefecture of the East and the Empire as a whole (so edd.pr.), but contrasts the eastern diocesis ('Ανατολική διοίκησις; cf. LL 3 and 6) with the prefecture of the East as a whole. As a parallel for our document, F. points to a tariff of sportulae issued one century earlier at Timgad: A. Chastagnol, *L'album municipal de Timgad* (Bonn 1978) || 1-2, heading in large letters (larger in L. 1 than in L. 2), L. 1 running over the full width of the inscription, L. 2 occupying the left part of the plaque only || 1, κατὰ τῶν θεῶν διαταγμάτων or one of the other formulas used in prefectorial acts to subordinate them to imperial legislation: κατὰ θεῶν κτελευσιν/πρόσταξιν, κατὰ βασιλικὰς ψήφους, κατὰ (τῶν) θεῶν τυποβέντων/δικαιωμάτων, vel sim. edd.pr.; μεγαλοφου(στάτων) καὶ ἐξοχ(ωτάτων), edd.pr.; υπερλάμπριον καὶ ἐξοχ(ωτάτων). F., who for the combination of these terms refers to the examples he adduced in *Tyche* 9 (1994) 24/25. The prefect of the Orient Flavius Pousaios is on record in 465-467, and perhaps again in 473 A.D.; if he was prefect in 473 it was only for a short term; consequently the most probable date for our document is 465-467 A.D. edd.pr. || 2. πραττωμένων, --- καὶ ---, edd.pr., on the assumption that the names of the prefects of Italy and Illyricum were on record; contra F., who points out that there is no room for their names || 1, 3-6, the first section concerns the remuneration of the mission of a prefectorial official in the east; μεθοδεύοντα] (L. 3) refers to tax collecting. edd.pr., in this context rather 'convoquer en justice' (= convenire), F., who points out that the following clausula (τῇ παραστάσει μὴν ἔχοντι ἀπὸ τῆς Ἀνατολῆς in L. 6) is of legal, not of fiscal nature, and that it does not mean 'for anyone who has a post outside the Orient', i.e., in the Western part of the Empire (so edd.pr.), but 'qui a (un) prévenu à faire comparaitre (originnaire du diocèse) d'Orient' || 5. περετέρω OFKK, lapis: a shallow semi-circular scratch perhaps represents an attempt to insert the missing O between K and C; παρῆχθαι (clear on the ph.) κἂν, Martin; παρῆχθαι κ' ἂν, edd.pr. || 7-8. π[α]στ[ρ] | χύρα κ[α]τ[α] τ[ῆ]ς, edd.pr.; π[α]στ[ρ] | χύρα κ[α]τ[α] τ[ῆ]ς, C. Zuckermann apud F., followed by F. ('notice des frais tarifiés pour tout bureau de province'); τῆς for τῆς || 7-19, the second section starts with the stages preliminary to a process, first with the summons brought by one of the parties (L. 9); fees for these acts were payable to the excoecutores: κεράτιας, ἐκβιβασταί, here not mentioned; ὑπόμνημα (LL 11/12) is probably a document for the defendant on which he had to base his rebuttal or defence (normally called βιβλίον/ibellus in civil, and γρηγορ/inscriptio in criminal cases). edd.pr.; ἀναγνωσίμου (L. 13; edd.pr.: synonym of ἀναγνώστου) and κομπλευτῶν (L. 15; edd.pr.: genitive plural of κομπλευτῆρ) are previously unattested terms for sportulae con-

cerning the reading of acts (τὸ ἀναγνώσιμον) and their completion (τὰ κομπλευτῶν), respectively. F. || 13. αἱ τῆς πράγματος, edd.pr., superseded by F.'s insertion of the ninth fragment || 11, this section bears on the proceedings of the process itself, edd.pr., with detailed speculations on its contents || 4. AZH: end of a subjunctive active, third person singular, of a verb in -άζω: probably ἐγγυάζω ('pledging security'), edd.pr. || 5-6. εἰς τὸν ἐλπίδου διδόντω δὲ πίστεις or ὑπομνηθεῖς νομισματα -] καὶ ἐπὶ τοῖς συγγολλητοῖς κεράτια -], edd.pr. || 10. before E: K, Y or X || 11, this section concerns the fees due to the judicial clerks (excoecutores) in the last stage of the process, especially the providing of papyrus scrolls (L. 2); the last part concerns acts implying the intervention of a curator or a tutor, differentiation is made between general and special guardians; fees for their appointment by a decree of the governor are recorded (L. 9); their intervention was due especially in case of alienation of curial property (L. 12), edd.pr. || 3. ΕΕΕΠ, lapis || 8-9 γενικοῦ ἢ ἰδιοῦ, F. || ΔΙΚΟΥ is engraved somewhat lower than ΩΔΙΑΦΕΡΙ; edd.pr. read γενικοῦ in L. 8 in fine, and reserve a L. 11 (there suppressed) for ἰδιοῦ. For a γενικός κουράτωρ on record in the Petra papyri, see D. Peissel, *Topoi* 12/13 (2005) 801, Tybout].

1842. Eleutheropolis (area of: Aristoboulias). Foundation of a mosaic, 701 A.D. Mosaic inscription in a tabula ansata, found in the nave of a recently excavated church in Aristoboulias (modern Khirbet Istabul, in the Hebron Hills; the tabula is set at the eastern end of the central mosaic panel which has a geometrical pattern). The excavation report will be published by S. Batz in Y. Magen-V. Tzaferis (edd.), *Christians and Christianity in Judaea and Samaria*. We give the text of L. Di Segni, *ARAM* 15 (2003) 252/253 (ph.: translation). Cf. our lemma no. 1835.

† Ἐπὶ τοῦ ὡσιωτάτου Γεωργίου δια-
 κόνου καὶ Σαμουήλου λαμπροτάτου
 καὶ Ἀββέος Ζαχαρίου ἐγένετο τὸ π(ᾶν)
 ἔργον τῆς ψιφώσεως ταύτης
 ἐν μι(νί) Ἰουγνί(ω, ἔτους) Ἐλευθεροπόλεως) βο' †

Abbreviation marks: small T above the line between P and O (L. 2 in fine); horizontal stroke above Π (L. 3 in fine); small I above N (L. 5 initio); small M above A (L. 5 in fine); the I of Ἰουγν (L. 5) is written with a trema || 2. Samuel was probably one of the village leaders (the Greek terms ἐπίτροπος and πρωτοκομῆτης were apparently no longer in use; cf. a village leader vaguely called ἄρχων in Kastron Mefaa in the 8th cent. A.D.; SEG XXXVII 1553); his Greek honorific title λαμπρότατος (clarissimus), once reserved for governors, high-ranking civil servants and municipal magistrates and later granted also to minor local officials, was now meaningless in the new Muslim order. Di S. || 3. Ἀββέος (or Ἀββεσο(μ)ος); either a benefactor or the master-builder or the mosaicist. Di S. || 5. Ἰουγνί(ω, Di S. [Ἰουγνί(ω, Martin); year 302 (era of Eleutheropolis, starting in autumn 199 or in 200 A.D.); June fell in 701 A.D.; the church was erected at this time, since the inscribed mosaic was the original pavement of the building. Di S.

1843. Gadara. Rhodian amphora stamps, early 2nd cent. B.C. Cf. SEG XL 1462. Three rectangular stamped Rhodian amphora handles in a private collection in northern Jordan. Ed.pr. N. Attalah in *La Syrie hellénistique* (cf. our lemma no. 1781) 487/488 nos. 1-3 (ph.: dr.). Epo-

nym: 1) 'Επι Ἀγελμάχου (ca. 181-179 B.C.); potters: 2) Νικά[γι]δος (or, less preferably, Νικά[ρι]δος or Νικά[τι]δος; 3) Ζήνωνος (Zenon II).

1844. Gaza (area of: Meidan ez Zaid). Dedication by Ammonios on behalf of his son, 229/230 (or 34/35?) A.D. *SEG XX 474* (cf. XXXVII 1483); Y.E.Meimaris, *Chronological Systems* (cf. *SEG XLII* 1383) 123 no. 104. E.Lupu, *SCI* 22 (2003) 199-202 (ph. of squeeze; translation), republishes this text after examination of the stone in the Antiquities Museum of Tel Aviv-Jaffa. Except for differences in bracketing and dots under letters, the only new reading concerns the number of the year in L. 6: $\varphi\epsilon'$ or $\varphi\sigma'$ instead of $\mu\alpha'$, i.e., 95 or 290 (era of Gaza: 61 B.C.) = 34/35 or 229/230 A.D. (instead of 240 = 179 A.D.). Without fully excluding the earlier date, L. prefers the later one, considering that: 1) $\varphi\epsilon'$ represents a descending order of numerals rather than the ascending typical of Gaza; 2) the name Δομειστικός/Domesticus (born by both the dedicating father and his son) suggests a more substantial Roman influence than can be assumed for the early 1st cent. A.D.; 3) granite, the material of the column on which the inscription is engraved, was imported in larger quantities from the 2nd cent. A.D.

1845. Horvat Hanot. Renovation (?) of a church, 594 or 609 A.D. Mosaic inscription along the eastern edge of the eastern mosaic panel in the nave, in front of the presbytery, of a partly excavated church. Large part of this text is quoted in *SEG XLVIII* 1889 app.cr. Ed.pr. L.Di Segni in *One Land - Many Cultures* (cf. our lemma no. 1855) 273-276 (dr.; translation). See also D.Feissel, *BE* (2005) no. 537.

† Ἐπὶ τοῦ εὐλαβεστάτου καὶ θεοφιλεστάτου Θεοδ[ω]όρου πρεσβ[υτέρου] καὶ ἡγου-
μένου ἐγένετο τὸ πᾶν ἔργον τῆς προσθήκης
τῆς κόνυχης καὶ ζωγραφίας καὶ πλακόσεως τοῦ κέρματος τοῦ ἱερατοῦ σὺν τοῦ διακο-
ν(ικοῦ) ἐκ θεμελίων, μην(νὶ) Ἀπριλ(ίῳ), ἰνδ(ικτιώνως) ιβ'

Abbreviation mark: γ in various positions; small H above M in $\mu\eta(v\iota)$; horizontal strokes above the two numerals. At variance with ed.pr.'s transcription, the drawing represents some parts of the text as missing: $\Theta\epsilon\omega\phi\iota\lambda\epsilon\sigma\tau\acute{\alpha}\tau\omicron\upsilon$, $\epsilon\gamma\epsilon\nu\epsilon\tau\omicron$, $\pi\rho\epsilon\sigma\beta\eta\tau\eta\kappa\eta\varsigma$, and $\pi\lambda\alpha\kappa\acute{o}\sigma\epsilon\omega\varsigma$ τοῦ || date 6th/early 7th cent. A.D. on the basis of the lettering, in this period, 563/564, 578/579, 593/594, and 608/609 fell in a 12th indiction, ed.pr., who prefers April 594 or April 609 || 1. Theodoros' title hegoumenos points to the existence of a monastery at Horvat Hanot, which was probably a road station along the Jerusalem-Beth Govrin road, ed.pr. || 2. κέρμα: previously unattested; cf. $\kappa\epsilon\rho\alpha$, 'end', 'boundary'; here the back wall of the sanctuary that supported the apse, ed.pr.; this etymology is impossible. F., who suggests that κέρμα may be a variant of $\pi\acute{\epsilon}\lambda\mu\alpha$ ('platform'), τῆς κέρματος; *SEG XLVIII* 1889 app.cr. [the article belongs to a part of the text missing according to the dr.; see above] || the interpretation is problematic, depending on the sense of προσθήκη ('addition', 'increase') either referring to an existing part of the church (the public nave as opposed to the presbytery reserved to the clergy) or a new annex (the apse and its decoration); προσθήκη is used in the sense of nave in *SEG XLVIII* 1889, and of 'annex' in *CIG* 8603 (*LBW* 2158) and *SEG XLIII* 1063 (there possibly a narthex, added together with an apse - $\kappa\acute{o}\gamma\chi\eta$ - to an existing room to transform it into a chapel). In our inscription προσθήκη τῆς κόνυχης perhaps indicates the nave

and the presbytery (with its apse), though the genitive seems odd: a $\kappa\alpha\iota$ may be restored in L. 1 in fine, in which case all the elements of the church are mentioned one after the other, the inscription commemorating the foundation of the church rather than a renovation. Alternatively, τὸ ἔργον τῆς προσθήκης τῆς κόνυχης might either indicate the enlargement of the bema or the mosaic itself. $\pi\alpha$ pr., who in the end prefers interpreting the text as recording a later redecoration rather than the foundation of the church. F. refers to the πρόσθεσις (τοῦ) ναοῦ of the synagogue in Apamea (*IGLS* 1321 = *IO* III 58; meaning equally uncertain).

1845 bis. Iamnia-on-the-Sea. Letter of Antiochos V Eupator and petition of the Iamnians to Antiochos, 163 B.C. *SEG XLI* 1556 (XLVII 2050). Following the argument of ed.pr. B.Isaac (see *SEG XLI*), M.Fischer, *AW* 34 (2003) 245/246 (splendid color ph.; German translation) briefly comments on this text in a survey article on the archaeology and history of 'Iavne-Yam' (ancient Iamnia).

1846. Jaffa. Honorary inscription for Ptolemy IV Philopator, 217 B.C. *SEG XX* 467 (XXVIII 1434; cf. XXXVIII 1670); *SB* 10160. Republished both by R.A.Hazzard, *op.cit.* (cf. our lemma no. 907) 176-178, and, after re-examination of the stone now in the Antiquities Museum of Tel Aviv-Jaffa, E.Lupu, *SCI* 22 (2003) 193-195 (ph.; translation). We give L.'s text, relegating H.'s restorations, which seem incompatible with L.'s readings based on autopsy for the greater part, to the app.cr.

Βασιλέα μέγαν Πτολεμαῖον
θεὸν Φιλοπάτορα τὸν ἐγ βασιλέως
Πτολεμαίου κα(ι) βασιλίσσης
4 Βερενίκης (θεῶν) Εὐεργ[ε]τῶν
καὶ Πτο[λε]μαίου βασιλέως
[Φιλαδέλφου ἔκγον]ο[ν] Ἀναξικλῆς
[-- ca. 8-10 --] ἱερεὺς τοῦ βασι-
8 [λέως ----- vacat? -----]

3 Πτολεμαίου κ[α]ι[ι] βασιλίσσης, H. (in L.'s reading, it is unclear what the stone had instead of <ι>, the ph. does not allow a reliable reading) || 4 Βερενίκης θεῶν Εὐεργ[ε]τῶν, H. || 5-6. [νίκης ἐνεκα τοῦ] βασιλέως | [πρὸς Ἀντίοχ]ον, Ἀναξικλῆς, H., θεοῦ Πτο[λε]μαίου βασιλέως | [Φι]λαδέλφου ἔκγονον, Ἀναξικλῆς, *SEG*; rejected by H., who argues that (1) the letters seen by B.Lifshitz (*SEG*) on the stone are faint or invisible [but cf. L.'s readings, confirming those of Lifshitz for the greater part]; (2) a reference to the grandfather would be unusual in a brief text; (3) the ancestral formula always mentions royal couples (cf. *SEG* VII 467 and 784; *OGIS* 54 and 67); (4) the correct name would be βασιλέως Πτολεμαίου θεοῦ Φιλαδέλφου; (5) there is no evidence for the cult of θεὸς Φιλαδέλφου prior than 165 B.C. || 7-8. βασι[λ]έως ἀνέθηκεν vacat], *SEG*; βασι[λ]έως vacat] or βασι[λ]έως ἐτίμησεν vacat], L., who prefers ἐτίμησεν since the stone is not a statue base but belonged to a freestanding monument [why this would require ἐτίμησεν rather than ἀνέθηκεν is unclear, Tybout]; βασι[λ]έως Πτολεμαίου θεοῦ Φιλοπάτορος ἀνέθηκεν], H.

1847-1851. **Jaffa. Epitaphs, 3rd-5th cent. A.D.** Five rectangular white limestone plaques found during rescue excavations between 1950 and ca. 1980 in burial caves in the nekropolis of Jaffa and now in the Antiquities Museum of Tel Aviv-Jaffa. (Re)published by J.J. Price, *SCI* 22 (2003) 215-231 nos. 1-5 (ph.; translations) on the basis of autopsy; nos. 2-5 are inedita. On 227. 231, P. comments on the presence of Egyptian Jews in Jaffa; in addition to the two Alexandrians on record in our lemmata nos. 1849/1850 (cf. also our lemma no. 1851 app. cr. L. 2 for a deceased person possibly from Egypt), other Alexandrians are on record in *CIJ* 918/919, 928, and 934 (and possibly in 895; others are of possible or probable Egyptian origin: *CIJ* 902, 919/920, 930, and 956/957); at least 13 of the more than 80 epitaphs from Jaffa concern Jews from Egypt, who probably formed a permanent community, perhaps founded after the failed revolt of the Jews in Egypt in 115-117 A.D., in the middle and late Roman Imperial period.

1847: 217-221 no. 1. **Epitaph of Babaeis and Ezikias, SEG XXVI 1669.** Menorah in L 3 between Ψ and I.

Μνη(η)μα διαφέροντια Βαβαιν καὶ Ἐζικίαν ἀνεψιοῖς Εἰσὰκ Κλώζωνος

1. MNMA, lapis || 1-2. διαφέροντια: odd variant of διαφέρων (solecism). P. || 2-3. the names, enconnected with the dative ἀνεψιοῖς, are either undeclined or two-case names (form in -v for all cases other than the nominative) or accusatives (cases mixed up). P.: Βαβαιν (or Βαβαις); previously unattested name, for which cf. Βαββα, Βαβας, Βαβι, vel sim., P.; Ἐζικίαν, *SEG*: the spelling Ἐζικίας (variant of the more common Ἐζεκίας) is attested in another inscription from Jaffa: *CIJ* 918, P. || 3-4. Isak probably arranged the burial. P.; Κλώζωνος, *SEG*: either the genitive of Κλώζων or an undeclinable rare name Κλώζωνος; cf. Κόσωντος? (*SEG* XXVI 492; XXVIII 724) and Κόδωντος (*SEG* XXXII 297). P.

1848: 221/222 no. 2. **Epitaph of Nonnos: Τόπος τὸν ἡγόρασα ἰ ἐγὼ Νόννος**

Nonnos presumably bought the tomb for more people than just himself (cf. *CIJ* 953 from Jaffa); the deceased may have been indicated by separate inscriptions. P.

1849: 222-224 no. 3. **Epitaph of Tryphon.** Unclear symbol under the inscription. Mentioned without text by J. Kaplan, *IEJ* 24 (1974) 137, and *RBi* 82 (1975) 262.

Μνημα Τρύφωνος υἱοῦ Μαρῖς ἰ Ἀλεξανδρέος Διαβεν[...]

5. Ἀλεξανδρέος refers to Tryphon rather than Maris, after Διαβεν[...], there is a sign, probably representing nine letters [abbreviation mark?]. Διαβενά(ου) or Διαβενά(ου)ι vel sim (previously unattested); possibly the Mesopotamian region Adiabene (with A omitted by an error of the mason), which had a Jewish community, is meant. Tryphon may have been a former resident of Alexandria in Egypt and may have originated in Adiabene. P. (perhaps a 'family name', like Κοχχαδίων occupying the same place in the epitaph in our next lemma; cf. *Suidas* s.v. Διαβηνός ὄνομα κύριον the ph. does not allow verification for the letters after ΔΙΑΒΕΝ, Tybout).

1850: 224-226 no. 4. **Epitaph of Iakodes (?).** Palm branch and ivy leaf under the inscription.

Τόπος Ιακωδὲς υἱοῦ Ὀλυμπίου Ἀλεξανδρέος Κολλχαδων, ἐ(τῶν) ἐγ'

1-2. Ιακωδὲς: probably a previously unattested variant of Ya'akov/Jacob; either an undeclined nominative form or, less preferably, a genitive of Ιακωδ (Iakowdēs for Ιακωδός). P. || 3-4. Ἀλεξανδρέος refers to Iakodes rather than Olympos. P. || 4-5. Κοχχαδων: family name; probably the same family is on record in another inscription from Jaffa (*CIJ* 903: Κοχχαδων; like ours, this inscription offers a mixture of Greek and Hebrew names). P.

1851: 226/227 no. 5. **Epitaph of Samoes.**

Τόπος Σαμώη υἱοῦ Ἰ Χολβιδία: ἰρήνη τῷ Ἰσραήλ shalom (in Hebrew)

1. Σαμώη: genitive of Σαμώης (the biblical name Shamua). P. || 2. Χολβιδία: genitive of the previously unattested name Χολβιδίας: either an Egyptian name or an expanded form of Caleb (rendered in Greek as Χολαιβου, Χολβας, Χολβης and Χαλβιων). P. || 3. Ἰσραήλ (elsewhere also Ἰσδραήλ), attested in inscriptions both from the West and the East, reflects contemporary pronunciation; cf. e.g. *SEG* XXVII 1021 (Ramot Aviv); XXXI 844 (Sicily); *I Crer* II XII 41: *JHWE* II 489; *CIG* 9270 (Lykaonia). P.

1852. **Jerusalem. Fragment of an oath or confession inscription, 3rd/2nd cent. B.C.?** *SEG* XXX 1695. E. Lupa, *SCI* 22 (2003) 195-199 (ph.; translation), republishes this text after examination of the stone in the Eretz Israel Museum in Tel Aviv (virtually no restorations). See now M. Riel, *SCI* 25 (2006) 51-56 (translation), who convincingly argues that the text is a confession inscription rather than an oath and restores it accordingly (on the estimate of ca. 24-30 letters per line). We give R.'s text. H. Cotton and L. Di Segni checked the text in the museum; we give their readings (apud R., communicated to R. per ep.) in the app. cr.

Ὁρκος· Ἀρης αὐλητῆς ἀδό[ε· (τοὺς?) στρατιώ]-
τας ἐπήγαγον ἐπὶ τὴν οἰκ[ίαν τῶν θεῶν]
τούτων καὶ οὐκ ἐφάμην [----- ca. 10 -----]
4 καὶ τοὺς ἱερεῖς μαστ[ιγῶσαι]
ἤθελον καὶ οὐκ ἔλαθον, κολασθεῖς (?)
ὑπὸ τῶν θεῶν τούτων ----- ca. 10 -----]
μου ἀπώλεσαν [καὶ ἐμοὶ ἔλκος (?)]
8 ἐνέβαλον ΚΑ[----- ca. 15 -----]
σαν καὶ ΤΑΑ[-----]
ἐμπυον [-----]
[---] ΤΗΕΠ[-----]

Date 3rd/2nd cent. B.C. (?), on the basis of the letter forms. L., followed by R. (without question mark); and Date 3rd/2nd cent. B.C. SEG || I "Ἀρης; anthroponym, since an epithet αὐλητής is not attested for the god Ares, 2nd cent. B.C. SEG || I Ἄρης; SEG: αὐλητής. SEG in app. r. L.: τὰδε [-]. L.: ὄρκος "Ἀρης probably the oath-taker. L.: ἀβλήτης, SEG: αὐλητής. (The case of the) oath: Flute-player
anaphoric τὰδε serves as a heading indicating the subject of the confession: (The case of the) oath: Flute-player Ares (say) this'; similar headings are found in the Epidaurian healing inscriptions (*IG* IV² 1 121-124), where four (originally six) series of healings are recorded each on one stele; similarly, our text may have been the first one (first column?) of a catalogue of similar confession inscriptions originally inscribed on the much larger block (its thickness suggests that it was a sizeable one). R. [since there is no reference to an oath in the text, perhaps the text is a narrative given under oath by Ares; or the text begins with the unattested name ΟΡΚΟΣΑΡΗΣ, the text is a narrative given under oath by Ares; or the text begins with the unattested name ΟΡΚΟΣΑΡΗΣ, C-Di S.; οἱ[αν]: a public rather than a private structure, possibly situated within the confines of a sanctuary.
prints Q1.-] in his text: 'to bring/head to/against the house(hold)' (?), probably an action of the oath-taker, perhaps in a hostile sense. L.: ΤΙΝ ΟΙΙ[-] (the vertical line in fine can be part of K. M., or N, not I or T). C-Di S.; οἱ[αν]: a public rather than a private structure, possibly situated within the confines of a sanctuary.
I MAGNUS (LSAM 32) L. 53/54, where οὔτοι stands for Zeus, Apollo and Artemis named in the preceding lines. R. || 3 οὐκ ἐξήμην: possibly Ares refused to oblige someone or to give the right information to someone (the local priests?). R., who translates: 'I refused /I would not [-]' || 4. μαστ[ιγώσαι] or μαστ[ιγ]αισι. R., who for violence against cult personnel refers to G.Petzl, *Beichtinschriften* -- (cf. SEG XLIV 95) nos 25, 33, 49, 64, 114, and 117 || 5. ἐλάθ[ομεν] -- or ἐλαθ[ον] --, L.: ἐλαθ[ον]: 'I did not escape detection' (sc. by the gods); instead of κολλασθεῖς perhaps a sentence expressing something like 'my disregard for the law/forders enacted by these gods did not escape their attention'. R. || 6. the first object of the gods' wrath may have been their γυναικί, τὴν θυγατέρα (or part of Ares' property: slave, farm-animal). R., who for 'collective responsibility' refers to Petzl, *op.cit.*, nos. 34, 37, 45, 59, 62, and 69 || 7. μου. SEG: restoration e.g. in view of ἐμπύον in I. 10. 'a festering wound/ulcer' which the god inflicted on Ares as a further punishment. R. || 8 καί. SEG: καὶ [-]. L. || 9. καὶ τε[-]. L.: ΖΑΝΚΑΙΤΑΑ; the last two letters could both be either an alpha or a lambda. C-Di S. || 10. ἐμυνον? ('suppurating'), apparently referring to some extraordinary event which may have brought about divine intervention (cf. L. 6). L., who prints ΕΜΗΥΟΝ in his text, ΕΜΗΥΟΝ or ΕΜΠΥΟΝ. C-Di S.; cf. above ad L. 7 || 11. [-]-τενε[-]. SEG: [-]-THE [-]. L. || the tenses (active; imperfect) and endings of the verbs (first person singular) suggest that the text is a narrative relating the events prior to the taking of the oath, events in which the oath-taker (the flute-player Ares), who may have committed wine offence, was involved; the document seems of private rather than public character. L., who for an oath invoked on stone refers to SEG XLII 661 [but this oath of Berenike, wife of king Seuthes III of Thrace and her sons, is a public document concerning state affairs, Tybout] || R. reconstructs the events as follows: the flute-player Ares led some soldiers to a sanctuary to participate in a ceremony of oath-taking; at this occasion he tried to abuse physically the priests. Failed in his attempt, he was punished by the gods, who first caused the death of a member of his family (or his slave, animal, vel sim.) and subsequently inflicted Ares himself with a festering wound/ulcer. Eventually Ares confesses his sins and erects the stele in their sanctuary. The latter may have been located in Jerusalem, or elsewhere if the stone was a 'pierre errante'.

1853. Jerusalem. Construction of a synagogue by Theodotos, before 70 (probably early 1st cent.) A.D. SEG VIII 170; L 1500*; *CIP*² 1404. M.J.Martin, *Annual of Near Eastern Studies* 39 (2002) 160-181 (text and translation), stresses the unique character of this inscription, which provides the only evidence for the existence of (a) synagogue(s) in Jerusalem prior to 70 A.D. It indicates the close association of a priestly family with a synagogue, which, however, may be untypical (and hence worth recording), the more so since it explicitly states that the synagogue was built for Diaspora Jews (L.1. 7/8: τοῖ; [χ]ρήζουσιν ἀπὸ τῆς ἐξ[έ]ν[η]ς). The Latin patronymic Vettensis (L. 1: Θ[ε]όδοτος Οὐεττίνης) points to the family's strong Diaspora associations; the synagogue is likely to be a gift from the Diaspora as an act of euergetism which only makes sense in a Graeco-Roman milieu. Theodotos' title ἀρχισυνάγωγος should be understood in the context of honorary office-distribution: he was a patron of the Jewish community rather than ruler of the synagogue in a clerical position (cf. SEG XLIII 1297). The significance of the inscription as evidence for the regular attendance at synagogues by Jews in 1st cent. A.D. Palæstina is questionable; rather this attendance is typical of Diaspora Jews, while the Temple cult was characteristic of Jerusalem. M.'s argument is mainly directed contra E.P.Sanders' thesis of a 'common Judaism' (*Judaism: Practice and Belief, 63 BCE-66 CE, London-Philadelphia* 1992; cf. also id. in *Jews, Christians and Polytheists* (cf. SEG XLIX 2480) 1: 17; S (1992, 201) used our inscription as evidence for Jews in Jerusalem providing a synagogue for Diaspora Jews coming to Jerusalem, presupposing a 'common practice of attending synagogues, both in Palestine and elsewhere').

1854. Jerusalem (area of: Mt. Scopus). Christian building inscription, late 7th/8th cent. A.D. Mosaic inscription (lines separated by horizontal strokes) in a medallion in the centre of a mosaic in the innermost room of a series of rooms in the west wing of a monastery built in the 5th cent. A.D.; a southern and a western wing (containing a bath- and a guesthouse, respectively) were attached in the late 7th/8th cent.; recently excavated on the eastern slope of Mount Scopus, along the ancient road from Jerusalem to Jericho and the Jordan river. Mentioned by D.Amit - J.Seligman - I.Zilberbod in A.Faust - E.Baruch (edd.), *New Studies on Jerusalem* (Ingeborg Rennert Center for Jerusalem Studies. Proceedings of the Sixth Conference, December 7th 2000; Ramat Gan 2000) 166-174 (Hebrew, with English summary on 11*/12*). Ed.pr. L.Di Segni in *One Land - Many Cultures* (cf. our lemma no. 1855) 149-151 (dr.; translation); see also ead., *ARAM* 15 (2003) 250/251 (ph.; translation). Cf. our lemma no. 1835.

Ἐπὶ Θεωδόρου ἡ πρεσβυτέρου καὶ ἡγουμέλλου καὶ Κυριακοῦ τοῦ μοναχοῦ
ἐγένετο τὸ πᾶν ἔργον

The date is based on Umayyad coins found under the mosaic floor. ed.pr. || the association of an abbot and a mere monk in carrying out the work is curious; perhaps the monk was in charge of hospitality, or he was the architect who supervised the building of the additional wings (the bath-complex was possibly added prior to the hostelry). ed.pr.

1855. Jerusalem (area of: Mar Elias). Renovation of (part of?) a church, 8th cent. A.D. 2 Mosaic inscription (lines separated by horizontal strokes) in a medalion found in one of the outer rooms on the southern side of the Kathisma Church, built on the Jerusalem-Bethlehem road ca. 450 and renovated in the 6th and in the 8th cent. A.D. Mentioned by R.Avaer, *ESI* 20 (1998) 101*-103*. Ed.pr. L.Di Segni in G.C.Bottini - L.Di Segni - D.Chrupcala (edd.), *One Land - Many Cultures. Archaeological Studies in Honour of Fr. S.Laffreda* (Jerusalem 2003) 187/188; ph.; dr.; translation; see also ead., *ARAM* 15 (2003) 248-250 (ph.; translation); cf. our lemma no. 1835. See also G.Velenis, *Tekmeria* 8 (2003/2004) [2006] 103-115; D.Feissel, *BE* 2004 no. 389, (2005) no. 533, and (2006) no. 473.

branch monogram branch | [π]ρονοία κ(αί) σπαυδῇ | [Ἰω]άννου ἐν[κλείστου] | ---

Abbreviation mark: curved element under the lower diagonal stroke of K (L. 2) || 1 monogram with OY in ligature, as elsewhere in the inscription; Βασιλίου, ed.pr., who suggests that Basilus may be the patriarch of Jerusalem; F. (2005) argues that the reading of A is not obligatory and that a M is certainly included as the central letter of the monogram, which probably also features a K and a P; Βασιλίου remains possible, possibly followed by a second name (Μάρκου, Μαρτίου, Μαρτίου?) or the name of an office; however, 'aucune solution ne s'impose' (however, L.Di Segni (per ep.) points out that F. was misled by a mistake in the dr.: there are a M and a K, but no P; she rejects her earlier reading (which did not account for all letters) and now suggests Αββα Βασιλίου (Αββα is a fairly common spelling for Αββα (Aramaic for 'father' or 'abbot') in Palaestina); the monogram would then refer to the hegoumenos of the monastery at the time the mosaic was laid; 'Τουβινάλιος ἀρχιεπίσκοπος) (either in the nominative or in the genitive), referring to Juvenal, patriarch of Jerusalem from 451 to 458 A.D., V.; we do not summarize V.'s further speculations, strongly rejected together with his reading of the monogram by F. (2006); F. (2006) adds that Μαρτίου seems most plausible in view of the disposition of the letters, identical to that in the monogram of the emperor Mauritius stamped on silver objects; 'Restent à interpréter les lettres supplémentaires, bête et stigma' || 3. EN or EM; probably ἐν[κλείστου]; 'it must not be viewed as odd that a recluse could have initiated the paving or the restoration of part of the church' which 'had a large monastery attached to it since its foundation' (ed.pr. 187, and Di Segni [*Aram* 2003] 249) (perhaps rather ἐν[δοξου] or ἐν[δοξοτάτου] | ἡμῶν -- title --? Tybout).

1856. Jerusalem (area of: Valley of Josaphat). Epitaph of Zacharias and other rock-cut inscriptions, 4th/5th cent. A.D. Inscriptions incised on the outside of a rock-cut tomb in the Valley of Josaphat (so-called 'Tomb of Absalom'); (A) above the entrance; (B) and (C), left and right of the entry, respectively (C is written perpendicular as compared to A); (D) is a graffito incised on a wall of a small crypt under the tomb, supposed to be the burial place of Zacharias and two other men (see app. cr. sub A-C and sub D). Edd.pr. É.Puech - J.Zias, *RBI* 110 (2003) 321-335 (inscription A/B; ph.; dr.; French translations) and 111 (2004) 563-577 (inscription A-D; ph.; dr.; French translations); cf. also D.Feissel, *BE* (2004) no. 395 and (2005) no. 536.

A: Τόδε μνημεῖον Ζακκαρίας μάρτυρος | παππείας Ἰωάννου |
B: † Ἡ ψυχὴ

C: Ὁ θάφος Συμεὼν ὃς ἦν (?) | δικα[ι]ότατος ἀνθρώπος | καὶ γέρ[ων] εὐσηβής-
τατος | καὶ παρὰ κλησιν || λ[α]οῦ (?) | προσεχόμενος |
D: [Κ(ὐρί)]ε οὐ [Χ(ριστ)]έ, βοέθει ἡμοί

Abbreviation mark: irregular form of S || A. 1 μνημεῖον for μνημεῖον; Ζακκαρίας (undeclined): well attested variant of Ζαχαρίας; the three letters in fine are very effaced and possibly are not present at all, ed.pr. || 2 κρηβη(τέρου) for κρηβυ(τέρου); the C of κρηβη(τέρου) is possibly absent, ed.pr. (the dr. shows founded E and the dr. shows a C with the following I in its rounding); παππείας for παππίας; παππείας(ς), ed.pr. (meaning παππείας(ς); however, Semitic equivalent (nephesh), ψυχὴ here means 'tomb', 'funerary monument', ed.pr. || B. corresponding to a uncertain; paraphrase of Luke 2.25 Καὶ Ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ὃ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δικαίος καὶ εὐλαβὴς προσεχόμενος παρὰ κλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον ἐν αὐτῷ, ed.pr. || I. θάφος for τάφος || A-C. ed.pr. identify the monument as the tomb of the high-priest Zacharias (father of John the Baptist and martyr, murdered in the Temple), of Simeon the Righteous, and of Jacob, the first bishop of Jerusalem, who is reported to have erected the tomb of Zacharias and Simeon Contra F. (2004), who points to the uncertainty of some readings, notably of μάρτυρος (see above) and Ἰωάννου; moreover, the use of παππείας - if correctly read as παππ - to indicate that he was John's father seems impossible 'N'aurait pas affaire au emploi de la chambre funéraire pour un simple prêtre chrétien du clergé de Jérusalem?'; see also F. (2005): 'l'hypothèse d'une citation "presque mot à mot" de Luc 2.25 est loin d'être prouvée et les conséquences qu'on en tire pour l'histoire du monument ne peuvent que laisser perplexes' || D. βοέθει ἡμοί for βοήθει ἡμοί: trace of a pilgrim visiting the tomb of Zacharias, Simeon and Jacob, ed.pr.

1857. Jerusalem. Inscription on a gem, 2nd cent. A.D. Black jasper intaglio gemstone with representation of a man riding on a quadriga; inscription above (dextrorsum, so that the impression reads sinistrorsum); found together with 11 anepigraphic gems between 1968 and 1978 in excavations at the foot of the southern and western enclosure walls of the Temple Mount. Ed.pr. O.Peleg, *Palestine Exploration Quarterly* 135 (2003) 59/60 and 65 no. 6 (ph.; dr.).

THAE

Probably a label indicating the name of the Homeric Τηλέμαχος, 'though we know of no depictions of Telemachos riding on a chariot' (60), ed.pr., who also suggests that a (possibly homonymous) client commissioned the stone because he identified himself with the hero (possibly the stone was set into a ring belonging to a charioteer named Telemachos, Tybout).

1858-1864. Jerusalem. Epitaph on an ossuary and various Christian inscriptions from the Temple Mount, late 1st cent. B.C.-1st cent. A.D. / 5th-early 7th cent. A.D. Various inscriptions found in a large early Byzantine structure identified as a monastery. Ed.pr. L.Di Segni in E.Mazar (ed.), *The Temple Mount Excavations in Jerusalem 1968-1978 directed by Benjamin Mazar. Final Reports, vol. 2. The Byzantine and Early Islamic Periods* (Jerusalem 2003) 120-126 (ph. except of the text in our lemma no. 1861; translations). Ed.pr. does not give

precise dates unless stated otherwise; the monastery was probably built later than the 4th cent. and its latest use dates to the late 6th/early 7th cent. A.D. (E.Mazar, *ibid.*, 65-67).

- 1858: 120/121 no. 1 (dr.); cf. O.Peleg, *ibid.* 138 no. 1. **Dedication of a chancel-screen by Timotheos**, ca. 550 A.D. Fragments of a marble chancel screen; inscription on the upper border.

[† Ὑπὲρ] καρποφῶρας καὶ σωτηρίας Τιμοθέου πρεσβυτέρου † palm branch

Date: ca. 550 A.D. on the basis of the letter forms. ed.pr. || initio: formula previously unattested in the region; cf. ὑπὲρ καρποφῶρας καὶ προσφορῶς (cf. IGLS XXI.2.96 a (SEG XXXIV 1511), 100, and 106/107). ed.pr. || α Τιμόθεος φιλόχριστος πρεσβύτερος (or, less likely, μοναχός) is on record in an epitaph from the Mount of Olives (J.Germer-Durand, *RB* 1, 1892, 574 no. 23; P.Thomsen, *Die lateinischen und griechischen Inschriften der Stadt Jerusalem und ihrer nächsten Umgebung*, Leipzig 1922, no. 155); though this text should probably be dated considerably later than the mid 5th cent. A.D. (so G.-D.), an identification with our dedicant seems hazardous. ed.pr., who provides parallels for the dedication of chancel screens in Palaestina.

- 1859: 121 no. 2. **Dedication of a chancel screen**, ca. 550 A.D. Fragment of a marble chancel screen; inscription on the upper border: [Ὑπὲρ] σωτηρίας [--]

Date: roughly contemporary to the inscription in our preceding lemma on the basis of the letter forms. ed.pr.

- 1860: 124 no. 6. **Dedication of a jar**. Brownish red dipinto on a fragment of an early Byzantine jar: πρ(ο)σφορά

Abbreviation sign: ʿ and diagonal stroke through the foot of the P and S.

- 1861: 124/125 no. 7 (dr.). **Epitaph of Mares**, late 1st cent. B.C./1st cent. A.D.? Fragment of an ossuary of the Second Temple Period; found in the anteroom of the monastery; now lost and known only from a drawing by B.Mazar.

Μάρου / ΠΙΩΝΙΩ

It is unclear whether letters are missing in L. 1 in fine or L. 2 initio; possibly Μάρου [Κυ]πιωνίου / Πιωνίου: a man called by his Aramaic and his Greek name (Kyriion is the Greek translation of Mares). The object probably had an actual religious meaning for the Christians who inhabited or frequented the monastery; it was perhaps considered to hold either the relics of St. Kyriion, one of the Sebastene martyrs, or of the child-martyr St. Kyrikos (both martyred in Asia Minor, both cults are well attested in the liturgy of Byzantine Jerusalem). ed.pr. (for epitaphs on ossuaries from Jerusalem, produced from the late 1st cent. A.D., see SEG L 1501* and LII 2025. Tybout).

- 1862: 121 no. 3. **Prayer of Antonius**. Red dipinto on a lintel above the entrance to a room; no traces of the inscription remain; the reading (which ed.pr. considers 'far from certain') is based on three color slides dating to the time of the excavation.

† Κύριε, βοήθη | Ἀντωνίου †

- 1863: 121-123 no. 4 (dr.). **Commemoration of the refuge of St. Elisabeth**. Fragment of a light brown clay disk with a relief representing a tower-like structure surmounted by a cross; inscription in a circle around the relief.

[Εὐλόγια Κυρίου ἀπὸ τῆς καταφυγῆς τῆς ἁγίας] Ἐλισαβέθ]

The inscription can be restored on the basis of a very similar eulogia from the collection in Bobbio, said to come from Palaestina (dr., A.Grabar, *Ampoules de Terre Sainte*, Paris 1958, 44; representation of a soldier pursuing St. Elisabeth and her child; an angel above points to a rock which opens to hide them). The two objects come from similar moulds and were probably sold as souvenirs at the cave which had become a holy place, where an aedicula or small chapel had been built (cf. the tower-like structure). The veneration of a cave as the hiding-place of Elisabeth and the production of relics from this holy place are attested by two 7th cent. A.D. Latin texts on parchments kept in Rome. ed.pr.

- 1864: 124 no. 5. **Owner's inscription on a copper ring**. Copper alloy ring with an inscribed oval bezel; inscription in a trapezoid frame; outside the frame three marks which may be letters (see app.cr.); found in the monastery's central courtyard.

Θεοδόουλ(ος) Ὀλιύβρι(ος) Ὀλιυβρί(ου)

The symmetrically arranged marks outside the frame resemble decorative signs, but when read upside down, they look like letters: cursive Θ, O, twice OY in ligature, and two crossed squares which may include E, Δ and A; possibly Θεοδούλου. ed.pr.

1865. **Jerusalem. Manufacturers' stamps on bricks**, early 7th cent. A.D. (or earlier?). Four types of rectangular stamps recurring on numerous bricks found during the excavation of the 'House of the Menorot' on the Temple Mount. Ed.pr. O.Peleg in *The Temple Mount Excavations* -- (cf. our lemmata nos. 1858-1864) 196-198 (ph.; majuscule texts): 1) Εἰρηνίων 2) Πουπλίου 3) Ἡρακλίου (for Ἡρακλείου) 4) Κλ(---). A petrographic analysis (A.Cohen-Weinberger, *ibid.* 199) shows that the bricks were made in or near Jerusalem. D.Feisel, *BE* (2005) no. 535, wonders whether they should be dated considerably earlier than the archaeological context (early 7th cent. A.D.; see E.Mazar, *ibid.* 163-186) would suggest; anyhow, ed.pr.'s contention that 'bricks bearing Greek names were first used in the fourth century CE' (198) is erroneous. Nos. 1 and 3 are already attested at Jerusalem: see P.Thomsen, *Die latei-*

alschen und griechischen Inschriften der Stadt Jerusalem und ihrer nächsten Umgebung (Leipzig 1922) nos. 256 (b) and 257, respectively. Ed.pr. points to yet unpublished parallels for nos. 1 and 2 found during excavations of the Dominus Flevit church on the Mount of Olives.

1866. Jerusalem. Mosaic inscription: wish of good luck, early Byzantine period. SEG XXVIII 1436. Republished by L.Di Segni in *The Temple Mount Excavations* -- (cf. our lemmata nos. 1858-1964) 246/247 no. 2: Εὐτυχῶς τοῖς ὅδε | [οἱ] κοῦσιν branch

3. Or in phonetic spelling: [ὁ]κοῦσιν. Di S.: [ῥ]εκουσιν. SEG.

1867. Jerusalem. Inscriptions on various objects from the Temple Mount, Hellenistic period? / early Byzantine period. Except for the inscriptions presented in our lemmata nos. 1858-1866, the volume *The Temple Mount Excavations* -- (cf. our lemmata nos. 1858-1964), includes the following objects bearing Greek inscriptions found in various places: 1) ACΩ (dr.; rectangular stamp on a Koan amphora handle; mentioned by E.Mazar, 216/217 [we read the letters from the dr.; Hellenistic period?]); 2) Φῶς Χριστοῦ φένη πᾶσι (inscription on (fragments of) three (?) terracotta lumps found in the 'House of the Menorot' (cf. our lemma no. 1865); mentioned by E.Mazar, 177, 180, and 225; ed.pr. L.Shapira - O.Peleg, 187; ph.; dr.; text in majuscules; probably 5th/6th cent. A.D. [for this and similar inscriptions see SEG L 1748, with further references; cf. also LII 1648 and our lemma no. 1392 C]); 3) Δ[...].KICOCΑ KPI | ΔΙΑ | I (ph.; inscription in dark ink on a fragment of the rim of a Byzantine krater; mentioned by E.Mazar, 215; ed.pr. L.Di Segni, 246 no. 1, who is tempted to restore the formula Δὸς τῷ δεῖνι κριθὴν διὰ τὸν δεῖνα, but in the end concludes: 'We cannot suggest a plausible reading of this inscription' [we give this text for the sake of completeness, in spite of the fact that the krater fragment may well be an ostrakon, Tybout]).

1868. Jerusalem (area of: Wadi Suweint). Christian acclamations, 6th cent. A.D. SEG XXXIV 1503 and XXXV 1557 [where XXXIV should have been signalized]. Republished by R.Rubin. *ARAM* 15 (2003) 85/86.

1869. Kafr ed-Dik (?). Dedication to the Olympian Gods, 130 A.D. SEG XLIV 1361. Republished by L.Di Segni. *SBF* 53 (2003) [2005] 335-340 (translation), after the stone (an irregular limestone block) turned up in 2003 in the antiquities market at Tel Aviv.

4
[Θ]οῖς Ὀλυμπίοις, ὑπὲρ σωτηρία-
ς αὐτοκράτορος Καίσαρος Τραι-
ανοῦ Ἀδριανοῦ Σεβαστοῦ.
πατρὸς πατρίδος, τοῦ
σωτήρος καὶ ἐν[ΕΥ]εργέ-
του, κωμῆται κόμης

(C) Καπαβαναίας

1-2. σωτηρία[ς]. SEG || 2 Καίσαρος. SEG || 5-7 ἐπεργέτου (τοῦ κόσμου) καὶ κόμης | [ς] Καπα-
(ρ)ανίας. SEG || 7. intro: faint remnant of a redundant sigma. Di S., who prints [C]; the village name was
first written Καπαβαναίας; an alpha was incised over the omikron. Di S., who prints Καπαβ(α)ναίας.
The toponym Kaparbanai is new; if the reported provenance from Kafr ed-Dik (southern Samaria) is correct, a
possible candidate for identification might be Khirbet ʿInna (12 km southwest of Kafr ed-Dik), though it is un-
likely that this was a pagan village at the time of Hadrian's visit in 130 A.D. which was probably the occasion for
the erection of the inscription. The hesitation between A and O may be influenced by a phonetic characteristic of
Nabataean and other west Arabian dialects; in that case the place of provenance may have been in southern Judaea
rather than southern Samaria: possibly Khirbet Bannaya or Benaya, which, on this assumption, would no longer
have been Jewish (or all-Jewish) in the early 2nd cent. A.D. Di S.

1870. Natanya (area of: Khirbet Beit Lid). Epitaph?, undated. SEG XXVIII 1432; LII
1671. D.Feissel, *BE* (2005) no. 527, suggests reading, 'sous réserve de révision de la pierre',
μημόριον διαφέρο[v] (or, less preferably, ἡρόειον διαφέρο[v]) instead of νηροείον διαφέ-
ρο[v]; the inscription indicates a funerary monument rather than a cult place of Nereus or the
Nereids.

1871. Negev. Tel Malhata. Label on a mosaic, early Byzantine period. Mosaic
medallion found in a house in Tel Malhata in the northern Negev. Mentioned by the excavators
E.Eldar - Y.Baumgarten in M.Avi-Yonah, E.Stern (edd.), *Encyclopedia of Archaeological Excava-
tions in the Holy Land III* (Oxford 1977) 936/937: 'To the left of the head (of the figure in the
medallion) is the word 'beautiful' (in the masculine) and to its right the end of a word, "-ros"'.
P.Figueras, *art.crit.* (cf. our lemma no. 1838) 52 (ph.; text in majuscules), restores this inscription
as [Κα]λὸς [Κατ]ρὸς and rejects an allegorical or religious interpretation: 'no more than a wish
for a pleasant time ... with no religious reference, either pagan or Christian'.

1872. Sepphoris (area of: Horvat Hesheq). Mosaic inscriptions, 519 A.D. SEG XL
1444-1448; LII 1680. D.Feissel, P.-L.Gatier, *BE* (2005) no. 526, refer to Y.Meimans, *Chronolo-
gical Systems* (cf. SEG XLII 1383) 139 no. 4, and P.-L.Gatier, *OCP* 61 (1995) 635, who both
assigned these inscriptions to the territory of Ptolemais in Phoenike (Sepphoris). SEG, following
ed.pr. L.Di Segni; F.-G. state that they should be dated accordingly to the era of Ptolemais: year
582 (12th indiction) = 534 A.D. (519 A.D., era of Skythopolis). Contra L.Di Segni (per
ep.), who for historical-geographical reasons prefers Palaestina II: 'The site is deep in the
mountains of Galilee, while Josephus states that the territory of Ptolemais reached to the foot of
the hills. Also according to Josephus, the border between Ptolemais and the Galilee was at
Chabulon (modern Kabul). Chabulon was on the Galilean side of the border and belonged to
Palaestina; while Ptolemais belonged to Phoenike. In the 4th/5th cent. A.D. Chabulon was the see
of a Palestinian bishop (...) later moved to Sepphoris (...); there is no evidence that the border

between Ptolemais and the Galilee, later between the provinces of Phoenike and Palaestina (Secunda) changed after Josephus' time. Horvat Heshek is further east and into the mountains than Chabulon, but much to the south of the border between Galilee and Tyre: ergo, it belonged to Galilee, Palaestina Secunda and in all likelihood to the territory of Sepphons, the big centre in the area.

1873. Skythopolis. Mosaic inscriptions in the 'House of Leontis', ca. 450 A.D. MPI no. 31 A; SEG L 1515. A. Ovadia - Y. Turnheim, *RdA* 27 (2003) 111-118 (ph.: Greek texts and translations), argue that both the mythological and Nilotic scenes - pagan elements unusual for a Jewish complex - convey philosophical (Stoic and Neoplatonic) concepts: resisting temptations and the overcoming of current problems and dangers (Odysseus and the Sirens) on the one hand, and the desire for prosperity, good fortune, and better days to come (Nilotic motifs) on the other. However, in the end O.-T. prefer an alternative interpretation of the Nile scenes based on rabbinic sources: they may have conveyed negative connotations, as symbols of loathsomeness, abomination and negation. The invocation of divine support (Κ(ύρι)ε β(ο)ῦθ(ε)ι Λέοντι | Κλοῦβ(α)) and the plea for salvation (ὁὐκ ἐπὶ σωτηρίας αὐτοῦ καὶ τοῦ ἀδελφοῦ αὐτοῦ) seem to hint at personal or public distress in which Leontis was involved; inscriptions and representations express his determination to repel or avoid abominations and to strengthen his spirit and soul [however, both imagery and inscriptions are ambiguous and may refer to prosperity in this world and to eternal salvation at the same time, cf. also M.-O. Jentel's interpretation, known to the authors but not discussed: cf. SEG L 1515, and my note *ibid.*, Tybout]. For different views see our lemma no. 1838.

See now also R. Talgam, *art. cit.* (cf. our lemma no. 1838) 1139/1140 (ph.: dr.), who argues that the Sirens, seen as a symbol of temptation in Talmudic literature, should be understood in an allegorical way, which, however, 'does not contradict the great empathy of the Jewish patron for the Greek hero. The accompanying inscription probably led the artist to depict the Siren at some distance from Odysseus tied to the mast, not as one would have expected' (1140).

1874. Sobata (Shivta). Epitaph and graffito, 7th cent. A.D. Y. Hirschfeld, *Qadmoniot* 36 (2003) 2-17 ('Man and Society in Byzantine Shivta'; in Hebrew; for an English version of this article see *JRA* 16, 2003, 395-408 [however, without the ph. mentioned below]) and T. Tsuk, *ibid.* 18-24 ('Water Supply in Byzantine Shivta'; in Hebrew; for an enlarged English version see *id.* in C. Ohlig - Y. Peleg - T. Tsuk, ed., *Cura Aquarum in Israel. In Memoriam Dr. Ya'akov Eren Proceedings of the 11th International Conference on the History of Water Management and Hydraulic Engineering in the Mediterranean Region, Israel, 7-12 May 2001*, Siegburg 2002, 65-80), publish photographs of two inscriptions: 1) the epitaph SEG XXXI 1435 (H. on 5; 612 A.D.); 2) an unpublished graffito on the wall of cistern 43 (T. on 22): † Ἰωάννης | Κυριακίου (the text is that of L. Di Segni, kindly communicated to us per ep.; the ph. confirms her reading); see also Tsuk, *art. cit.* 2002, 73/74 (ph.: dr., translation; no Greek text); graffito smeared in mud, available from the bottom of the cistern, perhaps the name of the last person who cleaned the cistern before it was given up in the late 7th cent. A.D., since then the water did not reach the level of the inscription [Equally unpublished is the inscribed block illustrated on 3: a modern imitation of an early Byzantine built-

ing inscription set up by the Colt Expedition in the 1930s above the entrance to the house built for its archaeologists working at the excavations in Shivta and in Nessana (information kindly provided by L. Di Segni); for the sake of curiosity we give the text: Ἀγαθὴ τύχη | ἐκ τῶν ἱδίων | Κολτ ἐτίσεν, Tybout].

1875. Tel Keriouth (eastern Negev). Mosaic inscriptions in a basilica, early Byzantine period (before ca. 725 A.D.). SEG XLIII 1074/1075. S. Derfler, *ARAM* 15 (2003) 39-47, presents a report on the 1991-1994 excavations of the early Byzantine basilica in Tel Keriouth, which was probably abandoned during the reign of Caliph Yazid II during the mid 720s A.D. On 40 and 42/43 D. presents the majuscule texts and translations of SEG XLIII 1075 and 1074 [the Greek texts contain several errors; see SEG XLIII for the correct versions, Tybout].

ARABIA

1876. Arabia. Boundary stones and villages. J.M. Beyer 'Akkulturationsprozesse in ländlichen Regionen. Bemerkungen zur Wertung kaiserzeitlicher und spätantiker Inschriften des syrischen Hauran', in L. Schumacher - O. Stoll (ed.), *Sprache und Kultur in der kaiserzeitlichen Provinz Arabia* (St. Katharinen 2003) 110-140, on 119-124 offers some reflections on the numerous late Roman Imperial boundary stones erected by Roman authorities intervening in conflicts between villages and owners of large estates (private or imperial). He gives a photo of SEG VII 247 and mentions various other inscriptions in notes 35-42. On 124 a map on which the find-spots of 29 stones are marked. On 127-135 brief comment on the political organization of villages (μητροκομῆται included) and of nomadic tribes (σύνδικος or στρατηγός νομάδων).

See also our lemma no. 1912.

1877. Arabia. Early Byzantine churches. Many contributions in N. Duval (ed.), *Les églises de Jordanie et leurs mosaïques. Actes de la journée d'études sur les églises de Jordanie et leurs mosaïques organisée à l'occasion de l'exposition Mosaïques byzantines de Jordanie au musée de la civilisation gallo-romaine à Lyon en avril 1989* (Beirut 2003), contain references to and illustrations of mosaic inscriptions and occasionally inscriptions on stone from early Byzantine churches. We single out three articles in which Greek epigraphy plays an important role.

Labels of city vignettes in mosaic inscriptions, especially those from Madaba (Kastron Mefaa: SEG XXXVII 1552-1595; LI 1725*; map: *IGLS* XXI 2 153; SEG XLIX 2099*), are frequently adduced in N. Duval's thorough iconographical study on architectural representations in mosaics in Syria, Palaestina and Arabia (211-285).

P.-L. Gatier (289-295) places the mosaics in their historical context, starting from the observation that 'Jordan' is not a satisfactory framework: it includes the southern part of the province of Arabia, sections of Palaestina I and II, and the eastern half of Palaestina III; these provinces are divided between the patriarchates of Antioch and Jerusalem. Discussion of the economic and

demographic conditions; the frequency of mosaics results both from agricultural prosperity and their excellent preservation, due to abandonment of sedentary life for a millennium. Pilgrimage and caravan trade did not substantially contribute to the economy of the region, in which civic patronage remained limited. G. observes that mosaic inscriptions commemorating the dedication of (parts of) churches mostly belong to the most recent building stage, and cannot be used to date the construction; the building inscriptions proper (mostly on lintels) may have disappeared. He wonders whether some churches assigned to the Islamic period on account of dates in mosaic inscriptions were actually built earlier; discussion of inter alia *IGLS* XXI.2 131 and 158, and especially of *SEG* XXXVII 1553 and other inscriptions from Kastra Mefaa [due to the highly delayed publication of these congress acts, G. in the meantime expressed his views elsewhere: see *SEG* XLII 1333 on p. 408, for reactions on G.'s interpretation of the corrupted date in *SEG* XXXVII 1553 see *SEG* XLVIII 1916 and LII 1725, Tybout].

J.-P. Cailliet (297-301) focuses on Christian euergetism. Dedications on mosaics in churches shed light on the various roles of the bishop (initiator; dedicant; date by his name; occasionally donor) and laity (the wealthy elite is represented mainly in large sanctuaries; common people in churches in countryside villages; mosaicists occasionally record contributions in kind). Members of the clergy are on record either ex officio or because they are donors themselves.

1878. *Arabia. Religion and army.* In an appendix (105-107) to his article 'Der Gott der arabischen Legion. Zeus Ammon-Sarapis und die *legio III Cyrenaica* in der römischen Provinz Arabia' in *Sprache und Kultur* -- (cf. our lemma no. 1876) 70-109, O. Stoll collects ten dedications by members of *Legio III Cyrenaica*; three of them are Greek: *IGLS* 741 and 9002 (*IGR* III 1331), and *I. Gerasa* 23. See also *SEG* XLIX 2103 and LII 1707-1711.

1879. *Arabia. Nabataeans: written sources.* U. Hakl - H. Jenni - C. Schneider, *Quellen zur Geschichte der Nabatäer. Textsammlung mit Übersetzung und Kommentar* (Freiburg [Schweiz] - Göttingen), present a collection of written sources (original texts; German translations; commentary) concerning the history of the Nabataeans (Ναβαταῖοι). An introduction (4-106) gives concise surveys of various aspects of the subject: geography; development of 'Lebensraum'; categories of sources; languages; political history; commerce; religion; funerary rites; the Nabataeans from Greek/Roman and Oriental culture. The largest section (107-414), devoted to Greek, Latin and Semite inscriptions, papyri and coins from the whole Mediterranean and arranged on a geographical basis, is followed by one on literary sources (415-620) presented in an alphabetical order by authors' names; maps on 715-728; the indices (672-713) include a concordance for the 'Inchriften, Münzen, Papyri' (672-684), but not of Greek names and words. We give a comparatio numerorum for the Greek or bilingual (Greek/Nabataean) texts, supplying some references not in H.-J.-S.'s text or concordance [Negev = A. Negev, *The Inscriptions of Wadi Haggag, Sinai* Jerusalem 1977; cf. *SEG* XXVII 1024]; Waddington = W. H. Waddington, *Inscriptions grecques et latines de la Syrie* (Paris 1870)]. Cf. also P.-L. Guérin, *BE* (2004) no. 397, for some critical observations on H.-J.-S.'s broad criteria for qualifying sources as Nabataean: onomastics; deities; the ethnic 'of Petra', which, however, seems to postdate the foundation of the city and

consequently probably also the annexation of the kingdom by Rome; for *IGR* III 1257, he refers to M.C.A. Macdonald's interpretation of γένος Ναβυα as the writer's immediate kin group rather than 'Nabataean' (cf. *SEG* XLVIII 1909). On 225-235 D. Keller presents a new edition of *IGLS* XXI.4 14: see our lemma no. 1907.

For a review see L. Nehmé, *Topoi* 14 (2006) [2007] 661-668.

<i>IG</i>	<i>Quellen</i>	<i>SEG</i> XLVI	<i>Quellen</i>	<i>IGLS</i>	<i>Quellen</i>
XII 1		2317 (1)	A.013.01	9003	F.007.02
963	A.b.01	2317 (2)	A.008.01	9006 (f)	F.007.03
XII Suppl.		2317 (3)	A.b.01	9084	F.007.04
307	A.003.01	2317 (4)	A.007.01	XXI 2	
		2317 (5)	A.006.01	118	K.006.02
<i>SEG</i>		2317 (6)	A.004.01	154	K.009.01
III		2317 (7)	A.c.01	XXI 4	
674	A.008.01	2317 (8)	A.003.01	14	N.060.08.01
VII		2317 (9)	A.001.02		(cf. our lemma no. 1907)
850	H.008.03	LI		37	N.060.14c.01
862	H.008.05	2030	X.256.01	54	N.060.05.03
893	H.008.02			136	O.006.01
VIII		<i>I. Délos</i>		138	O.029.02
346	O.019.05	2315	A.004.01	139	O.019.05
348	O.019.04			141	O.019.04
XV		<i>IscCos</i>			
616	A.001.02	EV 259	A.007.01	<i>AAES</i>	
XXIII				427 (b)	E.004.03
381	A.c.01	<i>IGUR</i>		428 (a)	E.004.04
XXVIII		16	A.001.02	428 (b)	E.004.02
1370	X.088.06				
1373	X.088.05	<i>IGR</i> III		<i>PAES</i>	
1376	X.088.07	1143	C.002.02	43	F.012.01
XXXI		1191	C.b.01	211	F.039.01
1401	X.008.02	1238	E.002.01	238	F.038.01
1404	H.001b01	1243	E.004.03	238 (1)	F.038.02
XXXII		1257	D.001.01	569	F.007.04
1540	H.008.04	1259	D.001.02	659	E.009.02
XXXVI		1293	E.009.02	706	F.008.01
1390	P.011.01	1335	F.007.05	747	D.001.02
XXXVIII				767	E.004.05
1663-1668	Q.053.01	<i>Milet</i> I 3		800 (2)	C.003.01
XL		165	A.006.01		
1524	O.029.02			<i>I. Gerasa</i>	
XLII		<i>I. Priene</i>		1	H.008.01
1455	X.256.01	108	A.005.01	17	H.008.02

<i>I. Gerasa</i>	<i>Quellen</i>	<i>IGR III</i>	<i>Quellen</i>	<i>Waddington</i>	<i>Quellen</i>
20	H.008.03	1238	E.002.01	2366	E.004.04
26	H.008.05	1243	E.004.03	2367	E.004.02
		1257	D.001.01	2374 (a)	E.002.01
		1259	D.001.02	2393	C.a.01
<i>Syria 22 (1941)</i>		1293	E.009.02		
219 nos. 1-4	Q.047.20	1335	F.007.05		
<i>OGIS</i>				<i>CIS II</i>	
415	E.004.03	<i>Waddington</i>		160	A.013.01
		2023	F.008.01	164	E.004.04
<i>IGR III</i>		2267	D.001.02	190	F.038.01
1143	C.002.02	2286	E.009.02	192	F.038.02
1191	C.b.01	2364	E.004.03	<i>Negev</i>	
				no. 98 III/230	Z.030.01

1879 bis. 'Ajlun (area of: Ishtafina). Latin milestone on the road from Gerasa to Pella with indication of distance in Greek, 162 A.D. Inscription on two joining fragments of a limestone column; found at Ishtafina, 5 km northeast of Ajlun, on the western slope of Wadi Mhna. Ed.pr. N.Attalah, *Levant* 35 (2003) 153-158 (ph.; dr.; map; translation); cf. also P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1821.

(Milia passuum) XII. | Imp(erator) Caesar | M. Aurelius Antoninus | Aug(ustus), p(ontifex) m(aximus), trib(unicia) pot(estate) XVI. || co(n)s(ul) III et | Imp(erator) Caesar L. Au[re]lius | Verus Aug(ustus), t(rib)unicia pot(estate) II, c(o)n(s)ul II, | divi Anton[ini] Pii? filii, divi | Hadriani nepotes, d(i)vi || T(ra)iani Parthici | pronepotes, divi N[er]vae | [a]b nepotes, refoec[unt] | per Geminium Marc[ianum] | leg(atum) pr(o) pr(actore). (Μειλία ιβ'

8. Anton[ini] Pii? filii, divi). G.; Anton[ini] filii, divi). ed.pr. || ed.pr. collects the milestones already known from the road Gerasa-Pella (the oldest dates to 112 A.D.) and wonders whether the miles are counted from Gerasa or Pella on our stone, found half-way between the two cities. G. points out that the governor is that of the province of Arabia; since Pella is situated in Palestina, the site at Ishtafina must belong to Arabia; consequently the starting-point is Gerasa, in Arabia.

1880-1881. 'Ajlun. Christian donations of mosaics, early Byzantine period. Mosaic inscriptions found in two chapels on Jabal 'Ajlun. Edd.pr. M.Piccinillo - Z.al-Qudah in *One Land - Many Cultures* (cf. our lemma no. 1855) 314-316 (ph.); cf. also Z.al-Qudah in H.Morlier (ed.), *La Mosaique gréco-romaine IX* (Rome 2005) 453-457.

1880: 314/315 (text in majuscules). Area of: Wadi Rajib. Donation of a mosaic, undated. Inscription in a frame along the border of the main mosaic panel (with flowers and peacocks) in the northernmost of the two chapels in Wadi Rajib. The text

is damaged and very uncertain; edd.pr. characterize their transcription, which we reproduce with due reserve, as an attempt.

ΝΑΣ ΙΟΣ ΛΑΜΠΡΟΤΑ(ΤΟΥ) ΜΤΟΥ Θ(Ε)ΟΥ Σ(Τ)ΡΑΠΩΝ
ΝΨΗ ΦΩ ΣΙΝΣΕΝ ΕΚΚΕΝ

[The photographs do not allow verification, except for a few letters at the end of both lines, especially in L. 2. CENEKKEK branch, showing that we have the end of two lines of which the initial parts are missing; λαμπρότα(του), του Θεου, and νήψων seem plausible; in the (2005) publication, al-Q. on 456/457 states that the inscription refers to a benefactor who is the son of a state official (λαμπρότατος). Perhaps [Ἀθ]ανάσιος λαμπρότατος του Θεου θεράπων [---] νήψων ανέθηκεν (cf. SEG XXXV 1539), Tybout].

1881: 315/316 (dr. in 2003 and 2005; Italian translation). Area of: Castle 'Ajlun. Donation by the deacon Arianos, before the 8th cent. A.D. Square framed mosaic panel between two eagles damaged by iconoclasm; found in the presbytery of a chapel in a room at a superior level of Castle 'Ajlun: Ἀριανού διάκωνος

1882. Aqraba. Rhodian amphora stamp, Hellenistic period. Circular stamped Rhodian amphora handle in a private collection in northern Jordan. Ed.pr. N.Attalah in *La Syrie hellénistique* (cf. our lemma no. 1781) 488 nos. 4 (ph.; dr.): Ἐρί ΑΚΟ[---]

1883. Areopolis (Qasr ar-Rabba). Greek inscriptions. In an article on the architecture of Rabba/Aeropolis, J.Calzini Gysens, *ARAM* 15 (2003) 1-10, on 3-5 gives a survey of the ancient evidence concerning this city. The Greek inscriptions are F.Zayadine, *ADAJ* 16 (1971) 71-76 (two building inscriptions from a church, for which see C.G. on 7; 589-599 and 687 A.D.) and the label near a city vignette in the church of St. Stephan in Ma'in (near Madaba): *IGLS* XXII 157 (h) (ph.): Ἀρεόπολις [Add the city vignette in the mosaics from Kastron Mefaa SEG XXXVII 1574: Ἀρεόπολις, and the fragmentary inscription SEG LII 1706, presumably recording a funerary building (see below and the corrigendum in our lemma no. 2268), Tybout].

D.Feissel, *BE* (2005) no. 554, argues that in SEG LII 1706 the letters in L. 5 in fine, which may be read either as YMF or as YNT, are numerals referring to the era of Arabia (443 or 453 = 548/549 or 558/559 A.D.) rather than part of an isopsephic formula (see LII 1706 app.cr. ad L. 5); the lettering, however, seems to be more recent.

1884. Arindela. Mosaic inscription: dedication of a mosaic, 574 A.D. Mosaic inscription in an octagonal frame in the narthex of a church near Gharandal (ancient Arindela, in southern Jordan/Palaestina Tertia). We give the text of D.Feissel, *BE* (2005) no. 555, based on the ph. and dr. published by H.Mhamud, *ADAJ* 47 (2003) 10/11 (Arabic section) [adding the line division].

a reconstruction of the mosaic see H. Joyce, *MDAI(R)* 82 (1980) 307-325 (ph.), who argues that it should be dated to the Hadrianic or early Antonine period on stylistic grounds (3rd cent. A.D., though the letter forms suggest that the mosaic is the copy of a 1st/early 2nd cent. A.D. model, *I. Gerasa*). We take the opportunity of presenting all inscriptions known, repeating those in *I. Gerasa* (now in Berlin: cf. *SEG* XLV; see M. Piccirillo, *The Mosaics of Jordan*, Amman 1993, 282/283, for color ph. of A 3, B 3-5, and D 5 (the inscriptions seem to have been restored or even, in the case of Kλειώ, reconstructed ex nihilo; cf. app. cr.)) and reading the others (once in Orange; present whereabouts unknown) from the photographs in the article of J., who in an otherwise iconographical and stylistical study presents majuscule texts; she points out that the panels sold in 1927 in Damascus to the Stark collection show traces of coarse restoration and occasionally reconstruction (probably executed by the seller in the 1920s). All texts, mostly left and right of the heads, label figures (busts) in the border connected with each other by a continuing garland the heads, label figures (busts) of the four Seasons in tondi in the corners (three supported by Erotes: A) personifications of the four Seasons in tondi in the corners (three preserved); B) Muses; C) other legendary figure(s?); D) poets and historian(s?).

- A: 1) Χειμών 2) Με(τό)πολ(ρον) 3) Θέριος
 B: 1) Ἑρατώ 2) Εὐτή(ἐρητη) 3) Οὐρανία 4) Καλλιόπη 5) [Κλειώ] 6) Τ[ερψιχ]όρη
 C: "Ὀλυμπός
 D: 1) [Ἀνακρί]ων 2) Ἀλκιών 3) [Στησί]χορος 4) "Ὀμη[ρ]ος 5) Θουκυδίδης

[A. 2. Possibly the missing letters were lost in the process of 'restoration' || 3. *I. Gerasa* || "Eap is missing || B. 1. right of D 1 || 2. the E was recomposed as Latin S by the restorer || 3. Οὐρά[ν]ια, *I. Gerasa*; NIA visible on the ph. in Piccirillo: modern reconstruction? || 4. [Καλ]λιόπη, *I. Gerasa*; KAA visible on the ph. in Piccirillo: modern reconstruction? || 5. only as a reconstruction in the dr. of *I. Gerasa*; not mentioned by J.; complete in the ph. in Piccirillo: modern reconstruction? || 6. the ph. (J.) shows I[[-]]PH (both T and O are recomposed as I by the restorer) || C. the legendary Phrygian credited with the invention of the flute; the panel was never in the possession of the Stark Museum, but was offered, together with an unscripted fragment, by a rival art dealer to the late Mr. Stark in 1927 and again in 1934 and 1935; documentation including photographs in files of the Stark Museum was available to J. in 1980 || D. 1. left of B 1; identified as Anakreon by J. || 3. *I. Gerasa* || 4. *I. Gerasa* || 5. Θουκυδίδ[ης], *I. Gerasa*; ΔΗΕ visible on the ph. in Piccirillo: modern reconstruction? || J. presents a graphic reconstruction, in which she proposes the following order: D 1 - ■ 1 - D 2 - B 2 - C (long side between the tondi A 1 and A 2); B 3 - B 4 - D 4 (short side between the tondi A 2 and A 3); D 5 [- -] B 6 (short side between the last tondo representing Ear and A 1); B 5 and D 3 are not mentioned or included in the dr. Tybout].

1890-1891. Gerasa (area of; Zaghrit). Mosaic inscriptions from the church of Saint Sophia, 542/543 A.D. Mosaic inscriptions found in the remains of a church belonging to a rural monastery on the slopes overlooking the west wall of Gerasa. The excavator A. al-Rahim Hazim, *SBF* 53 (2003) [2005] 437-439 (ph.), presents descriptions of these texts which we read from the photographs.

1890: 438 (translation). Construction of the church, 542/543 A.D. Inscription belonging to the mosaic in the central nave; text in a frame along the chancel step.

† Ἐπὶ τοῦ ὁσιωτάτου καὶ μακαριωτάτου ἡμῶν ἐπισκόπου Παύλου
 ἀνεγένεθ
 καὶ γνησίως διεκοσμήθη τὸ σελτὸν τοῦτο εὐκτήριον τῆς ἁγίας Σοφίας
 ἐκ προσφορᾶς ἡν ὁ Κύριος γινώσκει τὰ ὀνόματα, διὰ Ἰωάννου εὐλα-
 βεστάτου
 4 πρεσβυτέρου καὶ παραμον[αρίου, τοῦ ἔτους] εἴς. χρόνων ἑκτῆς ἰνδικ-
 τίνος

1. Paul, bishop of Gerasa from 526 to 542/543 A.D. is known for his intensive building program: he constructed ecclesiastical buildings as well as a prison for the accused (see *SEG* XXXV 1571), ed. pr., who provides an English translation of *SEG* XXXV 1571 || 3-4. for John see also our next lemma sub (A) || 4. year 605 (Arabian era) = 542/543 A.D.

1891: 438. Various labels, 542/543 A.D. Labels of figures forming part of the mosaic in the central nave (cf. our preceding lemma); the figures have all been eliminated during the iconoclastic crisis. The labels identified: A) the portrait of John the Priest (see our preceding lemma LL 3/4; in a scroll); a photograph shows, at either side of the disfigured head, ΙΩ ΝΗ Ι Π ΒΣ: Ἰω(άν)νη(ς) (or Ἰω(άν)νη(ς)?) π(ρεσ)β(ύ)τερος; B) personifications of the seasons (portrayed as full length figures): Spring and Summer on the east, Autumn and Winter on the west side; the only inscription visible on the photos is Θερίνῃ (under the lost figure); C) personifications of months (busts), four of which are preserved: Δύστρος, Περίτιος, Αὐδολνέος and Ἀπελνέος; photos illustrate Ἀπελνέος and Αὐδολνέος (above and at either side of the disfigured busts).

1892. Gerasa. Mosaic inscription from the church of bishop Isaiah, 559 A.D. (or later), *SEG* XXXVII 1543 (A). Adding some inscriptions testifying to Justinian's building activities in Arabia (*JGLS* 9128-9137; XXI.2 129 (for Justinian's building policy in general see now *SEG* L 1703)), P.-L. Gatiér, *art. cit.* (cf. our lemma no. 1877) 291 note 7, points out that this inscription does not mention Justinian: he reads [Χάρι]τι Θε(ο)ῦ, ἐκ[ι - -] instead of [- -] Ἰουστι[νι-
 ἀνοῦ].

1893-1894. Gerasa. Mosaic inscriptions in a church, late 6th/early 7th cent. A.D. Mosaic inscriptions found in an annex ('diakonikon') to a church outside the walls (on a hill, near the hippodrome). Edd. pr. A. al-Rahim Hazim - M. Piccirillo, *SBF* 53 (2003) [2005] 439/440 (Latin translation). For the text in our lemma no. 1893 we give the reading corrected on the basis of ed. pr.'s dr. by D. Feissel, *BE* (2006) no. 486. See also P.-L. Gatiér, *An. Ép.* (2003) [2006] no. 1820 (a/b) (French translations).

- 1893: 440 (dr.). Construction of a diakonikon, 572, 587 or 602 A.D. Inscription in a tabula ansata.

Ἐπὶ τοῦ ἀγίω[τ]άτου καὶ μακαριω[τ]άτου
 ἡμῶν ἐπισκ[ο]πόου Μαρτιαν[οῦ] ἐνη[φώ]θη
 τὸ ἅγιον δια[κ]ονικὸν τοῦτο σπουδ[ι]ῇ
 4 [- name - τοῦ ε]ὐλαβ[ε]σταίου παραμοναρίου
 [- ----] (μηνὶ) Ἀπριλλίου ἰνδικ[ι]τιῶνος ἔκτης

Abbreviation signs: } (L. 4; L. 5 after INΔ) and horizontal stroke above M (L. 5) || 1. μακαριω-
 [τ]άτου, edd.pr. [the dr shows AO:] || 2. Marianos, bishop of Gerasa, is on record in SEG XLVII
 1544 (570 A.D.) and *I. Gerasa* 289, edd.pr., who comment on P.-L. Gatier's views (in the article
 mentioned in SEG XLVII 1544 app.cr.) on the term and activities of this bishop || 3. σπουδ[ι]ῇ, edd.pr. || 4. [-
 προσβυτέρου ε]ὐλαβ[ε]σταίου, edd.pr.; there is no room for προσβυτέρου, F.; [-
 προσβ[υ]τέρου καὶ εὐλαβ[ε]σταίου, G. || 5. {ἔτους -}, G.: Ἀπριλλίου for Ἀπριλ-
 λαίου; ἰνδικ[ι]τιῶνος ἔκτης, edd.pr., who point out that in view of 570 as a fixed terminus (cf.
 above ad L. 2), the 6th indiction corresponds to November 572, 587, or 602 A.D.

- 1894: 440 (ph.; dr.). Donation. Inscription right of the tabula ansata mentioned in the preceding lemma.

[Κ(ύρι)ε, πρόσδε]ξαι τ[ῆ]ν | προσφορὰ τῆς || δοῦν[ι]λ[η]ς (σ)ου

[3-4 προσφορὰ for προσφορά; edd.pr. print προσφορά(v)] || 6. AHCÁ, mosaic

1895. Hauran. Centuriones. B. Rossignol in *Les Élétes* 358-363, offers some reflections on the relations between the local elites and the Roman centuriones on record in several inscriptions from the area of Phaena (*IGR* III 1113-1122). Stationed primarily for supervision of the road-system, they tended to enter into contact with the locals and to develop even euergetistic activities.

1896. Hauran. Elites. A. Sartre-Fauriat in *Les Élétes* 517-538, points out that in the Hauran and in Palmyra honorary and funerary inscriptions rarely mention magistracies, liturgies or benefactions of the members of the urban elites; public buildings were not erected by wealthy notabilities but by groups of contributors. Wealth and prestige were connected with family-tombs and Greek culture was embodied by funerary epigrams; local traditions, onomastics and funerary rituals went hand in hand with Greek culture. Whereas in Palmyra caravan trade generated most wealth, it is landed property and service in the Roman army which in the Hauran contributes to enrichment and social mobility. S.-F. underlines the differences between Syria/Arabia and Asia Minor.

1897. Hauran. Funerary stelai, 1st cent. A.D. and later. A. Sartre-Fauriat in *cad.* (ed.), *Les pierres de l'offrande II* (cf. our lemma no. 673) 36-50 (ph. of the following inscriptions, to be included in future *IGLS* volumes: XIII.2 9867 and 9942; XIV 40 and 623; XVI.2 852, 1081, and 1455), elaborates some of the results of her study of the typology and inscriptions of ca. 2,000 funerary stelai from the Hauran (see SEG LI 2049): mostly rough basalt blocks with brief inscriptions, but occasionally featuring crude 'portraits' of the deceased. As to their distribution, S.-F. points out that there is a difference in epigraphical habit between the north (dependent on Nabataean kingdom, subsequently to the Roman province of Arabia); the south yields many more stelai, whereas most funerary buildings are found in the north; S.-F. sees an opposition between the mountainous north with its family economy and the southern plains characterized by large estates and imperial domains. Inscriptions in Greek form a clear majority: 1,650 against 170 in Nabataean, whereas Latin is almost non-existent. The Nabataean epitaphs give almost always name plus patronymic only, but the Greek texts sometimes add brief formulas expressing grief, veneration, and the age at death. Many names reveal the Semitic ethnicity of the deceased, while most shows Hellenizing or Romanizing characteristics. As in other parts of the Roman empire, twice as many stelai were erected for men as for women.

1898. Irbid (area of: 'kome Seron' (Khalit 'Isā Sīr / Bayt Idīs)). Mosaic inscriptions in a martyrion, 612/613 A.D. SEG LI 2060-2066 (read on the basis of ph. and dr.). D. Feissel, *BE* (2005) no. 545, offers a transcription of 2065 which is virtually equal to ours except for Κυράκος (LL 4/5) where we preferred the emendation Κυρᾶ(ς) το(ῦ) in view of the form Κυρᾶς, genitive of Κύρα, in 2064 L. 1; for Κύρα see SEG LI 2323.

1899. Kanatha. Dedication of an altar (or base) by a Roman centurio, 80-90 A.D. Basalt altar (or base) in the shape of a pillar surmounted by a protruding upper part with single moulding and a fascia inscribed on the front (L. 1) and right (L. 2) side; recessed fields with moulded frames on the front and lateral sides; that on the front is decorated by a relief (head above a tress); found in 1976 built into the wall on the southwest corner of the akropolis, near the southwestern tower; now in the archaeological depot of Qanawat. Ed.pr. H. Laxander in *Romanisation and Resistenz* (cf. our lemma no. 1782) 577-586 (ph.; German translation; deficient majuscule text). We present the text read from the photograph by P.-L. Gatier and presented in *BE* (2004) no. 399 and in *An. Ép.* (2003) [2006] no. 1816.

Λούκιος Ὀβούλνιος ἑκατόνταρχος | στείρης Αὐγούστης ἀνέθηκ[εν]

The dedicant is also on record in *PAES* 769 (SEG VII 1100; dedication from the Dushara temple at Seia) and SEG VII 970 (XXIII 1306; area of Suweida; on the basis of the latter text, dated 84 or 89 A.D.), the present dedication should be dated approximately to the 80s; the object may have been dedicated to Zeus Megistos, whose temple was situated on the akropolis from ca. 200 A.D., or another deity (if it came from a lower terrace), ed.pr., who presents a stylistical analysis (synthesis of Roman and Hauranite elements) and describes the head on the

front as a mask probably representing Herakles; 'visage féminin'. G. (An.Ép.) [the ph. seems to show a punctuation mark (dot) after ΔΟΥΚΙΟC || on 580 a ph. of an altar inscribed Σαδαραίος now in the museum of Damas. S. and A. Abdul-Hak, *Catalogue illustré du Département des Antiquités Gréco-Romaines au Musée de Damas I* (Damas 1951) 66 no. 32, Tybout].

1900. Madaba (area of Kerak?). Christian epitaph of Sabinianus, 622 A.D. Rectangular limestone block; inscription in a recessed field surrounded by a protruding frame with lozenge pattern; seen in the antiquities market in the territory of Madaba and possibly from the area of Kerak. Ed.pr. M. Piccinillo, *SBP* 53 (2003) [2005] 443/444 (ph.: dr.; Italian translation).

† Εὐθάδιε κίτε Σαβινιανός | Σααδος ἑλῆσας ἔτη ἑξέ', τελευτήσας ἐν (μηνί)
Υπερβερτεῖον ἢ τοῦ ἐλλογος φῆς', ἐνδ(ικτιῶνος) ι' †

Abbreviation signs: horizontal stroke above letter(s) (LL. 6 above E, 7 above M, 9 above Γ, 10 above ΙΖ, L. 11 above Ι); ligatures: Α (LL. 9/10); decorative dots above letters, single (above Υ in L. 6, above Α in LL. 9/10) and double (LL. 10/11: Ι); the end of the text is marked by some vertical strokes of descending size (L. 11 in fine) || 5-7, ἔτη ἑξ' | ἐτελευτήσας, ed.pr. [apart from the imperfect syntax caused by ἐτελευτήσας, E is marked as belonging to the numeral by a horizontal stroke above the letter. Tybout] || 7-9, 'nel mese di Iperberoteon 12', ed.pr. (ph. and dr. clear show Γ' 13) || 9-10, year 517 (Arabian era) = 622 A.D., when the territory of Madaba was occupied by the Persians; our stele provides further evidence that Christian life continued during this period, ed.pr., who points to two other funerary stelae from the territory of Kerak: R. Canova, *Iscrizioni e monumenti del paese di Moab* (Rome 1954) nos. 242 and 339, dated to 621 and 620 A.D., respectively.

1901. Madaba (area of: Nitl). Mosaic inscriptions in the Church of St. Sergios, 500-550 A.D. *SEG* LI 2068-2072. D. Feissel, *BE* (2005) no. 552, draws attention to a partly preserved A following on Δ in 2071 L. 5, which makes the restoration of Tha'alaba's patronymic as Αὐτὸς [ἡλ]ου doubtful, he wonders whether name and patronymic have been deliberately damaged and roughly restored in Antiquity. The inscription is a dedication rather than an epitaph: ὑπὲρ σωτηρίας is not followed by καὶ ἀναπαύσεως, and the epithet λαμπρότατος (instead of τοῦ τῆς λαμπρᾶς μνήμης) shows that Tha'alaba was alive at the time the inscription was conceived. This does not undermine the assumption that the church of St. Sergios was built as a mausoleum for members of the Ghassanid tribe (see *SEG* LI 2068-2072, introduction). F. suggests that Petros son of Doros on record in 2070 was the son of Φλάουτος Δῶρος, governor of Arabia in 517 A.D. (cf. *SEG* XXXVIII 1651); the name Δῶρος is rare in late Antiquity, and Petros is associated with a second dedicant who is adiutor (one of the chief officials in the provincial administration, in the officium of either the dux or the civil provincial governor).

1902. Madaba (area of: Zizia). Inscriptions from the Church of Bishop John, (ca.) 560 A.D. *SEG* LII 1740-1742. D. Feissel, P.-L. Gatier, *BE* (2005) no. 551, point out that κόποις καὶ ἀγρυπνίᾳ in 1740 L. 3 is a reminiscence of 2 *Cor.* 6.5 (ἐν κόποις, ἐν ἀγρυπνίᾳ). In the

fragment 1741 L. 1, G. recognizes the name [Σαλ]αμάν[ος]; F. restores in LL. 2/3 ὁ Θεός δ[ὲ] τὸν μισθόν, ἀμ[ήν], referring to *SEG* XLIV 1409 (LL. 5 and 9; Mount Nebo) for this formula. For a French translation of 1740 see now P.-L. Gatier, *An.Ép.* (2003) [2006] no. 1823; he points out that in L. 3 καμάτων (followed by the name of the priest; cf. *IGLS* XXI.2 7 and 100) instead of the name Καμάτων should be read [In *SEG* LII, we placed these inscriptions under Zizia (between Amman and Madaba); note that Zizia is assigned to the territory of Madaba in *BE* (2005); the bishop on record in LII 1740 is probably John of Madaba: see *ibid.* app. cr., Tybout].

1903. Petra. The Greek inscriptions copied by W.J. Bankes. In one of the Appendices to a study of N.N. Lewis - M.C.A. MacDonald, *Syria* 80 (2003) [2005] 41-110, on W.J. Bankes' expeditions to Sinai and Petra (in 1815 and 1818, respectively) and his role in the identification of the Nabataean script, M. Sartre on 96-102 (Appendix D; reproduction of B.'s lithographed plate representing all inscriptions from Petra), (re)publishes and/or comments on the copies of two Greek inscriptions from Sinai (see our lemmata nos. 1999/2000) and six from Petra. B.'s papers are now in the Archive of the Bankes Family of Kingston Lacy and Corrie Castle, held by Dorset Record Office at Dorchester and owned by the National Trust. The inscriptions from Petra, all included in *IGLS* XXI.4 (cf. *SEG* XLIII 1079), are discussed on 99-102: *IGLS* XXI.4 11 (dr. of fair copy), 12, 15, 18, 50, and 55 (dr. of field and fair copy). We summarize B.'s observations as far as they concern readings; for *IGLS* XXI.4 55 see our lemma no. 1908.

- 11: vacat | POA[---]AO[---] IOYCIPAHNO[---]YI[---]AN, B.: O[---]ΠΙΟΑ[---]ΜΓΟΥΙ-ΔΡΑΗΝΟC[---]Y[---]VAV vacat, *IGLS* (S. 102 no. Bankes 4).
15: in L. 2 B.'s copy supports ΤΩ (Palmer, Visconti) against ΤΟΙ (Domaszewski); what follows could be read 'Αφρι[---]Joῦ (S. 102 no. Bankes 6).
18: B. saw A or A initio (in an extra line not read by all other editors); in L. 2 initio, only B. saw OY; in L. 3 B. read ΑΠΥΤΑC; what follows suggests the name Σοεδου or Σοελου; in L. 4 B. reads ΕΙΟΙCΠΝΑΜΠ; his transcription shows no gap between the first five letters and the following letters, both in this line and the next; the lithograph shows that he was correct, which supports Domaszewski's restoration ἔτους πνα', μηνός Σιουαν κς' (S. 102 no. Bankes 7).

[For the activities of Bankes in Syria/Arabia and inscriptions drawn from his papers, see *SEG* XLV 2012 and XLVI 2066-2079, and 2259; see now also A. Sartre-Fauriat, *Les voyages dans le Havran (Syrie du sud) de William John Bankes (1816 et 1818)* (Paris 2004), for a more general account of Bankes' activities, mainly focusing on Egypt, see P. Usinck, *Adventures in Egypt and Nubia. The travels of William John Bankes (1786-1855)* (London 2002)].

1904. Petra. Dedications from the Qasr al-Bint, 2nd/3rd cent. A.D. *IGLS* XXI.4 23-25. Republished by F. Zayadine in F. Zayadine, F. Larché, J. Dentzer-Feydy, *Le Qasr al-Bint de Pétra. L'architecture, le décor, la chronologie et les dieux* (Paris 2003) 91-93 nos. 1-3 (ph; commentary). Z. once offered the ed.pr. of these inscriptions: see *SEG* XXXVI 1385 (= *IGLS* XXI.4 25; Z. confirms his date of this inscription: Severan period; 2nd cent. A.D., *IGLS*), 1386 (= *XXI.4* 23; 2nd cent. A.D.; Z. restores [Ζεύς Ὑψίστος]; [Διὸς Ὑψίστου], *SEG*), and

SEG XLI 1590 (= XXI.4 24 [incorrectly qualified as 'inédit']; 3rd cent. A.D.; the Qasr may have been dedicated to 'Αποδείων (cf. XXI.4 24) and possibly to other gods (Zeus Hypsistos/Baalshamin?). perhaps it sheltered the urban archive in the 2nd/3rd cent. A.D.: cf. Document 12 of the Babatha papyrus archive, dated 124 A.D., recording that a copy of the minutes of the council of the metropolis Petra were kept in the temple of Aphrodite; N. Lewis, ed., *The Documents from the Bar Kokhba Period in the Cave of Letters. Greek Papyri*, Jerusalem 1989, 49/50 [= P. Yadin 12]).

D.F. Graf, *JRA* 19 (2006) 449, points out that the restoration of IGLS XXI.4 23 as [Zeḗ]ς 'Υψίστος is far from certain [apparently unaware of the declension of Zeḗς, G. also maintains that the Petra fragment would be the sole occurrence of Zeḗς 'Υψίστος in the Levant; by contrast 'Αδός or Θεός 'Υψίστος (sic) appears, but primarily in the 2nd and 3rd c. A.D., and mainly in Phoenicia and Syria'. He considers IGLS XXI.4 21 (SEG XX 410; found in the wadi north of the sanctuary) possible evidence for Dushara as the chief deity worshipped at Qasr al-Bint: 'It is inscribed to the Holy God ... Δ(ι)ο(υ)σαρι(ς)ος (Δι(α)γίω Δ(ο)υσαρι(ς)ος), however, the full text reads Δι(α)γίω + ΕΠΙΚΗ (= ἐπικύω?) + Δ(ο)υσαρι(ς)ος; Δ(ο)υσαρι(ς)ος (ΔΕΥΣΑΡΙ, lapis) is the theophoric name of the dedicant, not the name of the god, 'dont le nom apparaîtrait accolé à celui de Zeus si la dédicace s'adressait à lui' (IGLS, Tybout). For dedications to emperors found in the 'Small Temple' in the area of the Qasr al-Bint see our lemma no. 1909.

1905. *Petra. Dedication to Trajan, 114 A.D.* IGLS XXI.4 37; SEG LII 1729*. P.-L. Gatiér, *An.Ép.* (2003) [2006] no. 1829, points out that the restoration Παρθικῶν suggested in the graphic reconstruction by C. Kinnelopoulos (*art.cit.* in SEG LI) does not fit in with the other elements of Trajan's titulature which date the inscription to September/October 114 A.D.

1906. *Petra. Dedication of an exedra in honor of Marcus Aurelius and Lucius Verus, 166-168 A.D.* SEG LII 1730. D. Feissel, *BE* (2005) no. 556, supposes that on the two extant blocks two other blocks were superimposed (cf. our similar supposition in SEG LII app.c.) and that also the end of the text may be missing. The inscription is not prior to mid 166 A.D., since only from that moment onwards Marcus Aurelius was Μηδικός and Παρθικός Μέγιστος (164-168, perhaps 167/168 A.D., ed.pr.).

1907. *Petra. Rock-cut dedication by a panegyriarch (?), late 2nd/3rd cent. A.D.* IGLS XXI.4 14 (insignificant fragments of LL. 1-4 only). Republished by D. Keller in *Quellen zur Geschichte der Nabatäer* (cf. our lemma no. 1879) 225-235 no. N.060.08.01 (ph.; dr.; German translation), after the lower part of the text had been uncovered in 1998. We incorporate two corrections by P.-L. Gatiér, *BE* (2004) no. 397, made on the basis of the ph. and dr. in *Quellen* ('Sans me prononcer sur les deux premières lignes, très restituées').

1. -I2[.JC [πανηγυρι(ᾶ)ρχ]η[ς] + IIC[.EAP[... ἀνέθ]ηκεν] + ὁ ἐν τόπῳ Μωθω + Ἀουίτος στρατιώτης II καὶ Γαϊανὸς ἔκρυς + κώμης Μωθω + ἐποίησαν

1. Initio: name of the dedicant, e.g. [Ας]ι[ς]ος; the restoration [πανηγυρι(ᾶ)ρχ]η[ς] is based on the analogy with most other inscriptions on this wall (IGLS XXI.4 9-13 and 15/16), K. YPA, lapis II 2. initio: toponym belonging to the dedicant; the reading is uncertain, K., who hesitatingly suggest Δο[υ]σαρι[ας] as an alternative II 3 ὁ ἐντονος Μωθῶ, K II 3 and 6 Motho, known from the *Notitia Dignitatum* as a place in the Hauran (station of Cohors I Augusta Thracum equitata, subsequently of the Gothic gentiles), can be identified with Imtan, K., Mu'ta = the Meab (Motha in the *Notitia Dignitatum*, station of the Equites Cantuarii Illyricani in late Antiquity) is equally possible, G II 5-6 ἐκ τῆς κώμης Μωθῶ, K., who suggests that Gaianos may have been a citizen of Motho, whereas Avitōs was perhaps only stationed there as a soldier; ἐκρυς transcription of Latin eques, for which see the inscription from Medam Saleh presented in *Quellen* on 342/343 under no. Q.047.20 (= A. Jaussen-R. Savignac, *Mission Archéologique en Arabie*, vol. II, *El-'Ula d'Hégra à Teima*, Harrah de Tebouk, Paris 1914, 647 nos. 14-17, H. Seyrig, *Syria* 22, 1941, 219 nos. 1-4), featuring both ἔκρυς and ἔκρυς, G. II like the other inscriptions and niches (in the same wall, the dedication was probably made to Douasares, represented in some of the niches. The two craftsmen from Motho (see also our lemma no. 2151, and D. Keller in R. Vollkommer (ed.), *Künstlerlexikon der Antike I*, München-Leipzig 2001, 110 s.v. Avitōs and 260 s.v. Gaianos) probably made the niche with our inscription for a panegyriarch from another, larger city in the province of Arabia. Niches and inscriptions are likely to have been dedicated by panegyriarchs (cf. above ad I, 1), 'die nicht nur als einfache Wallfahrer, sondern viel eher als Anführer von Pilgergruppen aus den Städten der Hauran zur Verehrung von Dusares nach Petra kamen' (234), K.

1908. *Petra. Funerary epigram for Arrianos, 3rd-5th cent. A.D.?* IGLS XXI.4 55 (CIG 4667; Kaibel, *EG* 434; IGR III 1383; GV 1099; Merkelbach-Staubert, *SGO* IV 2271/103). Republished by M. Sartre, *Syria* 80 (2003) [2005] 100-102 no. Bankes 3 (translation; reproduction of B.'s lithograph, field and fair copy), on the basis of the papers of W.J. Bankes (see our lemma no. 1907). B.'s transcription is free of the errors made by most of his successors, and there is no difference between his three versions. B. saw only three blocks, not a smaller fourth fragment recorded by later travellers. S.'s text uses B.'s transcription as the primary text, adding additional letters (underlined) from the block which B. did not saw.

Ἀρριανὸς μὲν μοῦστ' ὀνομα, ζαθέη δ' ἐμὲ Π[έτρ]η
γαίης Ἀραβίης γε[ῖ]να[το] μετρόπολις.
Αὐσωνίων + ΔΟΥΗΜ Ε[-----] Δ[.] Ο[-----]
4 θε[σ]μ[ω]ν κ[α]ὶ γλυκερῆς κύδος ἔγωγε πάτρης.
ἐβδόματον δ' ἐμ' ἄγοντα κ[α]ὶ εἰκοστὸν λυκάβαντα +
νοῦσος πανδαμᾶτερ ἥρκασεν αἰς Ἀἰδη[ν].
τοῦτο δ' ἐμὴν κρα[δ]ίην μοῦ[νον] δ' ἄκεν, οὐνεκα μητρί
8 γηραιῇ θ[ρ]η[ν] νοῦ[ς] ἀε[ν]άους λιπόμην

[Differences with GV and with the last edition of this text in SGO IV (2002; not yet known to S.), which largely follows GV, are few; except for differences in bracketing and dots under letters now removed, we record them below; we corrected six printing errors in the text of S., who presents the epigram in four lines, unduly speaking of 'the four lines of the poem' (101) where four distichs are meant II S.'s translation has several flaws: in L. 4, read something like 'me, the glory of Law and of my sweet native city' ('I-) the sacred laws; and, for me,



the glory of a sweet posterity'. S.); in L. 5, 'At the age of 20' ('Me, while I was passing my 27th year'; S translates: 'I fought for the twenty-seventh complete year'); in L. 6, an 'almighty illness' rather than 'the sickness which overcomes every one of us'. Tybout] || 3. Αἰσωνίον. *GV, SGO*: after the first lacuna, all other editions read Α; on the basis of *CIG*'s majuscule text ΑΥΕΜΟΜΟΥΜΑΟΥΠΙΜΙΣ[...]*ΙΑΙΑΒΝΙΑΜΟΡΥΝΗΝ* (transcription: Α[σ]ωνίον[ν] δ' ο[β]ί) ἡμερῶν ἀπε[ν]έ[κ]ητο τ[μ]ή[ν]ον. W. Peek (*GV*) suggested the following reading and restoration: Αἰσωνίον θουρί κλεινώ[ν] δ' ἡμερ[ῶν] ἱερα[τ]ος ἡμ[ῶν] || 4. no restoration between γλυκερ[ῶ]ς and ἔργα. *SGO*: κῶδος. S. [tacitly following *GV*] || 5. λυκάβαντα. *GV, SGO* || 6. εἰς Αἰθ[ῶ]ν[ν]α. *GV, SGO*. ALC. copy: αἰς. S. [apparently per errorem; αἰς for εἰς. Tybout].

1909. Petra. Fragmentary inscription, 2nd cent. A.D. SEG LII 1734. On the basis of the photograph published by S. Kurz Reid (cf. *SEG* LII), P.-L. Gattier, *An.Ép.* (2003) [2006] no. 1828 (French translation) and *BE* (2006) no. 494, offers the following restoration (superseding our partial reading in *SEG* LII). See also S. Kurz Reid, *The Small Temple. A Roman Imperial Cult Building in Petra, Jordan* (Piscataway 2005) 117-135 (ph.; non vidimus).

--- Ι [--- ἡ τῆς] Ἀραβία[ς] μητρόπολις Πέτρα, ἡ|γεμονεύοντο[ς] Ι -- ὑπ[ὲρ]άτου,
κτίστο[ν] Ι [---]

Restoration inspired by *IGLS* XXI.4 37 (see our lemma no. 1905, on the assumption of a small lacuna at right and lines of ca. 28 letters. The anonymous governor of Arabia was consul during his term of office; he was granted the title κτίστης by the city. G. (in *An.Ép.*); the title μητρόπολις (for which cf. *IGLS* XXI.4 37) is probably also on record in a fragmentary Greek inscription (ph. in K.R. (2005) 118) and in a nearby Latin inscription found together with other Latin dedications to emperors (K.R. 2005, 128/129, who argues that the 'Small Temple' where all these marble plaques were found was a building related to the Imperial cult). G. (in *BE*).

1909 bis. Philadelphia (area of: Khirbet al-Dayr). Epitaph of the standard-bearer Marcus Pa[...], late 2nd/early 3rd cent. A.D. Basalt block; inscription in a tabula ansata. Presented by S. Al-Hadij, *SBF* 53 (2003) [2005] 441-443 (ph.; no transcription; commentary by B. Isaac). We give the transcription of P.-L. Gattier, *An.Ép.* (2003) [2006] no. 1822 (French translation).

Μάρκου Πα[...], ἡ μνήμης χάριν, ἐποίη|σεν Ἀννίος [--- συ]στρατευο[ύ]μενος
σημ|ειωφόρος ἐν σ[τ]ήρῃ Ἰσ|θμικῶν, ἔ[τους] [...]

Date: late 2nd/early 3rd cent. A.D. on the basis of the letter forms. G. || 4-5. either cohort I Hispanorum (which participated in the annexation of Arabia, and stayed in this province thereafter) or cohort VI Hispanorum (on record in two other inscriptions from Arabia, one dated 212/213 A.D.). I.

1910. Philadelphia (area of: al-Bassa/Iraq al-Amir). Mosaic inscription: invocation of the Lord, early Byzantine period. Mosaic inscription in a church at al-Bassa/Iraq al-Amir

(before the apse); two columns left (LL. 1-6) and right (LL. 7-11) of a kantharos from which tendrils with vinegrapes sprout. Ed.pr. E. Al-Zaben, *ADAJ* 46 (2003) 41-50 (Arabic section; ph.). We give the text of D. Feissel, *BE* (2005) no. 548, based on the ph. [adding line divisions].

Ὁ Θ(εὸς) Ι ποιή|σολν μιν ημ[ῶ]σύνον Ι αἰώνιον Ι Σαλανίτ[ω] Ι π[ρ]εσβυτέρ[ω] Ι ἁμ[ῶ]ν

Abbreviation mark in L. 10 only (oblique stroke through the vertical stroke of Π) || 8-9. or Σαλανίτ[ω] τῶ. P.

1911. Sama ar-Rusan (area of: el Burz). Fragmentary bilingual (Aramaic / Greek) inscription recording the foundation or renovation of a church, probably 6th/7th cent. A.D. Mosaic inscription in a rectangular frame under a panel representing a vase (amphora or kantharos); two lines of Aramaic: L. 1 above the Greek inscription, L. 2 separating LL. 1 and 3 (?) of the Greek text; found in the nave (?) of a church in al-Burz (ca. 10 km northwest of 'Irbiḥ and 2 km southwest of Sama ar-Rusan); cf. N. Khasawneh, *ADAJ* 38 (1994) 21-29 (in Arabic). Ed.pr. É. Puech in *One Land - Many Cultures* (cf. our lemma no. 1855) 321/322 (text in majuscules; dr.; French translation).

[---]KAICHIN[---]ANNOY Ι [-----]Y(γ) Ι [---]EΓE[-----] Ι [---]OY[-----]

Translation of the, equally fragmentary, Aramaic text: 'Ce lieu a été construit/pavé (?) par les soins de ... (il) servira ...' || 1. initio something like [γ]ῆνι τοῦ οὐσιω(τάτου) name|καί; after KAIC, C or E, followed by II rather than Π. ed.pr., who suggests reading the Semitic name Σενί[ας] followed by the patronymic Ἰω[άννου] (but this restoration leaves room for 4 or 5 letters between name and patronymic; the dr. suggests that the first letter may also be Θ or Ο, and that there is a horizontal stroke above the first N; it does not confirm the A before NNOY) || 3. probably [---] ἐγέ[ν]ετο [---], ed.pr. [who prints EΓE{NHTΩ/O: perhaps ἐγέ[ν]ετο καὶ ἡ τοῦ τοῦ ἔργον], on the assumption that the last two lines were centered, Tybout]

1912-1913. Seita (Si'). Two building inscriptions, 3rd cent. A.D. / undated. Two blocks found re-used in the area of 'Si' 8'. (Re)published by M. Sartre in J. Dentzer-Feydy, J. Dentzer, P.-M.-Blanc (edd.), *Hauran II. Les installations de Si' 8. Du sanctuaire à l'établissement viticole 1/II* (Beirut 2003) 281-283 nos. 1 and 3 (ph.; French translations); cf. also P.-L. Gattier, *BE* (2003) no. 600.

1912: 281/282 no. 1. **Construction of a temple, 3rd cent. A.D.** Now in the collection of the Direction of Antiquities at Kanawat. J.-M. and J. Dentzer, *CRAI* (1981) 92 note 9.

[---] ὁ ναοκόρος Αἰλίου Διο[---] Ι υἱὸς τὴν οἰκοδομὴν δι[ε]γάγειν εὔσε-
βείας ἐνεκεν

[The line divisions, falling in the lacunae, are given e.g.] || date: 3rd cent. A.D. on account of the missing prænomen in the patronymic. S. || 1. ναοκόρος: sc. of the temple he claims to have

finished. S., who refers to *IGLS* 1185 for another neokoros in southern Syria (Seleukia Pieria), perhaps rather οἰκοδομήν Δι[ός]. G. || 2-3, the temple cannot be identified; perhaps the building 'Si' 8' identified as an open-air sanctuary by J.-M. and J. Dentzer, though this seems to have been left unfinished. S.

- 1913: 282 no. 3. **Building inscription, undated.** Lintel decorated with circular motifs on left and right.

Σαυαρος Εβρικανου ἐποίησεν vacat

Name and patronymic [Semitic, G.] are previously attested (the name not in this spelling, but under the form Σαυρος and Σαυρος), S.

1914. Seeia (Si'). **Bilingual (Aramaic/Greek) commemoration of the introduction of four cults by Kasios, 109/108 B.C.?** Rectangular basalt stele with five lines in Aramaic (LL 1/2 and 5-7) and two in Greek (LL 3/4), found in 1985 re-used in the area of 'Si' 8' (at the foot of the hill of Si'). Ed. pr. J. T. Milik in *Hauran II* (cf. our lemmata nos. 1913/1914) 269-274 (ph.; dr.); cf. P.-L. Gauthier, *BE* (2003) no. 599. We give the Greek text.

Κασίος [Ματ]ίου μνησ[θῆ]

Aramaic text [incomplete; we omit the square brackets in ed. pr.'s translation]: 'Qasīyū fili de Matīyū, salut! [Greek text: Kasiyos fili de Matiyos, qu'il soit commémoré]. En l'an 204, qu'il introduisit Be'Isamen. 'Isū [Isa]. Seier'ah et l'Ange de Dieu': an inscription commemorating Kasios rather than a dedication or a foundation inscription, the four cults probably belong to the main sanctuary on the hill, known as the temple of Be'Isamen in the Roman period, ed. pr., who points to the cult of other gods in the sanctuary of Be'Isamen in Palmyra and comments on the slender evidence concerning the cult of the Egyptian deities in Arabia; for Σεττα he refers to her statue with bilingual inscription found in the temple of Be'Isamen in Si' (PAES 767; SEG XXIX 1603), for the 'angel of god' to the dedication Δι[ός] ἀγγέλου from Gerasa SEG XXXII 1539, an 'equivalent grec rigoureux' of the Aramaic term for 'angel of god'; the latter is attested in Palmyra in connection with Be'Isamen || date: year 204 (Seleukid era) = 109/108 B.C. (instead of ed. pr.'s 105/104 B.C.), G., who, however, points out that the letter forms of the Greek seem incompatible with such an early date.

1915. Shaaf. **Sculptor's signature, undated.** M. Dunand, *RBi* 41 (1932) 413/414 no. 54. This inscription is published as an imbedded both by J. M. Beyer, *art. cit.* (cf. our lemma no. 1876) 136/137 (dr.) and S. F. Meynertsen in *Studies in the history and archaeology of Jordan VIII* (Amman 2004) 331/332 (dr.); see also ead. in R. Bol (ed.), *Sepulchral- und Votivdenkmäler östlicher Mittelmeergebiete* (7. Jh. v. Chr.-1. Jh. n. Chr.). *Kulturbegegnungen im Spannungsfeld von Akzeptanz und Resistenz. Akten des Internationalen Symposiums Mainz, 01.-03.11.2001* (Möhne-see 2004) 35 (with note 13). Both present new drawings of the stone.

Βούριδος Βλαβίου ἐποίησεν τὸν ἰ λείοντα καὶ τὸν ἀετὸν

B., who in note 79 provides parallels for the names Βούριδος/Βόριδος, adduces D.'s no. 54 as if it were another text; D. read initio Βουρίδος and in fine ἀετὸν [v] (both are confirmed by his drawing, which, however, leaves no room for the final N in L. 8; Βούριδος and ἀετὸν on the basis of B.'s and M.'s drawings, published independently. Tybout).

1916. **Unknown provenance (northern Jordan). Rhodian amphora stamps, ca. 250-100 B.C.** Five stamped Rhodian amphora handles in a private collection in northern Jordan. Ed. pr. N. Attalah in *La Syrie hellénistique* (cf. our lemma no. 1781) 488-490 nos. 6-10 (ph.; dr.). We omit no. 7 (illegible eponym). Eponym: 1) 'Επὶ 'Αρ[χ]ίνο[υ], ἱ Σμινθίου (488/489 no. 6; rectangular; 150-100 (probably ca. 120) B.C.). Eponym and potter: 2) Λυκάονος, 'Αξίου (489 no. 8; circular; ca. 246 B.C.). Potters: 3) APAN[---] (490 no. 9; circular; undated; no parallel is adduced); 4) Βρομίου[---] (490 no. 10; rectangular; 180-150 B.C.).

EGYPT

1917. **Egypt. Achille Vogliano.** J. Bingen in C. Gallazzi - L. Lehnus (edd.), *Achille Vogliano cinquant' anni dopo I* (Milan 2003) 53-72 (color ph. of V.'s dr. of *I Fayoum* 160 and GV 1615 = *IGUR* 1212), evaluates the achievements of this many-sided philologist (and painter, 1881-1953) in the fields of papyrology and Latin and Greek epigraphy, especially that of Egypt and, to a lesser extent, Italy. As to Greek inscriptions, his attention was mainly devoted to epigrams. As an example B. (56/57) mentions Bernard, *Inscr. métriques* 92 (GV 112; SEG VIII 367; SB 5000; Alexandria; 3rd cent. B.C.); W. Peek claimed the restorations ὑπὸ χθόνα and κό[ν]ις (*Hermes* 66, 1931, 322/323 no. 6; GV), included in SEG and later adopted by Bernard; however, Vogliano was the first to propose these readings already in 1913 (*Atti della Reale Accademia di Archeologia, Lettere e Belle Arti* 2, 1910 [1913] 364 no. 2; cf. also 374). Among the inédita published by Vogliano are *I Fayoum* 4 (SEG XLIX 2203) and many inscriptions from Narmouthus (see our lemmata nos. 1966/1967).

1918. **Egypt. Bilingualism.** See our lemma no. 2186.

1919. **Egypt. 'Επὶ τῶν προσόδων (Ptolemaic period).** E. Salmenkivi, *Arctos* 37 (2003) 123-132, studies, mainly on the basis of papyri, the role of the official called ἐπὶ τῶν προσόδων, charged with the collection of state revenues in Ptolemaic Egypt. A list of persons holding this office (129-132) includes three inscriptions, in chronological order: SEG XXVIII 1663 (= *I Philae* 64 (SB 6116) + SEG XXVIII 1483; 125-118 B.C.?); SEG VIII 466 LL 38/39 (SB 7259; *OGIS* 740; 95-93 B.C.), and SEG XXIV 1217* LL 3/4 (SB 8334; *OGIS* 194; 44-39 B.C.). For

the use of chrysous as an equivalent of 100 drachmai in the Roman Imperial period see our lemma no. 2023.

1920. Egypt. Funerary epigrams. B. Boyaval publishes the following brief notes on funerary epigrams (nos. referred to Bernand, *Inscr. métriques*).

1) *CE 78* (2003) 248/249; no. 32 (Saqqarah) LL. 7-10 consists of one phrase, preventing the placing of a stop after L. 8; διέ in L. 8 has explicative rather than adversative value; the poet explains where the deceased is buried, if not in her native Pisidia. B. translates: 'Toutefois, s'il est vrai que les tombes de la patrie ne te renferment pas, toi la Pisidienne (car Memphis, consacré à Dinos, l'a cachée dans sa poussière), du moins tu habites avec les hommes pieux etc.'.

2) *CE 78* (2003) 249/250: in the choliambic χρηστός ἐν φθιτοῖς ἀνὴρ (no. 71; Alexandria), the penultimate syllable should be long; B. supposes krasis of ὁ ἀνὴρ: by writing ἀνὴρ a spondee is obtained (but cf. J. Bingen, *BE* 2004, no. 407: 'Mais il est banal que la syllabe inutile d'ἀνὴρ soit longue à l'arsis, particulièrement à la fin de l'hexamètre'). In view of χρηστός, always used to indicate the social value of the deceased during lifetime, ἐν φθιτοῖς should not be understood as 'parmi les morts' (Bernand). B. translates: 'serviable parmi ceux qui sont voués à mourir'; φθιτός is a stylistical variant on θνητός.

3) *Criquel 23* (2003) 95/96: in no. 173 (Christian epigram from el-Bagawat, Kharga Oasis), ἐν Χριστῷ (or χρηστῷ) μεμελημένον and Χρηστὴ (or χρηστὴ) πάτηρ are examples of an intentional word-play on Χριστός/χρηστός, meaning (Ammonios) 'aimé dans le Christ' or 'qui a le souci du bien', and 'Christ père' or 'père secourable, bienfaisant', respectively. He points to examples of similar puns on names in pagan funerary epigrams (e.g. Ἀπικωνίφρεων in no. 91; Δρυκων and Φύνιον in *AP* 11.22 and 12.82, respectively).

4) *Criquel 23* (2003) 97-99: deviating from the almost omnipresent aorist used in epitaphs (describing past facts without interest in their duration, expressing 'chronologie pure' in a sort of 'procès verbal'), nos. 42 (L. 6) and 91 (L. 4) have the imperfect (of ἄγω and λείπω, respectively) to underline duration, viz. the time necessary to cover the way πρὸς τέλος βίου (no. 42) and 'l'écoulement des choses' in leaving sweet life (no. 91); B. also signalizes the use of the imperfect of τελευτῶ in the prose epitaphs *I Hermoupolis* 34 (*SEG* VIII 476; *SB* 7543) and *SB* 8368 (= 3931), but offers no explanation.

5) *Lychnos 96* (2003) 38/39. The hapax ἀπορροσύνη in no. 73 (L. 4; Lykopolis; *I. Louvre* 93) is a variant metrical cause of ἀπρότης (*SEG* VI 140 L. 10) which does not fit into the dactylo-spondiac metre; similar formations in epigrams from Egypt are ἀθλοσύνη, εὐφροσύνη, καλ-λοσύνη, ὁμοφροσύνη, παλαισμοσύνη, and χρηστοσύνη.

6) *Lychnos 97* (2003) 24/25. In Egypt the wish that the earth be light to the dead (χαῖαν ἔχουσ ἑλαιοφύον; no. 16 L. 13; Leontopolis) or covers them is occasionally specified or modified to underline the sandy nature of the soil: ὁ χθὼν ἀμφοφανής (*ibid.* L. 3); μεγάλα ὑπὸ ψάμμῳ (no. 81 L. 4; Memphis/Saqqara); the poets of other epigrams used the term κόνης, which B. prefers to translate by 'sand' rather than 'dust' (no. 10 L. 16, Terenouthis; no. 32 L. 8, Saqqarah; no. 47 L. 5, unknown provenance).

1921. Egypt. Inscriptions on glass vessels, mid 2nd-6th cent. A.D. In a study on incised or engraved glass vessels from Egypt in the Roman Imperial and late antique period, M.-D. Nenna in D. Foy, M.-D. Nenna, *Échanges et commerce du verre dans le monde antique. Actes du colloque de l'Association Française pour l'Archéologie du Verre, Aix-en-Provence et Marseille, 7-9 juin 2001* (Montagnac 2003) 359-375 (ph.; texts in majuscules; most texts are restored; no indication of the lacunas), mentions some inscriptions; the following Greek texts are (virtually) unpublished: 1) εὐφραίνομαι (364; goblet; 150-200 A.D.; from Tebtynis; ed. pr. M.-D. Nenna, *Annales du Congrès de l'Association Internationale pour l'Histoire du Verre* 14, Venise-Milan 1998, Amsterdam 2000, 20-24); 2) [πίε ζ]ήσεις [-?] (367; dr.; cup; inscription in relief; 250-400 A.D.; from Oxyrhynchos, now in the British Museum; mentioned by D.B. Harden, *Roman Glass from Karanis found by the University of Michigan Archaeological Expedition in Egypt 1924-1929*, Ann Arbor 1936, 68); 3) πίε ζήσεις αἰ (369; dr.; cup; 4th/early 5th cent. A.D.; from Douch; see also 370 for another cup fragment from Douch: πίε ζήσεις --?)]; 4) πίε ζήσεις διὰ παντός αἰ (369/370; dr.; 4th/early 5th cent. A.D.; from Kalabsha; *SEG* XXXIV 1632 [where the object is dated ca. 300-330 A.D. on the basis of ed. pr. L. Vidman]); 5) Κύρα (371; cup; label of a female person represented schematically; 5th/6th cent. A.D.; from the fort of Qaret el-Tub in Bahariya Oasis; mentioned in *BIFAO* 101, 2001, 511). The inscription on the cup fragment A. Dain, *Inscriptions grecques du Musée du Louvre. Les textes inédits* (Paris 1933) no. 226, should be restored [Πα]λάμων (label of the saint represented) rather than being interpreted as an owner's inscription ΑΑΜΩΝ (371; ph.).

For an inscribed bowl possibly from Alexandria see our lemma no. 2125 sub (33).

1922. Egypt. Kleopatra Thea. F. Muccioli, 'Cleopatra Thea, una regina tolemaica nella dinastia dei Seleucidi', in N. Bonacusa - A. M. Donadoni Roveri - S. Aiona - P. Minà (edd.), *Faraone come Dei. Tolemei come faraoni* (Torino-Palermo 2003) 105-116, offers a re-appraisal of the life and political role of the daughter of Ptolemy VI and Kleopatra II generally known as Kleopάτρα Θεά (ca. 165/164-121 B.C.); the study is based on literary sources and two inscriptions, for which see our lemmata nos. 1756 and 1821.

1923. Egypt. Kleopatra VII: royal ordinances. P. van Minnen in S. Walker, S.-A. Ashton (edd.), *Cleopatra Reassessed* (London 2003) 35-44, studies the royal ordinances issued by Kleopatra (known from papyri and inscriptions) focusing on typology, format, and the function of cover letters and subscriptions. He distinguishes three types of edicts: the queen and her co-ruler either do not address a specific individual or group or address a specific individual (nome official) by title or by name: Θεών; detailed discussion of the role of this high-ranking court official involved in the promulgation of two prostagmaia, both preserved on stone: *I. Prose* 36 (*SB* 3926; Riggsby, *Asylia* (cf. *SEG* XLVI 2263) no. 226; cf. *SEG* XLIV 1496) and 45 (*SB* 7337; *SEG* XLV 2038). An appendix on 43/44 offers text and translations of these documents and of the papyrus P. Bingen 45 which according to V.M. (*AncSoc* 30, 2000, 29-34; *APF* 47, 2001, 74-80) provides the unique autograph subscription of Kleopatra. In a brief note to *I. Prose* 36 (44 note 1) V.M. questions J. Bingen's view (in the article mentioned in *SEG* XLIV 1496) that the edict,

granting asyilia to the Isis sanctuary of Ptolemais founded by the epistrategos Kallimachos, was engraved on stone on the initiative either of the priests or of Kallimachos in the context of a potential conflict of interests of the temple and the municipal authorities: 'the version of the text we have is the one addressed to the city, which no doubt took the initiative to put up the stone'; according to Bingen, *BE* (2005) no. 593, this is possible, though the argument is not compelling: the cover letter guaranteeing the authenticity of the prostagma and ordering the city to deposit it in its archives served primarily to prevent any initiative to ignore the sanctuary's privileges.

1924. Egypt. Mercenaries. Using the evidence provided inter alia by graffiti of Greek mercenaries, P. Kaplan, *Mediterranean Historical Review* 18, 1 (2003) 1-31, studies the cross-cultural contacts among mercenaries (Greek, Carians, Aramaeans, Jews, Phoenicians) in Egypt (6th-4th cent. B.C.); on 4 a brief discussion of the Greek graffiti at Abu Simbel (*SEG* LI 2201*); Meiggs-Lewis, *GHI* 7 (a-g); *LSAG* 358 no. 48; *Syll.* 3 1) and Abydos (P. Perdrizet - G. Lefebvre, *Les graffiti grecs du Memnonion d'Abydos*, Nancy-Paris-Strasbourg 1919).

1924 bis. Egypt. Onomastics: Dacian names. For Dacian names in Egypt see our lemma no. 737.

1925. Egypt. Religious associations in Roman Imperial Egypt. J. Scheid, in *Les communautés religieuses* - (cf. our lemma no. 1840) 61-74, takes most of his examples, among which some Greek inscriptions, from Egypt in arguing that there is no clear-cut difference between religious and professional or other associations: all were centered around a common cult. A case-in-point are the proskynemata by a corporation of iron-workers from the temple of Hatshepsut in Derr el-Bahari, which shed light on their cultic activities (*SEG* XLI 1612-1615; XLIX 2326; sacrifices, proskynemata, ritual banquet; briefly discussed on 65). For public manifestation also Christians and Jews had to organize themselves in collegia, θύρα, etc. Participation in associations could, however, result in conflicts with Roman authorities, since collegia were traditionally considered potential trouble-makers. On 71 S. discusses the abolishment of the Alexandrian συνδικα by Caracalla, following K. Buraselis' argument summarized in *SEG* XLV 2074.

1926. Egypt. The Roman army in the eastern desert. The contributions of various authors in H. Cuvigny (ed.), *La route de Myos Hormos. L'armée romaine dans le désert oriental d'Égypte I/II. Praesidia du désert de Bérénice I* (Cairo 2003), numerous ph. maps (a second edition was published in 2006, with two (non-epigraphical) corrigenda by H. Cuvigny in vol. 2, 689-694: these pages can be downloaded free of charge from <http://www.ifan-egypt.net/>), present a detailed survey of the results of the recent French exploitation of the regions around the road from Koptos to Myos Hormos and the fortifications built by the Roman army for its protection. In vol. I, after an introduction including a discussion of ancient and modern historiography by H. Cuvigny (1-38), M. Reddé

comments on the landscape around the road (39-50), A. Bülow-Jacobson on deities and toponyms on record on the ca. 2400 ostraka found in the stations along the road (51-60) and J.-P. Brun on methodology and conditions of the excavations (61-72). The main section of vol. I is the presentation of the archaeological, mainly architectural, evidence by B. and R. (73-185); B. focuses on developments in the military equipment of the road (187-205); B., C. and R. investigate the network of forts and towers (207-264). In vol. II C. collects and discusses the written evidence (mainly Greek ostraka and, to a lesser extent, Latin inscriptions; 265-293; on 291-293 a list of dated documents, including some Greek inscriptions), and studies the organization both of the defensive system (295-359; on 302-305 a prosopography of the prefects of Bérénice) and of civil society in the area (361-398); B.-J. comments on traffic and the provisioning of the stations (399-426); J.-L. Fourmet highlights the bilingual culture of the praesidia (427-501); B. presents the anepigraphic objects (503-548).

Greek inscriptions, almost all rock-cut graffiti, play a minor role (see the Index of Latin and Greek inscriptions in vol. II 672): they are listed and occasionally briefly discussed by C. in her section on 'Les sources écrites'. We mention *I.Ko.Ko.* 1 (II 275); 3-16 (*SEG* XLV 2106; 276); 18/19 (*SEG* XLV 2080-2082; 278); 20-37 (*SEG* XLV 2042-2068; for a new graffiti, the only ineditum in *La route* - as far as Greek epigraphy is concerned, see our lemma no. 1930); 38-140 (*SEG* XLV 1502 and XLV 2112; 282-284; ph. of *I.Ko.Ko.* 105). The only text on which C. comments at some length is the list of custom dues: see our lemma no. 1980. For eight new rock-cut inscriptions from Myos Hormos see our lemmata nos. 1984-1991.

For a review-article see F. De Romanis, *Tapoi* 14 (2006) [2007] 619-650, with special attention to the following terms on record both in ostraka and inscriptions: ὕδρευμα ('fonte', 'sorgente', 'falda acquifera' rather than 'pozzo'; = Latin fons) and λάκκος (Latin lac(c)us; cisterns/container(s) fed by hydreumata); ἑπαρχος (ἑρως) Βερ(ε)νι(ε)κής / praefectus (montis) praesidorum et montis) Bernicidis/Beronices.

1927. Egypt. Sammelbuch. *SB XXIV* (ed. H.-A. Rupprecht; Wiesbaden 2003) includes the Greek inscriptions for which we give a comparatio numerorum with *SEG* below (limiting ourselves to the recent volumes drawing on the same publications as used in *SB XXIV*). See also *SB XXV* (Wiesbaden 2004): 'Index zu Band XXIV - Teil 1' (we supplement the incomplete list of references to *SEG* on p. 44 *ibid.*). For 16230 (10) see our lemma no. 2012. Note also three inscriptions on the verge of epigraphy and papyrology: nos. 16183/16184 (limestone mummy masks from Denderah; Augustan/Tiberian period) and 16201 (impression of a Christian papyrus seal on clay; unknown provenance; 5th cent. A.D.).

<i>SEG</i>	<i>SB XXIV</i>	<i>SEG</i>	<i>SB XXIV</i>
XLVI		XLVI	
2123	16051	2152-2157	16032-16037
2145	16078	2173	16263 (= SB 8369)
2146	16080	XLVII	
2150 (1-4)	16056-16059	2057	15916
2151	16055	2096/2097	16302/16303

SEG	SB XXIV	SEG XLVIII	SB XXIV
XLVII		2134	16084 (2)
2105	16299	2135	(6)
2109	16304	2136	(13)
2110	16310	2138	(14)
2115	16307	2144	(12)
2117	16308	2151	(10)
2118	16305	2154	(16)
2120	16311	2158	(17)
2121	16306	2160	(21)
2123	16212 (= SB 9747)	2161	(20)
2127	16309	2171	(18)
2154/2155	16300/16301	2175	(19)
XLVIII		2177	(1)
1974	16075	2178	(11)
2007	16070	2183	(9)
2009 (4-9)	16046 (4-9)	2334 (1-8)	16230 (3-9, 11) (8 = SB 10006)
2042	(10)		
		2378 (2/3)	(1/2)

1928. Egypt. The god Tutu. O.E.Kaper, *The Egyptian God Tutu. A Study of the Sphinx-God and Master of Demons with a Corpus of Monuments* (Leuven 2003), offers a comprehensive study of this sphinx-shaped deity largely based on Egyptian evidence, both archaeological and written. The main topics are Tutu's name and titles; the extent of his power and his place among the other Egyptian gods; cult places and priests; standard iconography and composite images; stelae and statues; Tutu in personal names and on coinage; his origin and his role in magic. The backbone of this monograph is a catalogue of monuments (209-378), from which we mention the objects with Greek inscriptions (descriptions; texts; translations): 220/221 no. M-11 (bronze statuette dedicated Τωτάτι ἐκνίκω Τιθοῇτι Θεῷ Κέλλεως; Kellis; 2nd/3rd cent. A.D.; SEG XLV 2091); 221/222 no. M 12 (amulet; L. 8: Τίτουη; unknown provenance; undated; A Delatte - P. Derchain, *Les intailles magiques gréco-égyptiennes*, Paris 1964, 46 and 50/51 no. 43); 225/226 no. M-19/20 (see our lemma no. 1142); 295-297 no. S-1 (sphinx-relief dedicated by the σύνδοκος Τιθοῆτος Θεῷ μετ' ἄλλω Θεῷ Ἀμμωνίῳ; Koptos; probably reign of Trajan/reign of Antoninus Pius; *I.Portes* 83; ph.); 303/304 no. S-7 (sphinx-relief with inscription ἐκ' Ἀμμόνι; R.Noll, *JOAI* 42, 1955, 68/69; unknown provenance; Roman Imperial period; ph.); 311-313 no. S-16 (sphinx-relief dedicated Τωτάτι Θεοδαίμονι "Υπνώ; Amphipolis; E.Coustaniéry, *BCH* 22, 1898, 350-353; ph.); 357/358 no. S-62 (dedication of an ἀνδριάς τοῦ κυρίου Τιθοῆτος; between Koptos and Apollonopolis Parva; 210 A.D.; *IGR* I 1185; SB 305, *I.Portes* 82 [For a new text based on re-examination of the stone see now N.Dimitrova - K.Chilton, *ZPE* 148 (2004) 207-210 (ph.)]; 358 no. S-63 (see our lemma no. 1957).

1929. Egypt. The χρυσός in Ptolemaic and Roman Egypt. H.Cuvigny's thorough study of the meaning of χρυσός, *BIFAO* 103 (2003) 111-131, is mainly based on Demotic and Greek papyrological documents. Outside Egypt the χρυσός (sc. στατήρ) indicated the gold stater of Attic/Macedonian standard, the equivalent of 20 drachmai or five silver stateres (1 dr. = ca. 4.31 g.). In Egypt before Alexander, the deben (originally a silver bar) was equated to five silver stateres (or 1 chrysos or 20 drachmai). C. shows that in Egypt both in the Ptolemaic and the Roman period the chrysos was a theoretical arithmetical rather than a really existing monetary unit: another way of indicating first 20, subsequently 100 drachmai ('une survivance lexicale'; 116). Both the earlier and the later variant are attested in Greek inscriptions. In the trilingual decree issued by Ptolemy after the victory at Raphia SEG VIII 467 (*I.Prose* 12-14; cf. SEG LI 2087*; discussed by C. on 115/116) we read in L.L. 20-22 that the king distributed 300,000 chrysoi among his troops, i.e., 300,000 x 20 = 6,000,000 drachmai; the metal is not specified. C. rejects the calculation of W.Huss resulting in the view that each soldier received two mna in four gold pieces (hemimnaia; *Untersuchungen zur Aussenpolitik* (cf. SEG XXVI 1699) 81/82, based on the assumption that a total of 75,000 soldiers of all ranks got the same amount and on 3 Macc. 1.4, specifying that each soldier was promised two golden mna in the case of victory). The main evidence for the chrysos as a 'monnaie de compte' equivalent to 20 drachmai in the Ptolemaic period is found in Demotic-Greek marriage contracts (συνγραφὰι τροφίτιδες), where the number of 'silver' deben to be handed over by the husband corresponds to the number of chrysoi in the Greek version (συνγραφὴ τροφίτις ἀργυρίου, followed by the number of chrysoi, the silver being a remnant/translation of the deben in the shape of a silver bar). For the use of chrysos to indicate 100 drachmai in the Roman Imperial period see our lemma no. 2023.

1930. Abu Ku* (or Kuway*). Wish of good-luck, Roman Imperial period. To the graffiti known from this site (*I.Ko.Ko.* 20-37; SEG XLV 2042-2068) ed.pr. H.Cuvigny in *La route de Myos Hormos* (cf. our lemma no. 1926) II 277 (translation) adds another one visible on the photograph accompanying the publication of a Nabataean and a Nabataean/Greek graffito by E.Littmann - D.Meredith, *Bulletin of the School of Oriental Studies* 16 (1954) 216/217.

Εὐτυχὼς Σερήνων

On the basis of the Nabataean version, M. read the Greek text of the bilingual graffito (L.-M. no. 59) as Εἰς Ἀλεξανδρίαν Οὐαί(ου); this reading is highly dubious. ed.pr.

1931. Akoris. Dedication to Isis Mochias, 199-194 B.C. *I.Akoris* 1; SB 8309; OGIS 94; SEG XXIV 1208; XLI 1605 cf. XLII 1546 and XLV 2035. Y.Suto, *Sites* 1, 1 (2003) 1-12 (ph.; majuscule text), draws attention to the physical appearance of this text: a monumental inscription engraved on a field smoothed on a rock built south of the modern village of Tehena, with large letters of a size unusual in rock-cut inscriptions. Flights of ancient stairs ascend from just below the inscription to a small rock-cut chapel. This sanctuary was probably the unmentioned object dedicated, but the inscription itself was the primary concern of the dedicant. The latter was

identified by W. Clarysse (cf. *SEG* XLI) with a prominent Egyptian of the Hermopolite nome, who claimed an ancestral link with the pharaoh Akoris of the Mendesian dynasty. S. argues that the inscription, erected on behalf of Ptolemy V during the period of the great uprising of native populations, was a declaration of support to the Greek ruler by this member of the native elite. Erecting the text at a moment when the outcome of the revolt was still unclear may have been no problem in Akoris, since this city was heavily Hellenized and dependent on Alexandria (for the connection with Alexandria in later times, S. adduces *I.Akoris* 3, recording inter alia that the dedicant supplied stones, probably from the quarry near Akoris, for the pavement of that city in 82/83 A.D.; the stone was rediscovered by Japanese archaeologists in 2003; ph.). Size and medium of the text were influenced by local epigraphic tradition: large pharaonic rock-cut inscriptions are found in the vicinity of our text.

On 5 S. reports on the find of many fragments of stamped amphoras from the Mediterranean [See now H. Kawamichi - Y. Saito, *Amphora Stamps: 1997-2001* (Excavations at Akoris in Middle Egypt, vol. I, Tsukuba, Ibaraki (Japan), Akoris Archaeological Project, 2005. This volume includes an abridged version of S.'s study on the dedication to Isis Moschias, Martin].

1932. Akoris. Painted inscriptions commemorating the rise of the Nile, ca. 300 A.D. *I.Akoris* 29-58. A. Delattre in C. Cannuyer (ed.), *Études Coptes VIII. Dixième Journée d'Études, Lille 14-16 juin 2001* (Lille-Paris 2003) 133-146, compares a series of ten Coptic graffiti from Abydos (see 139-145, Appendix 1, nos. 1-10) with the Greek dipinti from Akoris. They all testify to the rise of the Nile water in the period between 20 July and 10 September. In Appendix 2 (146) he gives a tabular survey of the data derived from the ten Coptic texts and *I.Akoris* 30, all dating from days in the month of August. In the process he also briefly mentions *I.Philae* 187 (2/3 September) and *I.Portes* 114-116 (19 August; not 7 July as suggested in *I.Portes*).

1933. Alexandria. Various inscriptions. For an inscription bought in Alexandria but possibly from Palmyra see our lemma no. 2013. For seven inscribed gems possibly from Alexandria see our lemmata nos. 2109-2116.

1934. Alexandria. Label on the support of a bust (?) of the author Dioskourides, Ptolemaic period? *I.Alex Ptol.* 65: Διοσκουρίδης ὁ τοῦτο. After re-examination of this object (a rectangular granite block with a shallow rectangular cutting in the top; inscription on the front) in Vienna, R. S. Bagnall, *BSAA* 47 (2003) 11-25 (ph.) [now reprinted in id., *Hellenistic and Roman Egypt. Sources and Approaches* (Aldershot 2006) no. X (no pp.)], presents its historiography and argues that it served as the support of a bust representing Dioskourides, author of a work consisting of three scrolls, rather than as a box containing his work, whether from the Alexandrian Library or not. For similar dowel holes ('Einsatzlöcher') in inscribed statuary supports B. refers to *I.Pergamon* 183 and 243/244, and to *AvP* VIII 3 38 and 43.

1935. Alexandria. Museum: epitaphs. S. Schmidt, *Grabreliefs im griechisch-römischen Museum von Alexandria* (Berlin 2003), is a largely archaeological study of the funerary reliefs mainly from Alexandria, Terenouthis and Oxyrhynchos and now in the Greco-Roman Museum of Alexandria. Introductions on these three groups (style; typology; tombs and burial customs; social context) are followed by a catalogue of 179 reliefs (79-155; ph. of most), 41 of which bear Greek inscriptions (from Alexandria, Terenouthis or unknown provenance; those from Alexandria are often assigned fairly precise dates on stylistic grounds). For these texts we give a comparative numerorum, except for five inedita (nos. 39, 121, 143, 154, and 179, for which see our lemmata 1937, 1940, 2001/2002, and 2289, respectively) and three texts not included in the corpora listed in the comparative and mostly published unsatisfactorily from an epigraphical point-of-view (nos. 10, 46, and 94, for which see our lemmata nos. 1936, 1938, and 1939, respectively) (*I.Breccia* = E. Breccia, *Iscrizioni greche e latine. Catalogue général des antiquités égyptiennes du Musée Gréco-Romain d'Alexandrie*, vol. 57, nos. 1-568 (Cairo 1911); we added some references to *SB* and *SEG* missing in S.).

In no. 40 (*I.Breccia* 154; *SB* 2043) S. reads in L. 2 Παππίου (but the ph. clearly confirms Παππίου of the earlier editions); no. 129 (*SEG* XLVIII 2024) S. reads in L. 2 ἑτρους ἰδ' [which seems more probable than *SEG*'s ἑτρους ἰε' on the basis of the ph.]; J. Bingen, *BE* (2005) no. 577, points out that S. erroneously assigned no. 130 (*I.Breccia* 371; *SB* 411) to Terenouthis; id., *Pages d'épigraphie grecque II. Égypte* (1983-2002) (Brussels 2005) 144-147 (ph.; French translation; cf. id., *BE* 2005, no. 575), argues that this stele probably comes from Nikiou (L. 2: the deceased was gymnasiarch of the two gymnasia in Nikiou), capital of the nome Prosopite in the Delta, and that it should be dated to the 1st cent. A.D. on the basis of the typology and lettering; a date under Kleopatra VII cannot not be excluded (3rd/4th cent. A.D.). S., following previous editors).

For a review see K. Parlasca, *CE* 81 (2006) 374-376.

SEG	Schmidt	SB	Schmidt	SB	Schmidt
I		411	130	5015	120
566	161	671	124	5016	174
VIII		672	122	5047	138
367	43	1549	5	5048	173
369	30	2028	126	5056	127
379	35	2041	29	6121	163
399	47	2042	41	6220	35
XXXV		2043	40	6585	161
1678	161	2049	44	7874	47
XLI		3469	92		
1664	161	3471	93	<i>I.Breccia</i>	
XLVIII		3944	125	279	43
2024	129	4456	315	281	5
		5000	43	288	21
SB		5002	11	289	29
390	38	5004	16	291	11
397	21	5013	156	292	8
399	8	5014	97	293	38

I. Breccia	Schmidt	I. Breccia	Schmidt	GV	Schmidt
295	44	347	126	557	55
296	40	362	175	1507	30
298	16	371	130		
299	30	374	124	Bernard,	
306	41	390	138	Inscr. métriques	
315	55	391	173	29	30
327	93	400	127	31	16
330	156	568 (b)	122	65	55
333	97			92	43
334	120	GV			
335	174	112	43		
345	92				

1936-1940, Alexandria. Epitaphs, late 4th cent. B.C.-late Severan period. S. Schmidt, *Grabreliefs* -- (cf. our lemma no. 1935) (ph.), (re)publishes the following epitaphs on rectangular relief stelae:

- 1936: 83 no. 10. Area of: Hadra. Epitaph of Herakleitos, 325-300 B.C. Limestone stele with triangular pediment with akroteria; tympanon; recessed niche with relief (traces of painting) representing a boy seated on the ground with a nude upper body and an piece of cloth around his legs, stretching out his right hand to a bird (duck or dove); inscription painted above the niche. Cf. D. Saïd in J.-Y. Empereur, *Commerce et artisanat dans l'Alexandrie hellénistique et romaine* (Paris 1998) 10 no. 14; P. Pelletier-Hornby in *La gloire d'Alexandrie* (exhibition catalogue Musée du Petit Palais; Paris 1998) 259 no. 198, S. Schmidt, *Konobos* 2 (1999) 4.

Ἡράκλειτος ΔΟΡΙΚ[-]ΟΞΙΟΣ

- 1937: 96/97 no. 39. Epitaph of Ptolemaios?, ca. 150 B.C. Limestone stele with two pilasters and an architrave framing a relief representing a seated man clad in chiton and himation and holding with his right hand the right hand of a standing woman (chiton; himation drawn over her head) his right hand; inscription above the figures on the architrave: Πτολεμαῖος ΔΗΜΗΤ[-]

Πτολεμαῖος Δημήτηρ. 'Die Inschrift ... ist durch die Nennung der Göttin Demeter suspect ... Vielleicht sollte der Stein durch diesen Zusatz zu einem Weihrelief gemacht werden'. S. further improbable: one would expect either a patronymic Δημητρίου or a female name like Δημητρία labelling the woman; the ph. does not allow verification; [Tybout] S. points out that there are no Alexandrian funerary stelae of similar iconography or manufacture; parallels are found in Asia Minor (e.g. Ptolemaios nos. 87/7868 and 8721) yet S. does not explicitly deny an Egyptian provenance; for a stele in the Museum of Alexandria certainly not from Egypt see our lemma no. 2089]

- 1938: 100 no. 46. Epitaph, 2nd cent. B.C. Frameless limestone stele with protruding base; on the base in relief a standing woman clad in chiton and himation; inscription right of the head. Cf. G. Botti, *Catalogue des monuments exposés au Musée Gréco-Romain d'Alexandrie* (Alexandria 1900) 220 no. 194; E. Fuhl, *MDAJ(A)* 26 (1901) 286 no. 28: ----? | PA[-] | Π[-]

- 1939: 122 no. 94. Epitaph of Myrine, 1st/2nd cent. A.D. Marble stele; in a slightly recessed niche originally topped by an arched niche (of which the concha is preserved) a relief representing a standing woman clad in a peplos and holding a garland in her left and a torch in her right hand; inscription at right at the level of the woman's knees. Cf. E. Breccia, *Le Musée Gréco-Romain* (1925-1931) 101, T. K. Thomas, *Late Antique Egyptian Funerary Sculpture. Images for This World and the Next* (Princeton 2000) 8 and 24/25 Μυρίνη | εὐφύχει | (ἐτὼν) κα'

- 1940: 133 no. 121. Epitaph of a girl, late Severan period. Right part of a marble stele; relief representing a girl reclining on a kline, holding a large kantharos in her left hand; inscription below: [--]ος (ἐτὼν) ἱς' | --- ?

1941. Alexandria. Epitaph, 3rd cent. B.C. Limestone plaque originally closing a loculus; found re-used in tomb B 39 in Sector 2 of the Gabbari nekropolis; the plaque is painted to resemble a door, with dual tone heart-shaped incrustation imitation on the upper fields and a triangular pediment; on the architrave a meander; inscription below. Published by A.-M. Guimier-Sorbets, M.-D. Nenna in J.-Y. Empereur - M.-D. Nenna (edd.), *Nécropolis* 2, vol. 1 (Cairo 2003) 279/280 (dr.; no text or transcription). From the dr. we read [--]ΝΔ[-]ΟΝΙΚ[-]ΚΒ[-] (probably ['A]νδ[ρ]όνικος. Tybout).

1942. Alexandria. Epitaphs on Hadra hydriae, 250-215 B.C. Ed. pr. A. Enklaar in J.-Y. Empereur - M.-D. Nenna (edd.), *Nécropolis* 2, vol. 2 (Cairo 2003) 391-405, publishes eight funerary urns found in the excavation of Sector 5 of the Gabbari nekropolis. Two Hadra hydriae bear inscriptions (dr.): 1) 'Ανδραγόρα (392/393 no. 1; inscription [incised or painted?] on the lower part of the handle; 225-215 B.C.); 2) ['A]ρτεμισία 'Επίου (395/396 no. 5; inscription incised in large letters on the shoulder; 250-240 B.C.). Cf. J. Bingen, *BE* (2004) no. 408: oldest attestation of the name 'Επίος, well known from Lycia. Like Andragoras (on record in the Donic Aegean, especially in Rhodes and Thera), Artemisia fits in well with the series of Hadra vases commemorating foreigners who were insufficiently immunized against the water of the Nile or the pollution of Alexandria.

- 1943-1948. Alexandria (area of: Gabbari). Christian epitaphs and acclamations (dipinti), 4th-6th cent. A.D. Red or red-brown dipinti on loculi in the walls of funerary

chambers in the western nekropolis (Gabbari); found in 1974-1976 during excavations of the German Archaeological Institute at Cairo. Inedita except for the texts in our lemma no. 1948 (A-C). (Republished on the basis of photographs by H. Heinen in J.-Y. Empereur - M.-D. Nenna (edd.), *Nekropolis* 2, vol. 2 (Cairo 2003) 639-652 (ph.: German translations); ed.pr. gives no dates except where stated.

1943: 640 no. 1 (Grave 2; room 2). **Epitaph of Dioskorion.**

Διοσκωρίων | μικέ, καλέ, εὐψύχι ε[---] | ε[---]

2. μικός = μικρός = μικρός || the epitaph has no Christian characteristics, H.

1944: 640/641 no. 2 (Grave 2, room 5). **Epitaph of Alexandros and Eusebios, 4th/5th (perhaps 6th) cent. A.D.**

Μν[ησ]θεῖν ὁ Θεὸς καὶ τῶν ἐνθά κτιμένων
Ἀλέξανδρος Εὐ[σέβιος]
ἐτῶν η'. ἐτῶν ε'.
4 Φαῶφ[ι --] [Φαμ]ε[ν]ῶθ θ'

1945: 641 no. 3 (Grave 5, room 4). **Fragment: EK[---]TE | TEΘH**

Possibly part of the text is missing at right, H. || 1. the third letter is either an open, cursive A or E in ligature, perhaps κίττ for κίττ; H. || 2. perhaps part of a passive form of τίθημι, H.

1946: 641/642 no. 4 (Grave 8, room 5; outside). **Epitaph.**

Θήκη ΜΗ[---] | τοῦ ἀδελφοῦ Μ[---] | ἐκυμ[ήθη] ---

1. The fourth letter may be K. H. who hesitatingly suggests the alternative reading θήκη(η) κ[υ]μ[ήθη] || 3. in line possibly the date or ἐν Κυρίῳ, H.

1947: 642/643 no. 5 (Grave 8, room 5; inside; back wall). **Invocation of Christ and quotation from the Bible.** Above the text three crosses, under it three crosses, the left and right one with A and Ω at the ends of the horizontal branches; in the center in a wreath a large cross with Ω and A at the ends of the horizontal branches; (A) left, (B) right of this central cross.

A: Χρηστέ, βοήθη

B: Κύριος ὑπερφάνους ἀντιτάσσει | ταπεινὸς δὲ | δίδωσι χάριν

A. Alternatively, but less probably, Χρηστέ could be read with I in the shape of a cross, H. in a note added to his off-prints || B. quotation (with variant orthography) of *Proverbs* 3:34: Κύριος ὑπερφάνους ἀντιτάσσει, ταπεινοὶ δὲ δίδωσι χάριν, H.

1948: 643-645 no. 6 (Grave 10, room 1). **Psalm quotation and acclamations, 5th cent. A.D.** SEG XXXII 1573 (only A-C): (A) above (B), (B) above (C), (D) on a lower level at right of (C), preceded by two crosses; (A) above (L. 1), in the upper quarters (L. 2), at the ends of the horizontal branches (L. 3) and in the lower quarters of a large cross (L. 4); (D) in the upper (L. 1) and lower (L. 2) quarters of a large cross.

A: Ὁ κατωκὼν ἐν βοήθῃ τοῦ Ἰ(η)σοῦ
Ἰ(η)σοῦς Χ(ριστὸς)

τοῦτο ν(ι)κᾷ
4 νικᾷ

B: † Χ(ριστὸς) ἐ ὁ Θεὸς ἡμ(ῶν) δ(ό)ξα σοι †

C: † Χ(ριστὸς) νικᾷ
Χ(ριστὸς) βασιλεύει †

D: Ἰ(η)σοῦς Χ(ριστὸς) νικᾷ

A. 1-2. Ἰ(η)σοῦς at right of Ἰ(η)σοῦς Χ(ριστὸς); quotation from *Ps.* 90.1: Ὁ κατοικῶν ἐν βοήθει τοῦ Ἰ(η)σοῦ ἐν σκέπῃ τοῦ Θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται, which belongs to the funerary liturgy of the Byzantine church, H. [cf. e.g. SEG LII 916, 937 and 1488] || 2. Ὡ(ψ)ΟΥ, dipinto || 2-3. 'Dieses (Zeichen) siegt', H., who refers to *IGLS* 1404 (τὸ σημείον (= σημείον) τοῦτο νικᾷ); H. also suggests interpreting ΤΟΥΤΟ as τούτῳ: either on itself (with ΝΙΚΑ taken as imperative: 'Durch dieses (Zeichen) siegt!') or connected with L. 2 ('Jesus Christus siegt durch dieses (Kreuz)!'); cf. e.g. *IGLS* 2835: Χριστὸς τούτῳ † νικᾷ, H. || 3. probably ΝΙΚΑ, dipinto || B. 1. HMN in ligature, with small O above MN (= ἡμῶν); probably ΔΞΑ, dipinto (or perhaps ΩΞ in ligature?), H. || C. possibly this formula developed into the Latin tricolon Christus vincit, Christus regnat, Christus imperat, a key-element in the Laudes regiae of the Franco-Carolingian church. In the study of E.H. Kantorowicz, *Laudes regiae. A Study in Liturgical Acclamations and Mediaeval Ruler Worship* (Los Angeles 1958²) 21-31, the earliest example of the Greek formula is dated to 912-959, which makes our dipinto an important early testimony, H., who wonders whether (B) and (C) should be taken together to make up a triad also in Greek: Χριστὸς ὁ Θεὸς ἡμῶν, δόξα σοι - Χριστὸς νικᾷ - Χριστὸς βασιλεύει || D. a similar cross plus inscription is painted on the ceiling, H.

1949. Alexandria. Stamps and dipinti on amphoras, mid 3rd-1st cent. B.C. Ed.pr. G. Cankardes Senol in J.-Y. Empereur - M.-D. Nenna (edd.), *Nekropolis* 2, vol. 1 (Cairo 2003) 213-260 (ph.: indices of names, months, etc., on 245/246), publishes 104 stamped amphora handles found in the excavation of Sector 2 of the Gabbari nekropolis: 95 Rhodian (one on a lagynos), 4 Knidian, 2 Koan, 1 Chian (on a lagynos), 2 unidentified. All stamps are of known types, except the two unidentified examples: 1) Αρ(ε)--- | anchor or branch? (244 no. 103; rectan-

gular: in L. 2 into possibly the traces of a letter of another symbol; a Rhodian stamp from the same stratum is dated 150-100 B.C.; the fabric is very similar to Knidian production); 2) ΕΥΜΕ(-) or ΕΥΜΕ(-) (245 no. 104; oval; probably 2nd/early 1st cent. B.C. on the basis of other stamped amphora handles found in the same stratum).

Ed.pr. G.Cankardes Senol, *ibid.*, vol. 2, 485-490 (ph.; indices on 489), publishes seven more amphora stamps from Gabbari, now found in Sector 5 (Rhodian; 2nd/1st cent. B.C.; no new types).

A. Kaan Senol, *ibid.*, vol. 1, 191-211 (dr.), publishes 41 (fragments of) amphoras from Sector 2 of which two bear a reddish dipinto on the neck: 197 no. 16 (Egyptian 'type 4' amphora; transcription impossible because of its poor condition) and 205 no. 40 (Egyptian 'type LR 7' amphora; indication of the volume: 26 sextarii, which corresponds to 14.2 litres [no transcription; we recognize three signs: § (ἑξῆς) = sextarii) followed by κ = 26; one or two oblique lines of unclear meaning run through the three signs, Martin]).

1950. Alexandria. Rhodian amphora stamp, ca. 266-257 B.C. Rectangular Rhodian amphora stamp found in Kom el-Dikka. Ed.pr. G.Nachtergaeel, *Ricerche di Egittologia e di Antichità Copte* 5 (2003) 79-81 (ph.): Εὐφρονης

Dated on the basis of the study by G.Finkelsztein (cf. *SEG* LI 1013) || ed.pr. adduces parallels from Lindos, Kamiros, Athens and the north shore of the Black Sea for this manufacturer.

1951. Alexandria. Graffiti on lamps, late 3rd-1st cent. B.C. Ed.pr. C.Georges in J.-Y. Empereur - M.-D. Nenna (edd.), *Nécropolis* 2, vol. 1 (Cairo 2003) 261-277 (dr.), publishes 39 clay lamps found in the excavation of Sector 2 of the Gabbari nekropolis. Besides a lamp with a relief stamp in Latin recording the manufacturer (265 no. 14; Phoetaspis; on the bottom; late 1st cent. A.D.; Egyptian), there are two lamps bearing incised graffiti which are possibly Greek: 1) A (267 no. 21; broken cross-bar; on the bottom; late 3rd cent. B.C.; Egyptian); 2) NE (271 no. 37; on the handle; 100-50 B.C.; import from Ephesos).

1952. Alexandria. Inscription on a lamp, 3rd cent. A.D. *SEG* XLI 1611. J. Poblome - M. Waelkens in C. Abadie-Reynal, *Les céramiques en Anatolie* -- (cf. our lemma no. 1446) 185 (ph.; dr.), refers to this lamp which was produced in Sagalassos; he prints ΣΑΓΑΛΑΣΣΙΚΟΝ (cf. *SEG*) [but the illustrations clearly show Σαγαλασσικόν, Corsten].

1953. Antinoupolis. Funerary epigram for a Nubian ('Ethiopian') slave, 3rd cent. A.D. *GV* 1167. *SB* 8071. Bernard, *Inscr. métriques* 26. D. Gigli Piccardi in D. Accorinti - P. Chuvp (edd.), *Des Grands Dionysos. Mélanges offerts à F. Vian* (Alessandria 2003) 295-303 (text and Italian translation; in L. 4 she correctly accentuates φυτοσπόροι instead of φυτόσποροι; in L. 19 she reads δεσπότη, following W. Peck (*GV*) instead of Bernard's δεσπότην).

discusses several aspects of this epigram, in which an 'Ethiopian' slave (or his master Pallas, who probably commissioned the poem) contrasts his dark skin with his blank soul (LL 5-9); it is hence often adduced in studies concerning racial questions in late antiquity (cf. most recently J.-J. Aubert, *MH* 56, 1999, 176/177). The focus is on the comparison in LL 11-13, which caused confusion as to the reality to which its terms refer. Οἷος μετ' Ἴνδοις ἦλθε μαινολης θεός, ἰ βρομοῖς ἀνήσων αἰνὰ φύλα βαρβάρων, ἰ τοιοῦτος ἦν πάροιθεν ἡλιουμένος ('Come I did delirio viaggio fino agli Indiani per innalzare ai suoi altari quelle terribili genti barbariche, in questo senso ero io prima bruciato del sole'). On the basis of literary sources (mainly novels and Nonnos' *Dionysiaca*) G.P. shows that in the later Roman Imperial period there was an increasing sensibility to racial differences and a polarisation of 'white' and 'black' conveying ethical connotations; in this context Dionysos' expedition to India and his submission of the dark-skinned Indians were considered the symbolic victory of light over darkness. In our epigram the comparison, in which τοιοῦτος refers to the mythical story as a whole ('in questo senso'), elaborates upon the contrast sketched in LL 5-10: the deceased claims the victory of his white soul over his black body, i.e., of good over evil.

1954. Aswan (area). Christian inscription on a lamp, ca. 450-550 A.D. Fragment of a red-brown clay lamp belonging to a type manufactured in the Aswan region; now in the archaeological collections of Loyola Marymount University in Los Angeles. Ed.pr. W.J. Fulco, *RBi* 110 (2003) 86-88 (ph.): [--] νεοπιστ[--]

Previously unattested type of inscription, form of the rare νεοπιστός, 'recently converted to the faith', perhaps the lamp was a gift for a new convert or a memento of his or her entrance in the Christian community; the full text may have run e.g. [Ἰ(ησοῦς) Χ(ριστός) φῶς] νεοπιστ[ου], ed.pr. [ed.pr. claims that the N. though obscured by the application of a handle, now broken off, to the body of the lamp, is certain; the excellent ph. cannot fully confirm this and seems to show the lower part of a circular letter, which would yield θεοπιστ[--] (θεοπιστός is on record in a 6th cent. A.D. papyrus; cf. *LSJ* s.v., Tybout).

1955-1956. Baharieh Oasis (Small Oasis; area of: El Qasr). Dedications to Herakles, 28 A.D. Two dedications to Herakles (re)published by G. Wagner, *BIAO* 73 (1973) 183-192 nos. 1/2 (French translations) and never included in *SEG*; cf. J. and L. Robert, *BE* (1974) no. 707 and *An.Ép.* (1975) nos. 861/862; no. 1 is now reprinted in *SB* XXII (published in 2001) as no. 15621 [In the app.pr., the comments added between square brackets are those of Martin].

1955. W. 183-189 no. 1 (ph.). Dedication to Herakles Kallinikos and Ammon, 28 A.D. Rectangular block (probably limestone).

[Υπὲρ Αὐτοκράτορος Τιβε-
ρίου Καίσαρος] Σεβαστοῦ καὶ
[Ἰουλιανῆς Σεβαστῆς καὶ τοῦ οἴκου]

- 4 [αὐτῶν ἐπ'ἡ] Ποπλίου Φ[λα]υίου
[Ἰβ]ήρου Ἡρακλείδης Ἡρακλεῖ
Εὐσέβειος στρατηγὸς Ἡρακλεῖ
Καλλινε[ί]κω καὶ Ἀμμωνί
8 θεοῖς συννάοις ἀνέθηκεν·
(ἐτους) ιε' Τιβερίου Καίσαρος Σεβαστοῦ,
μηνὸς Σεβαστοῦ α'

1-4. For this titulature of Tiberius, rare in Egypt, cf. *SEG* VIII 654 (SB 7256; *I.Portes* 27) (Dendera); for 'Julia Sebaste and their house' cf. *IGR* I 1150 = SB 8317 (Athribis), W || 4 Φ[λα]υίου, W. [cf., however, J.D. Thomas, *The epistrategos in Ptolemaic and Roman Egypt* 2. *The Roman epistrategos* (Opladen 1992) 209. 'E[la]vius is a doubtful supplement at this early date'] || 5. [Ο]ἰήρου, W., who considered this previously attested official either ἐπιστρατηγὸς of the Heptanomia or governor of Egypt (more likely an epistrategos according to C. Balconi (cf. *SEG* XXXIV 1526) [however, the cognomen of the prefect in charge is probably on record in *P.Oxy.* 3807 L. 39, published by J.R. Rea in 1988 (cf. *An.Ép.* 1989 no. 751). On the basis of the ph. of our dedication R. suggested restoring [Ἰβ]ήρου (accepted by L. Cazzaniga, *APapryl* 4 (1992) 6 note 8, and reproduced in SB 15621). For the implications concerning the identification of Seneca's avunculus who governed Egypt see R.'s commentary || 5-6. Herakleides: previously unattested strategos of the Small Oasis (an independent nome in the 1st cent. A.D. resorting under the epistrategia of the Heptanomia until the mid 2nd cent. A.D.) and originating in Alexandria, as indicated by his demotic Eusebeios, W. [cf. G. Bastianini - J. Whitehouse, *Strategi and Royal Scribes of Roman Egypt. Chronological List and Index* (Florence 1987) 83] || 6-7. W. comments on the cult of Herakles (H)arsaphes in Egypt [6-7. for Herakles Kallinikos in Egypt see the list of documents compiled by G. Wagner, *BIAO* 74 (1974) 22; besides the present document, the inscriptions are *OGIS* 53 (SB 8857; *I.Portes* 47; cf. *SEG* XXXIV 1563), *SEG* XXIV 1233 (SB 10714), SB 6236 (*I.Fayoum* 114; *I.Prose* 37), and *I.Fayoum* 203; add to W.'s list S. de Ricci, *APF* 7 (1903) 564 no. 112; cf. *An.Ép.* 1903 no. 227; *I.Alex.Imp.* 38, commentary ad LL. 1/2; on the temple of Herakles Kallinikos in El Qasr see G. Wagner, *BIAO* 74 (1974) 23-27] || 10. Σεβαστός, the new name for the month of Thoth introduced under Tiberius to honor Augustus, W. [the dedication is dated Thoth 1st (i.e., August 29th); the first day of the Egyptian year, a public festival celebrated throughout the country with officials participating; cf. e.g. *P.Par.* 69 (*W.Chrest.* 41; *Sel. Pap.* 242) || LL. 9/10 (report of a strategos, Thoth 1st, 232 A.D.); [ἐβόλανε ἔν τε τῷ Καίσαρι καὶ ...]. This was a good occasion to re-affirm loyalty towards the emperor, e.g. by a dedication to the local gods mentioning the numarch (there associated with his mother Livia and the whole imperial house) into].

- 1956: W. 189-192 no. 2. **Dedication to the Great God Herakles and Ammon (?)**, 89/90 A.D. Majuscule copy and photograph in A. Fakhri, *Bahriya Oasis*, vol. 2 (Cairo 1950) 80 (cf. P.M. Fraser, *JEA* 38, 1952, 120; J. and L. Robert, *BE* 1953, no. 247).

Ἡρακλεῖ θεῷ μεγίστῳ [καὶ Ἀμμωνί θεοῖς συννάοις]
Αὐτοκράτωρ Καίσαρ Δομιτιανός Σεβαστός [Γερμανικός]

- άνθρωπωση ἐκ καινῆς τὸ [προπόλαιον καὶ τὰ συγκύροντα]
4 πάντα [ἐπὶ Μεττίου Ρούφου ἐπαρχοῦ Αἰγύπτου 4-8]
[...η..... 20-25]
ἐτους ἐνάτου Αὐτοκράτορος Καίσαρος Δομιτιανοῦ]
Σεβαστοῦ [Γερμανικοῦ] -- month, day --)

1. The restoration is based on the text in the preceding lemma, W. || 3. τὸ [ἱερὸν or τὸν ναόν, F.; to these restorations (or to τὸν κύριον or τὸν περίβολον) W. preferred τὸ [προπόλαιον because a building which could be aptly referred to as such existed in El Qasr sull in the early 19th cent. || 4. in year 9 of Domitian's reign the governor of Egypt was M. Mettius Rufus, W., who for Mettius' damnatio memoriae refers to his article in *BIAO* 72 (1972) 161-179, especially 178/179 [edition of a γνώμων τελεωνικός from Thebai (Karnak), not in *SEG*; cf. J. and L. Robert, *BE* (1974) no. 702; SB 13315] || 5. the names of the epistrategos of the Heptanomia and the nome Arsinoitis and of the strategos of the Oasis Mikra have also been erased, W.

1957-1958. **Dakhleh Oasis. Various inscriptions, 138-161 (?) / 222 (or 268?) A.D.** Two inscriptions first published by G. Wagner, *BIAO* 73 (1973) 177-183 nos. 1/2 (ph.); no. 1 is reprinted by O.E. Kaper - K.A. Worp, *BIAO* 99 (1999) 235 note 10 (cf. *SEG* XLIX 2118-2133) and in O.E. Kaper, *The Egyptian God Tutu* (cf. our lemma no. 1928) 358 no. S-63; we also present no. 2 [not mentioned by K.-W.], also never included in *SEG*; cf. J. and L. Robert, *BE* (1974) no. 707; *An.Ép.* (1975) nos. 859/860 [both should be added to the Greek inscriptions from Dakhleh Oasis listed in *SEG* XLIX 2118-2133 on p. 673].

- 1957: W. 177-180 no. 1 (French translation); cf. *BIAO* 99 (1999) 235 note 10. **Area of: Kellis (Smint ■ Kharāb)**. Dedication to the Great God Titheos (Tutu) and the synnaoi theoi, 138-161 A.D.? Fragment of a rectangular yellow sandstone stele; inscription in a recessed field.

vacat Ἀγαθῇ τύχῃ·
Θεῷ Μεγίστῳ Τιθοῇ [εἰ καὶ τοῖς συννάοις]
θεοῖς ὑπὲρ τῆς εἰς αἰῶνα διαμονῆς]
4 Αὐτοκράτωρ Καίσαρ Σεβαστός Ἀδριανοῦ
υἱοῦ, θεοῦ Τραιανοῦ Παρθικοῦ υἱοῦ]

2. Or Τιθοῇ [εἰ]. W. [for this deity see now Kaper, *op.cit.*] || 2-3. Ammon must have been among the synnaoi theoi (cf. the two inscriptions mentioned above ad L. 2), W. || 3-4. for this formula cf. SB 8443: dedication to Amenhebs on behalf of Antoninus Pius from Qasr Am El Zayan (south of Khargeh), W. || 4-5. restored on the basis of SB 8443 (cf. above ad LL. 3/4), W.

- 1958: W. 180-183 no. 2. **Area of: Deir el Hagar**. Fragment of a commemorative inscription (construction of a road?), 222 (or 268?) A.D. Fragment of a rectangular white limestone stele; inscription in a recessed field.

N[-----]
 τη [-----]
 θαδ[-----] θεοῖς πα[-----]
 4 κλεους [-----]
 τρφοῖς [-----]
 σθει θεοῖς [συννάοις] -----
 ἐκ τῶν ἰδί[ων] ----- ἐ[-----]
 8 πιμελεία αὐτ[-----]
 τοῦ καὶ Πετήσ[ιος] -----
 πιανού τοῦ καὶ [-----]
 τῶν τὰ πράχμ[ατα] -----
 12 δι ἐτμήθη π[-----]
 καὶς ἐπὶ [-----] τοῦ
 [κυρ]ίου ἡμῶν [.]E[-----]
 IT[.]ου ἐκάστου τῶ[ν] -----
 16 καὶ πάντων τῶν φ[ίλων] ? -----
 ἐνδειξάμ[ε]ν ο[ν] -----
 ἔ[τ]ους πρώτου Αὐτοκ[ρ]άτορος Καίσαρος Μάρκου Αὐρηλίου Σε-
 ουήρου Ἀλε[-----]
 Ἐά[νδ]ρου Εὐσεβοῦς Εὐ[τυχ]οῦς Σεβαστοῦ -----
 20 [---]. κατ' Αἰγυπτί[ο]υς -----

2-3. The fourth letter in L. 3 is E or ω; perhaps ἐν[θ]άδε [---]. W. || 4-6. θεοῖς πατρφόις
 κ[αὶ] followed by other names of gods, the last of which ends in -σθις or -σθευς; however, no
 such divine name is known; on the assumption of a confusion θ/τ, "Ἀγδιστις, Βουβάστις Θανῆ-
 στις" may be considered. W. || 8. perhaps αὐτ[ῶν] --. W. || 9-10. two persons with a double
 name, the Latin name in -τιανός was undoubtedly followed by an Egyptian name. W. || 12. W.
 excludes a form of διατέμνω; τέμνειν in Egyptian documents refers to the hewing of stone blocks,
 the digging of canals in the construction of a road; the latter alternative is the most probable, with
 ἰδός vel sim. restored as a subject of ἐτμήθη; cf. SB 8908 (I.Pan 80): ὁδὸν ... ἔτεμεν (Antinocu-
 polis; 137 A.D., construction of the Via Hadriana). W. || 13-14. name of the governor: either M.
 Aedinius Iulianus (222 A.D.) or perhaps Statilius Ammianus (268 A.D.). W. || 15. initio: or Π.
 W. || 17 the most frequent feeling shown is εὐνοία. W. || 18-19. Alexander Severus or, less
 preferably, Claudius II Gothicus (on the assumption that [K]λ[α]υ[δ]ίου could be read in LL.
 18/19, which, however, seems improbable). W. || the formula shows that the month was recorded
 both with its Roman and its Egyptian name. W.

1959. Dakhleh Oasis (area of: Kellis). Construction of a tomb, Roman Imperial
 period. C.A. Hope in G.E. Bowen - C.A. Hope (edd.), *The Oasis Papers 3. Proceedings of the
 Third International Conference of the Dakhleh Oasis Project* (Oxford 2003) 257, reports on 24
 reddish or yellowish sandstone fragments (ph. of some, dr. of most) inscribed in Greek, found in

room (1) of the 'North tomb 1' (with paintings dated to the early 2nd cent. A.D.). Two further
 pieces have been published by B. Montz, *Bulletin de la Société Khédiviale de Géographie* 8
 (1900) 467 (non vidimus). The text(s), which cannot be restored, belong to one or two lintels
 from the door into the room and/or from the entrance of the tomb. K.A. Worp apud H. identifies
 the text as a building inscription 'on the basis of the occurrence twice of a verb characteristically
 found in such ... inscriptions' (257 note 27, with a general reference to the article of M.-
 C. Hellmann summarized in SEG XLIV 1681) (the dr. shows two fragments reading [κα]τεσκεύασ[ε] and
 [κα]τεσκεύασε, a verb referring to the commissioner (H., *an. ex.* 176); its double occurrence, with the former
 inscription on a yellowish, and the latter on a reddish fragment, may imply that the fragments belong to two
 inscriptions rather than one. Tybout).

1960-1963. Elephantine. Inscriptions from a quay wall, 550-600 A.D. (or shortly
 later). Inscriptions on blocks from a late antique quay wall found in the north-eastern part of the
 ancient city during excavations of the Swiss Institute in Cairo in 2000-2002; the wall, now 50 m
 from the Nile but once on the river, was partly built of reused blocks from 'Temple Y' (Roman
 period). Ed. pr. J.H.F. Dijkstra, *JJP* 33 (2003) 59-66 nos. 1-4 (ph.; translations); for the text in our
 lemma no. 1963 we give the superior reading of C. Kreuzsaler, *JJP* 34 (2004) 81-86 (German
 translation).

1960: 61/62 no. 5. Fragment recording an actuator. Traces of red paint in the letters:
 {---} καὶ Δίος Πασμητ ἀκτουάρ(ιο)ς

Abbreviation sign: oblique stroke || Pasmēt a regional name derived from Egyptian *mdw* (the staff
 of Khnum worshipped at Elephantine). The actuator Dios must have been involved in the distribu-
 tion of the annona in the army regiment of Elephantine; another actuator belonging to this
 regiment is known from a Koptic ostrakon. ed. pr.

1961: 62 no. 6. Commemoration of the inundation of the Nile. Inscription incised
 between parts of an Egyptian-style relief from 'Temple Y'; part of the relief was cut
 away and smoothed for the inscription: τὰ ἰνδ(κτινωος) ! †

Abbreviation sign: long oblique stroke || on the analogy with the text in our lemma no. 1963 (see
ibid., especially app. cr. ad L. 3) K. (82 note 2) interprets this date as an indication of the Nile
 inundation, with the foot of the cross serving as a high water mark.

1962: 63 no. 7. Acclamation. Inscription incised on the same block bearing the text in our
 next lemma; the latter inscription is later, since it runs partly through the present one:
 Εἰς Θεός ! ὁ βοηθός

1963: 63-66 no. 8. Commemoration of the inundation of the Nile. Partly incised over
 the text in our previous lemma.

Ἀνέβη ὁ ἱερῶτατος Ἰ Νίλος ἐπὶ τῆς πέμτης ἰνδ(ικτιῶνος) ἢ ὑπὸ ποδίου τοῦ
σταυροῦ ἢ τοῦ μὲνός Θῶθ || †

Abbreviation mark: short oblique stroke after Δ (L. 2). K. || 1-2: the usual formula is ἀνέβην
εἰς + accusative, but ἀνέβη is attested in a papyrus from Oxyrhynchus, ed.pr. || 1-3 'Der heiligste
Nil stieg im fünften Indiktionsjahr bis zum Fuß des Kreuzes'. K., who adduces parallels for ἱερῶ-
τατος as an epithet of the inundating Nile (*J.Philae* 187, late 3rd A.D.; J.Bingen, *BE* 2005, no. 605;
4th/5th cent. A.D.); papyri from the 2nd cent. A.D. onwards; Christian literary and papyrological
testimonia based on pagan sources) and comments on the combination of the pagan tradition of
marking Nile inundations with Christian symbolism: Ἀνέβη δ [- traces?] ἢ Ἰ Νίλος ἐπὶ τῆς (for
τοῦ) πόδ(ας?) ἐκίτου ἢ ὑποποδίου τοῦ σταυροῦ: 'The Nile rose to the feet (?) of that foot
bench of the cross', ed.pr. || 2. πέμτης for πέμπτης || 3. the (foot of the) cross serving as a high
water mark is that under the inscription (L. 5). ed.pr., K., who points out that the cross in the
inscription in our lemma no. 1961 serves the same function || 4. 17 (or 18) September; usually, the
Nile reached its maximum height at the very end of August, which lasted some 10 days; the date of
our inscription, therefore, seems slightly late for a maximum. ed.pr., with further comment on
mundations and nilometers. Like K., ed.pr. stresses the importance of the inscription as a
combination of traditional formulas with a distinctively Christian shape.

1964. Fayum. Arsinoe. For a new restoration in an inscription from Arsinoe see our lemma
no. 1981 app.cr. ad L. 8.

1965. Fayum. Arsinoe (?), Philoteris and Philadelphia. Amphora stamps, Hellenistic
period. Edd.pr. G.Nachtergaele - R.Pintaudi, *APapyrus* 10/11 (1998/1999) 161-178 nos. 1-62
(ph.), publish 62 amphora stamps in the possession of Pisa University since 1997; 58 belonged
to the collection of the late Donato Morelli (provenance unknown; bought in Medinet el-Fayum;
probably from Arsinoe/Krokodilopolis); four stamps were found in 1992 by Pintaudi in Theodel-
phia (nos. 28, 30, and 49) and Philoteris (no. 62). Nos. 1-49 are Rhodian and nos. 50/51 Knidian
stamps, all of known types for which edd.pr. adduce many parallels; nos. 52-58 are in Latin; no.
59 is an Egyptian cartouche; nos. 60/61 are rectangular stamps of a previously unattested type
reading ΔΑΥΟΥ (N sinistrorsum; at right an emblem: carpenter's square? [undated by edd.pr. who
give no interpretation of the text]); no. 61 is an unidentified fragment [Now included in *SB XXVI*
(Wiesbaden 2006) as no. 16456].

1966. Fayum. Narmouthis (Medinet Madi). Four hymns to Isis Hermouthis, 1st cent.
B.C.? Bernand, *Inscr. métriques* 175; *SEG VIII* 548-551; *SB* 8138-8141 (not in *I.Fayoum*).
J.Bingen in *Achille Vogliano* (cf. our lemma no. 1917) 59-62, draws attention to the important
role of A.Vogliano in the edition of the inscriptions from Narmouthis (*SEG VIII* 535-567; *SB*
7666 and 8127-8157; *I.Fayoum* 155-192), with special comment on his work on the Isis hymns.
V. was generally followed in his view that on account of his mediocre knowledge of Greek

language and versification their author Ἰσιδιωρος must have been an Egyptian ambitious to
interpret Egyptian myths for Greek readers. Anticipating a future study, B. prefers to think of him
as a Greek educated in one of the rural gymnasia of the Arsinoitis. The poems 'continuent à
poser le problème de l'insertion d'un culte local d'Hermouthis ... dans la théologie hellénisée
d'une Isis polymorphe' (62).

On the older and most recent vicissitudes of the stone see G.Nachtergaele, *CE* 81 (2006) 252.

1967. Fayum. Narmouthis (Medinet Madi). Proskynema/signature, 2nd/1st cent.
B.C.? *I.Fayoum* 162. J.Bingen in *Achille Vogliano* (cf. our lemma no. 1917) 62/63, points out
that the verb ἀφείκεται requires an interpretation of this inscription as a signature Ἀπολλώ-
νιος[ος] Ἡγημονί[δου] (vel sim.) instead of a dedication Ἀπόλλωνι Ἡγημόνι ('Hegemoni
would have been the expected form) supposed to be the Hellenized form of a Horus (*I.Fayoum*,
following Vogliano); cf. already J.Bingen in *SEG XXXI* 1516 ad no. 162.

1968. Hermonthis or Esna/Latopolis? Greek-Coptic epitaph of Sarra, ca. 6th-8th
cent. A.D.? *SEG XLIII* 1114; *SB* 7303; cf. *I.Varsovie* Appendix, 336 no. 8 (cf. our lemma no.
2176). J.van der Vliet, *JJP* 34 (2004) 123-125, points out that the name and patronym of the
deceased (LL.3/4) are in Coptic: 'Sarra, daughter of Ysid(oros?)' or, less preferably, 'Ysiu'
(corrupt form of Isaiah) if, with A.-Eajlar (cf. *SEG XLIII*), an A rather than a D is read in fine.
The exclamation in LL. 1/2 is in Greek: Εἰς Θεὸς ὡ βλοηθὼν ἁμῶν (Εἰς Θεὸς ὁ βλοηθὼν,
ἁμῶν) ἢ Σάρρα Δηνυσία, *SEG, I.Varsovie*).

1969. Hermoupolis Magna. For an inscription probably from Hermoupolis Magna see our
lemma no. 2008.

1970-1978. Kellia. Christian dipinti, after 650 A.D. Red or red-orange dipinti in a Coptic
hermitage in Qusur al-Rybaiyyat (Kellia; south of Alexandria). Ed.pr. N.Bosson, in P.Ballet,
N.Bosson, M.Rassart-Debergh (edd.), *Kellia II. L'ermitage copte QR195. 2. La céramique, les
inscriptions, les décors* (Cairo 2003), publishes 146 Coptic and 9 Greek dipinti (texts in
majuscules; ph. except of the texts in our lemmata nos. 1972 and 1978; French translations); we
give the Greek texts; cf. also S.Follet apud É.Perrin-Saminadayer, *An.Ép.* (2003) [2006] nos.
1845-1853 (texts, occasionally corrected, and French translations) [For Christian inscriptions from
other hermitages in Kellia see *SEG XXXVII* 1633-1635 and *XLIV* 1456-1481].

1970: 246/247 no. 18. Psalm quotation. On a capital in room 2.

† Κύριε φιλάξην τὴν εἰσοτόν ἢ σου καὶ τὴν ἔξοτόν σου

Ps. 120.8 || 1. Κύριε for Κύριος: φιλάξῃ for φυλάξει: εἰσάτον for εἰσόδον || 2. ἔξοτον for ἔξοδόν.

1971: 248/249 no. 23. **Prayer with two Bible texts.** On a capital (of the door to room 4) in room 2.

[Συ]γχώρη | ἐμὲ τὴν | ἁμαρτία μου | τοῦ δοῦλου σου || Μηνᾶ (᾿Α)βελ (καὶ) Κοσμά †

1-4. Cf. Ps. 24.11 and 1 Kings 8.36; read [Συ]γχώρη | ἐμοὶ τὴν | ἁμαρτίαν μου || 5. MHNABEA, dipinto, probably by haplography, ed.pr., who in the text gives MHNA BEA; abbreviation sign: †.

1972: 256 no. 42. **Acclamation.** On the doorpost in room 3.

Κύ(ρι)ε Θε(ε)ός | Ἰη(σοῦ)ς | Χ(ρι)στὸς || νικά

Abbreviation mark: horizontal stroke above the letters || 1-2. Κύ(ρι)ε | Θε(ε)ός ed.pr.; in L. 2 the dipinto has BGC; Κύ(ρι)ε Θε(ε)ός, F. (ad no. 1847) || 5. perhaps νικῶ, F. (ad no. 1847) (with reference to the text in our lemma no. 1948): 'Jésus-Christ est vainqueur' ('Seigneur Dieu, Jésus-Christ, sors vainqueur', ed.pr.).

1973: 265 no. 64. **Prayer for mercy.** On a wall of room 11: Ἐλέηζον ἡμῖν

1-2. Ἐλέηζον for ἐλεησον

1974: 265 no. 65. **Offering.** On a wall of room 11: Εὐχαριστήριον προσήν(ε)γκα

3. ΝΓΚΑ, dipinto.

1975: 265 no. 66. **Acclamation.** On a wall of room 11. [Εἰ]ς | Θε(ε)ός

'(Il y a) un seul Dieu', F. (ad no. 1850).

1976: 266 no. 67. **Praise of the Lord.** On a wall of room 11: Εὐλογία Κυ(ρί)ου

Abbreviation mark: horizontal stroke above the letters

1977: 267 no. 71. **The cross as a symbol of moderation.** On a wall of room 11.

† Σταυρός μοι εἰς φωνὴν ἐγκράτια †

εἰς φωνὴν ἐγκράτια for εἰς φωνὴν ἐγκρατείας

1978: 289 no. 143. **Burial place.** On a wall in room 26; inscription in a frame.

Κατα[θα]λὼν | αὐτοῦ ἐν ἱρήνι ἁμῖν

1. Κατα[]-[]ων, ed.pr., text: F. (ad no. 1853): 'Il est mort ici dans la paix' [the restoration is tempting, though κείσθαι or κοιμᾶσθαι would better fit in with a burial place. However, the text should record the identity of the deceased: possibly the dubious sequence of letters conceals an anthroponym, Martin] || 2. ἱρήνι for εἰρήνι.

1979. **Kharga Oasis (area of: el-Bagawat).** Labels accompanying paintings in a Christian tomb, 4th cent. A.D. G.Cipriano, *RAC* 79 (2003) [2004] 243-288 (ph.), studies the iconography and the decorative program of the paintings on the dome of the 'Mausoleum of the Exodos' in the cemetery of el-Bagawat (known from older archaeological literature, notably the photographs in W.De Bock, *Matériaux pour servir à l'archéologie de l'Égypte chrétienne*, St. Petersburg 1901). She mentions the painted labels identifying part of the figures (majuscule text): 1) Φαραώ: Ἐρυθρά; Ἰσραηλείται; Μωσῆς; Ἰοθάρ (252); 2) Ἰε[ρο]υσσαλήμ; Ἰε[ρε-]μ[ίας] (257); 3) Νῶε; κιβωτός (258); 4) Ζωή (Eva); Ἀ[δά]μ (260); 5) Δανιήλ ἐν λάκκῳ (262); 6) κάμινος (265); 7) Ἰσάκ (266); 8) Ῥεμβέκα (= Ρεβέκα; 268); 9) Ἰωνᾶς; κήτος (270); 10) Ἰώβ (272); 11) Σουσάννα; Δα[νιήλ] (274); 12) Ἀβρ[α]μ (275); 13) ποιμήν (276/277); 14) Θέκλα; παρθένος (278-280). The commissioners spoke Greek and knew the Septuagint, as is clear especially from the precise correspondence of the terms Ζωή, Ἐρυθρά and κιβωτός with that text (285).

1980. **Koptos. List of custom dues, 90 A.D. 1. Portes 67 (OGIS 674; IGR I 1183; SB 8904; I. Prase 59; SEG LII 1786*).** H.Cuvigny in *La route de Myos Hormos* (cf. our lemma no. 1926) II 273/274, offers a survey of the contents of this document and some prosopographical comment on Mettius Rufus (the governor who issued the Tarif). On 374/375 she discusses the taxes on women, especially on prostitutes. C. interprets the ἀποστόλιον (LL. 2-4 and 9-20) as a tax levied on all persons leaving the Nile valley in order to travel along the road to Myos Hormos and Berenike ('un droit à payer pour obtenir un visa de sortie'), and the πιττάκιον (LL. 21-32) as a tax on some specific categories of travellers and goods (cf. the partly similar, partly different view of F.Burkhalter (see SEG LI 2150), a study not yet known to C.). Contra D.Montserrat, *Sex and Society in Graeco-Roman Egypt* (London-New York 1996) 131, C. argues that the ἀποστόλιον of 108 drachmai γυναικῶν πρὸς ἐταιρισμόν (LL. 16/17) concerns the individual prostitute rather than being a lump sum irrespective of the actual number of women (cf. the similar view of B.Boyaval: see SEG LII 1786*); an ostrakon recording a prostitute who owes a monthly rent of 50 drachmai to her master testifies to high profits in this branch. She considers γυναικῶν εἰσπλεουσῶν in L. 19 a writer's error for γυναικῶν ἐκπλεουσῶν, viz. the women who are going to embark in Myos Hormos or Berenike (so also independently Burkhalter, contra Boyaval: see SEG LI 2150 in fine).

1981. Koptos. Dedication by a high-priest of the emperor cult, 2nd/3rd cent. (before 212) A.D. Rectangular lime- or sandstone block seen in the Egyptian antiquities market in 1931, 1932 by M. Hombert; present whereabouts unknown. Published on the basis of a photograph in the Collection Hombert by ed.pr. G. Nachtergaele, *La collection Marcel Hombert, Tome II. Nouveaux documents grecs d'Égypte et addenda au Tome I* (Bruxelles 2003) 37-40 no. 44 (ph., French translation).

 ----- θεῶι με]-
 [-ιστοῖ ἐκ συνχωρήσεως τοῦ [ἀρ]-
 χιερώς ν Σερήνος, υἱὸς Σερή-
 4 νου Κλήμεντος ἀρχιερώς Σε-
 8 βασιτῶν τῆς Κοπιτιῶν πόλεως,
 ἐκ μητρὸς Στλακκίας Ἰσιδώρας,
 διάδοχος τοῦ πατρὸς, ἀνέ-
 θεην εὐχαριστίας χάριν

For the script ('classical' letters inherited from the Ptolemaic period) cf. *I. Portes* 12 (Antinoopolis; 232 A.D.), LL 3, 7, and 8 are slightly indented, ed.pr. || 1 (and lost lines), the dedication may have been made on behalf of the emperor, e.g. Ὑπὲρ αὐτοκράτορος ... Ὑπὲρ τῆς αὐτοκράτορος ... τύχης (or νίκης, διαμονῆς, σωτηρίας); alternatively, a date including the full imperial titulature may be restored, ed.pr. || 2-3, three dedications to a 'great god' are known at Koptos: *I. Portes* 58 and 69 = SEG XXXIV 1577 (both Κρόνῳ θεῶι μεγίστῳ) and 73 ('Ἀρκαχράτῃ θεῶι μεγίστῳ); our dedication was probably made either to Geb-Kronos or to Horus-Harpokrates, ed.pr., with comment on the cult of these gods at Koptos || 2-5, the office of high-priest of the imperial cult (probably an annual liturgy) is previously unattested for Koptos; in our inscription, it was transferred (cf. L. 2 (συνχωρήσις) from father to son, ed.pr. || 4-5, the title implies that Koptos had a Σεβαστεῖον, ed.pr. || 6, the dedicant's mother was a Roman citizen's daughter, ed.pr.; for the rare Στλακκίος/Στλακκία ed.pr. adduces parallels from two papyri and an inscription (SB 1581 = SEG VIII 860: Στάκτις) [see also our lemma no. 2057] || 8, the dedication formula is characteristic of the 1st-3rd cent. A.D.; consequently, it is out of place in the late Hellenistic honorary inscription from Arsinoe I Fayoum 17, where in L. 7 e.g. [εὐνοί]ας or [φιλαγαθί]ας rather than [εὐχαριστίας] χάριν should be restored, ed.pr.

1981 bis. Koptos. Stamped amphora handles, ca. 250-2nd cent. B.C. Ed.pr. D.T. Ariel in S.C. Herbert - A. Berlin (edd.), *Excavations at Koptos (Qift) in Upper Egypt* (Portsmouth, RI 2003) 193-200 (ph.), publishes 17 Rhodian (194-198 nos. SAH 1-SAH 17; no. 17 is illegible: manufacturers: Ἀναξίπιδας, Δαμοκράτης III, Ἐπίγονος I, Θεόδωρος, Ἰέρων II, Μενεκράτης II, Νικίας II, and Φίλων), one Koum (198 no. SAH 18: Δημήτριος) and one Knidian (198 no. SAH 19; fragment) stamp on amphora handles (nos. SAH 20-22 are Latin stamps). No new types.

1982. Leontopolis. For an inscription probably from Leontopolis see our lemma no. 2006.

1983. Memphis. Decree of the Egyptian priests in honor of Ptolemy V Epiphanes, 196 B.C. OGIS 90 (*I. Prose* 16, SEG XLIX 2257*). A Middleton - D. Klemm, *JEA* 89 (2003) 209-

216, report on cleaning and conservation work on the famous Rosetta stone. A geological investigation showed that it is granodiorite rather than basalt. Consequently the description of the stone as 'une pierre de granite noire' by the French soon after its discovery was essentially correct. The stone probably comes from the Ptolemaic quarrying sites to the south of Aswan.

D. Devauchelle, *La pierre de Rosette. Présentation et traduction* (Le Havre 1990; general presentation; new translation of the Demotic text; no illustrations), is republished in an expanded and lavishly illustrated edition (Paris-Figeac, Musée Champollion 2003) on the occasion of the erection, in Champollion's native city Figeac, of a replica of the stone made by the American artist Joseph Kosuth. Other general introductions, with the focus on the discovery and the decipherment of hieroglyphics, are R. Solé - D. Valbelle, *La pierre de Rosette* (Paris 1999; also in translations: *The Rosetta Stone*, London 2001; *La stele di Rosetta*; Parma 2001) and R.B. Parkinson, *The Rosetta Stone* (London 2005, published under the auspices of the British Museum).

Larger works on discovery and decipherment are R.B. Parkinson, *Cracking Codes. The Rosetta Stone and Decipherment* (London 1999), D. Meyerson, *The Linguist and the Emperor. Napoleon and Champollion's Quest to decipher the Rosetta Stone* (New York 2004), and J. Ray, *The Rosetta Stone and the Rebirth of Ancient Egypt* (Cambridge, Mass. 2007).

1984-1991. Myos Hormos. Rock-cut inscriptions (names and proskynemata), 1st/2nd cent. A.D. Graffiti carved into the rocks of Wadi Quseir al-Qadim. Ed.pr. W. Van Rengen, in D. Peacock - L. Blue - S. Moser (edd.), *Myos Hormos - Quseir al-Qadim: A Roman and Islamic Port Site. Interim Report 2003* (Southampton 2003) 43/44 (non vidimus); we present the texts on the basis of the more elaborate edition by id., in D. Peacock - L. Blue (edd.), *Myos Hormos - Quseir al-Qadim. Roman and Islamic Ports on the Red Sea*, vol. 1: *Survey and Excavations 1999-2003* (Oxford 2006) 23-26 (ph.; translations).

1984: 23 no. 1. Name, 1st cent. A.D.: Ἀτρήξ

1985: 23/24 no. 2. Name, 1st/2nd cent. A.D.: Ἀσκλη

Genitive of Ἀσκλης (probably a rare doublet of the hypocoristikon Ἀσκλης rather than an abbreviated theophoric name with Asklepios as the first element, ed.pr.

1986: 24 no. 3. Proskynema, 1st cent. A.D.: Τὸ προσκύν[μα --]

Τὸ προσκύν[μα --], ed.pr. [probably a printing error; the ph. clearly shows an upsilon, Tybout] || the tutelary deity was probably Pan/Min, as in the numerous proskynemata in Wadi Hammamat, though other possibilities cannot be excluded, ed.pr.

1987: 24/25 no. 4. Name, 2nd cent. A.D.: Βικτοῦρ

= Victor, ed.pr.

1988: 25 no. 5. Name, 1st cent. A.D.? 'Απολλώνιος

[= 'Απολλώνιος(ος)].

1989: 25 no. 6. Name, 1st cent. A.D.? Θεόδ[δ]ιοτο[ς]

1990: 25/26 no. 7. Names, 2nd cent. A.D.: Τουπρις (?), Ἀυρήλις, Ἀ[...]

Probably the names of three men (or two if L. 3 hides a cognomen) || 1. Τουπρις: previously unattested; a Τουπρις (Τουπρις?) is on record in SB 9303; perhaps Τουπρις should be read also in our text, ed.pr. || [3. in his Greek text ed.pr. gives λ, in his translation A].

1991: 26 no. 8. Proskynema, 1st/2nd cent. A.D.

Τοῦ προσκύνημα ταύτη | τῆς ὁδὸν καὶ τῶν παρακόντων | καὶ τῶ κράαας

Grammar and spelling are of the lowest level; in standard koine the text would read τὸ προσκύνημα ταύτης | τῆς ὁδοῦ καὶ τῶν παρακόντων | καὶ τοῦ γράααντος. 'It is unusual, but certainly not illogical to see a proskynema being made for a road, i.e. the safety of the journey, and the travellers in general', ed.pr.

1992. Myos Hormos. Vessels stoppers, 1st cent. A.D. Ed.pr. R.Thomas, in D.Peacock - L.Blue - S.Moser (edd.), *Myos Hormos -- Interim Report 2003* (Southampton 2003; cf. our lemmata nos. 1984-1991) 65-69, publishes a series of stoppers of wine amphoras bearing the names of various Tiberii Claudii, freedmen of Claudius or Nero and involved in the trans-desert trade. Non vidimus; cf. J.Bingen, *BE* (2003) no. 425: 'T. cite ou transcrit des noms latins et grecs d'une manière peu satisfaisante comme, par exemple, pour la marque Τιβ. Κλ. 'Ερμίου qui apparaît deux fois et où il faut évidemment reconnaître un Tib. Claudius Hermias'.

1993. Oxyrhynchos. Christian epitaph, 5th/6th cent. A.D. Dipinto on a wall of a tomb in the upper nekropolis; found during excavations in 1999; inscription in a tabula ansata. Ed.pr. C.Piedrafitia, in E.Subias Pascual et alii., *La corona inmarcescible. Pinturas de l'Antiguitat Tardana de la nekropolis Alta d'Oxirinc (Minia, Egipte)* (Tarragona 2003) 59 (dr.; in Catalan); revised edition by ead., *Auriga. Revista de divulgació del món clàssic* 38 (2004) 10/11 (dr.; translation; in Catalan). We read the inscription from the dr.

Μνήσθητι Κύριε τῶν δοῦλων σου Ἰωάννην (KE) | καὶ Ἀντόνιον δίακονον | καὶ Ἐπιφάνην καὶ Ν[] ἸΩΝ τοὺς μετὰ [α]χ[α]οῦ[ς] (?)

[1 After μνήσθητι the genitive is correctly used (δοῦλων), then the text turns to the accusative (Ἰωάννην etc.). Martin || 4. in line N or M || 5. possibly τοὺς μετὰ [α]χ[α]οῦ[ς]; we owe this suggestion to our colleague

K.A.Worp. Tybout || μνήσθητι κε τῶν δοῦλων σου Ἰωάννην κε | καὶ ἀντόνιον δίακονον | κε ἐπιφάνην κε [v] ἰωάννου ... v ... [οι], ed.pr.

1994. Oxyrhynchos. Christian acclamation, 5th/6th cent. A.D. Dipinto on a wall of a tomb in the upper nekropolis; found during excavations in 1999. Ed.pr. C.Piedrafitia, in *La corona inmarcescible* (cf. our lemma no. 1993) 41 (ph.; dr.), followed by two revised yet deficient editions by ead., *Nilus* (Societat Catalana d'Egiptologia) 12 (2003) 3-5 (ph.; translation; in Catalan), and *Auriga* (cf. our lemma no. 1993) 9/10 (ph.; translation; in Catalan). Ed.pr.'s text is superseded by that read from the ph. by G.Nachtergaele; we give N.'s text, which he kindly communicated to us per ep.

Εἰ[ς] Θ[ε]ῶν ὁ βοιηθῶν | τοῖς φοιλουμένοις[ς] αὐτόν

[Ὁ Κύριος] ὁ βοιηθῶν | τοῖς φοιλουμένοις αὐτ[ο]ν[ς]. ed.pr. (in *Nilus* [without square brackets and line division]).

1995. Philai. Bilingual graffiti by Romans, 116 B.C. SEG XXVIII 1485 (XXXV 1606*; cf. also XXX 1750); *IThSy* 321; *CIL* 1² 2937a. J.L.Benes - T.Hillard, *ZPE* 144 (2003) 203-207, restate their argument summarized in SEG LI 2170, now concluding: 'For Acutius and his associates, different motivations might have run together; but the timing of their presence was surely not accidental. (...) On balance, the clues might suggest that the Roman presence was voyeuristic' (207). The reason for them to be at Philai in late August was probably to participate in the festivities associated with the high point of the Nile's surge, reached at Philai towards the end of that month; Philai was the place which first received an indication of the Nile flood. To the criticism voiced by J.Bingen (cf. SEG LI 2170) now add id., *BE* (2004) no. 422, inter alia with the observation, contra B.-H.'s assertion that pilgrimage to Isis may have been among the Romans' motivations, that the absence of divine names seems to indicate a series of signatures without religious implications.

1996-1997. Philai. Inscriptions (names) from the East Church, shortly after the late 6th cent. A.D.? Inscriptions of unknown appearance ('well cut and painted in with red paint') from the East Church of Philai. Published on the basis of notes made by the Egyptologist Ludwig Borchardt in 1895/1896, now in the Swiss Institute in Cairo. Ed.pr. J.H.F.Dijkstra, *JJP* 33 (2003) 56-59 (dr.; translation). P.Grossmann, *JbAC* 13 (1970) 29-41 and *Christliche Architektur in Ägypten* (Leiden 2002) 461-464, dated the church not before the late 6th cent. A.D., though an inscribed stone found *ibid.*, which we present in our lemma no. 1996, may date ca. 525-after 577 A.D.

- 1996: 57. Name, ca. 525-after 577 A.D.? Inscribed stone carving (transenna fragment) found in the church. Grossmann, i.e., and S.G.Richter, *Studien zur Christianisierung Nubiens* (Wiesbaden 2002) 127/128: † Θεόδωρος †

Possibly the well-known homonymous bishop of Philai (ca. 525-after 577 A.D.), D.

- 1997: 58. Names. Transcriptions based on Borchardt's notes.

A: Μῦρκος
B: Νίγερ, Δίος †
C: [---] | Λουκᾶ διακ(όνου). | Μακεδωνίχῃ | † Δίος, Κολλοῦθος
D: † † Θεόδωρος, Σεῦρος

The names are probably those of visitors of the church; cf. similar inscriptions in the Church of St. Stephen built in the pronaos of the Isis temple in Philai (I.Philae 205-215). Macedonius (rare name in Egypt), Marcus, Theodoros and Severus are known as names of bishops of Philai; the homonymous visitors, perhaps coming from Philai and its region, may have been named after these bishops, ed.pr.

1998. Schedia. Renovation (dredging) of a canal, 80/81 A.D. *IGR* I 1098; *OGIS* 672; *SB* 8902; A.Bernand, *Le Delta égyptien d'après les textes grecs* 1. *Confins Libyques* (Cairo 1970) 332/333 no. 3. M.Zimmermann in G.Weber - M.Zimmermann (edd.), *Propaganda - Selbstdarstellung - Repräsentation im römischen Kaiserreich des 1. Jhs. n. Chr.* (Stuttgart 2003) 317-348 (ph.: text and German translation), focuses on the name of the canal: Ἀγαθὸς Δαίμων ποταμός (LL 7/8), west of the Canopic Nile branch bearing the same name (Ptol. Geogr. 4.5.16/17; Ps. Kallisthenes 1.31). The canal was named ποταμός Σεβαστός under August (*IGR* I 1055/1056; *SB* 973/401; *ILS* 5797/9370; Bernand, *op.cit.* 330-332 nos. 1/2; *IAlex.Imp.* 3/3 bis; see also *SEG* XLI 1812) and ποταμός Φιλαργιανός under Domitian (*IGR* I 1099; *SB* 8903; *OGIS* 673; *ILS* 9369 Bernand, *op.cit.* 334/335 no. 4). Z. argues that the new name for both the Nile branch and the canal was officially introduced under Titus (no attestation prior to our inscription; perhaps it had been in informal use already under Vespasian), who adopted the identification of the princeps with Agathos Daimon from Nero (cf. inter alia *IGR* I 1110; *SB* 8903; *OGIS* 666; *I.Prose* 55, cf. *SEG* XXXIV 1561; from Bubastis: Ἀγαθὸς Δαίμων τῆς οἰκουμένης; νέος Ἀγαθὸς Δαίμων on coins). By this identification with the god who was the protector of Alexandria and was held responsible for the Nile flood the emperor presented himself as the guarantor of the inundation and hence of prosperity for Egypt in general. Vespasian continued this policy by presenting himself as νέος Σάραπης, interchangeable with Agathos Daimon as the bringer of the fertilizing flood. The increasing appeal to indigenous religious concepts fitted in with the Flavian reform policy in Egypt (administration; taxes). Z. discusses other evidence for Vespasian's 'Nilotic self-representation' (cf. *Vita Apoll.* 5.28: metaphor of the emperor equating himself with the Nile; erection of a statue of the Nile with 16 ells in the shape of putti in the Templum Pacis) [However, as Z. underlines in his introduction, Vespasian sought to associate his

reign with those of Augustus, Tiberius and Claudius, and to dissociate himself from Nero, Otho, Vitellius and Galba. It seems in line with this policy that he set a new accent in calling himself νέος Σάραπης rather than Ἀγαθὸς Δαίμων, though the deities performed a similar function (cf. Z.'s supposition that 'Aus dem νέος Ἀγαθὸς Δαίμων Nero könnte der νέος Σάραπης Vespasian geworden sein': 336). The renaming of both the Nile branch and the canal is most naturally dated to the reign of Nero, with our document showing at most that Titus (and implicitly Vespasian) took no exception to its pre-existing name, note that our inscription, also erected in 13 other copies along both shores (LL 11-13), commemorates the dredging of the canal described in some detail, not its re-baptism, and that there is no specific association of Titus with Agathos Daimon, Tybout).

1999. Sinai (area of: Wādī Mukattah). Graffito written by a Roman soldier, 215/216 A.D. *CIG* 4668 + Add. on p. 1184; *IGR* III 1384. L.de Laborde, *Voyage de l'Arabie Pétrée par Léon de Laborde et Linant* (Paris 1830), Plate opposite p. 69; G.F.Grey, *Transactions of the Royal Society of Literature of the United Kingdom* 2 (1834) 147/148 Pl. 13 no. 8; C.Forster, *Annales de Philosophie Chrétienne* 16 (1857) 303; R.V.Lotin de Laval, *Voyage dans la péninsule arabe du Sinai et l'Égypte moyenne. Histoire, Géographie, Épigraphie* (Paris 1855-1859) II, Pl. 32; C.R.Lepsius, *Denkmäler aus Aegypten und Aethiopien nach den Zeichnungen der von seiner Majestät dem Könige von Preussen Friedrich Wilhelm IV nach diesen Ländern gesendeten und in den Jahren 1842-1845 ausgeführten wissenschaftlichen Expedition auf Befehl seiner Majestät herausgegeben und erläutert* (Berlin 1849-1856) XI, Pl. 19 no. 134 (LL 8-10) and Pl. 21 no. 158; F.Lenormant, *JA* 13 (1859) 199 note 1. Republished on the basis of a copy by L.M.A.Linant de Bellefonds in the papers of W.J.Bankes (see our lemma no. 1903) by M.Sartre, *Syria* 80 (2003) [2005] 96-99 (dr. of copies of Linant de Bellefonds and Lepsius; translation). S. presents the readings (in majuscules) of all travellers and scholars mentioned above and, adding to Linant de Bellefonds' copy the letters TO in L. 2 in fine (in the copies of Laborde and Lepsius), reads the text as follows. See also P.-L.Gatier, *An.Ép.* (2003) [2006] no. 1831, who adds *CIG*, *IGR*, and J.Euwig, *Sinaitische Inschriften* (Berlin 1891) no. 615, to S.'s bibliography.

Κλ(αύδιος) Λονγείνος [Α]όνγου (?) | στρατιώτης ἔγραψα το[ῦτο], |
Πανέμου) η', Χ (έτους) ρι'

This reconstructed text is based on S.'s majuscule text, in itself an emended version of Linant de Bellefonds' copy: ΚΑ(Α)ΟΝΓΕΝΟC [Α]Ο(ΝΓΟΥ) | CΤΡΑΤΙΩΤΗC ΕΓΓΡΑΨΑ | ΠΑΝΕΜ Η Χ (Ε)ΠΙ || 1: perhaps a cognomen instead of the patronymic: Αόνγος or Αούπος, S. || 3: year 110 (era of the Province of Arabia) = 215/216 A.D., which fits in well with the form of the letters. S., who adds that the interpretation of the X in the middle of the line (present in the copies of Grey, Lepsius and Linant de Bellefonds) remains uncertain. G. points out that the restoration of the month's name was already suggested in *CIG*, that it is difficult to interpret: Η (έτους), and that in *CIG* χ[α]ρ[ε] was restored.

2000. Sinai (area of: Jabal Nāqūs). Epitaph, 4th/5th cent. A.D.? Inscription on a block (?) above at left is a large Latin cross and the date '1763'; either or both could have been added

by an 18th cent. traveller. Published on the basis of a copy by L.M.A. Linant de Bellefonds in the papers of W.J. Bankes (see our lemma no. 1903) by ed.pr. M. Sartre, *Syria* 80 (2003) [2005] 98/99 (dr. of copy; translation).

Παύη ΚΗΦΟΑΙΣ | Β(ε)τογαβρίτα· | ΓΕΡΟ Δορόθεος

Date: the cursive letter forms are 'late'; the text should be dated before 200 A.D. in view of the ethnic (see below), but 'the script suggests that it is much later' [consequently 4th/5th cent. A.D.?] || 1. Initio, cf. our lemma no. 1139: ἐνθάδε πέταμε, Chaniotis; ΚΗΦΟΑΙΣ or ΚΗΦΟΑΙΣ (copy): personal name which cannot be explained. ed.pr. || 2. ΒΡΟΓΑΒΡΙΤΑ, copy; ethnic: Βαιτογαβρίτης (Βετογαβρίτης) from Βαιτογαβρίς, which was refounded in 199/200 A.D. as Lucia Septimia Severa Eleutheropolis. The city was situated near Marissa, which it superseded. Variant names on record are Βητόγαβρις (emended from Βήταβρις in Jos., BJ 4.447; cf. Bēgabris in the Latin version of Josephus), Βαιτογαβρί or Βαιτογαβρα (Ptol. 5.16.6; cf. Bētogabri on the Peutinger Table). All epigraphical attestations known so far call the city by its new name Eleutheropolis after 200 A.D.; however, the old local name must have remained in use, since the town is called Beth-Guvrin in the Talmud, and is known today as Bayt Gibrin/Bēit Gōbrin. ed.pr. || 3. Initio: a form of γέρων?, Chaniotis; Δορόθεος for Δωρόθεος; in fine a sign: either a cursive, barred A or a hederā. ed.pr.

2001-2002. Terenouthis. Two epitaphs, Roman Imperial period. S. Schmidt, *Grabreliefs* (cf. our lemma no. 1935) (ph.), (re)publishes the following inscribed limestone relief stelai; cf. also J. Bingen, *BE* (2005) no. 577.

2001: 142 no. 143. Epitaph of Heraklas, 2nd cent. A.D. Irregular block; on one side an arched top and an incised relief representing the deceased reclining on a couch; inscription below.

Ἡρακλᾶς Παθρήους χρηστός, ἄλκυος, πιλότεκνος, (ἐτῶν) ξε'

Date: Roman Imperial period, S.; 2nd cent. A.D., B. || 1. possibly ΠΑΘ[-]ΙΙΑΥΣ. S. || for πολύτεκνος?, Chaniotis: πιλότεκνος for φιλότεκνος; for the occasional interchange of aspirated stops with their corresponding voiceless stops in documents from Egypt (especially in initial position) see Gignac, *Gramm.* 91, Martin.

2002: 145 no. 154. Epitaph of Antoninus. Rectangular plaque with incised relief representing in a naiskos with triangular pediment a young man clad in chiton and himation, his hands outstretched (orans-type). We give B.'s reading.

Ἀντωνεῖνος, (ἐτῶν) ιθ', [Θω]θ (?) [-]

Ἀντωνίνο[ς], (ἐτῶν) [-] ιθ' [-] [Θω]θ, S.

2003. Thebai (area of: Deir el-Bahari). Epitaph of an athlete, ca. 2nd cent. A.D. Funerary relief representing a nude bearded athlete holding a palm branch and a wreath in his left and right hand, respectively; victory crown at right; inscription above; now in the British Museum. The relief (not the inscription) was published by H.R. Hall in É. Naville - H.R. Hall, *The Xth Dynasty Temple at Deir el-Bahari* 3 (London 1913) 20 (ph.). Ed.pr. K. Parlasca, *CE* 78 (2003) 241-247 (ph.); cf. J. Bingen, *BE* (2004) no. 420.

Σι[...]με ἀθλη[τά] | ἐκ πατρὸς Πασήμιος[ς] (or Πασήμιος[υ])

Date: Roman Imperial period, ed.pr.; ca. 2nd cent. A.D., || (1 The photograph seems to show that the second letter is a rho) || 2. the patronymic (Πασήμιος or Πασήμιος) shows that the deceased was of Theban origin: it contains the toponym Djeme (or Jeme), identified with the area of Medinet Habu, ed.pr. || this object offers the first attestation of an athlete from Thebes and the first representation of an Egyptian athlete from the Roman Imperial period, ed.pr.

2004. Thebai (area of: Medinet Habu). Five Rhodian amphora stamps, ca. 250-100 B.C. *SB* 14320-14324. Republished by T.G. Wilfong in M. Teeter, *Scarabs, Scaraboids, Seals and Seal Impressions from Medinet Habu* (Chicago 2003) 193/194 nos. 311-315 (ph.), 193 nos. 311/312 = *SB* XX 14321/14322; 194 no. 313 = *SB* XX 14320; 194 nos. 314/315 = *SB* XX 14323/14324).

2005. Tuch el-Qaramus. Indication of weight on a silver phiale, early Hellenistic period. M. Pfrommer, *Studien zur alexandrinischen und großgriechischen Toreutik in frühhellenistischer Zeit* (Berlin 1987) 142-159 and 266-276, describes and discusses the treasure of gold and silver vessels from Tuch el-Qaramus (eastern Delta); on the basis of the excellent photographs in P., K.-T. Zauzich, *Enchoria* 21 (1994) 101-106, reads the Demotic inscriptions on seven objects and the single Greek inscription incised on a silver phiale (exterior, along the rim; Z. 103 no. 3 (b)); πθ, followed by a sign resembling an epsilon (V) and four small vertical strokes (ΓΘΕ (?), Pfrommer on 268, without interpretation); Z. interprets πθ as a numeral indicating a weight (89 of an unidentified unit, perhaps didrachmas) and reports the view of K. Strobel that the sign V represents a smaller unit, to which the vertical strokes belong as a numeral (4) (Now included in *SB* XXII (Wiesbaden 2001) as no. 15473).

2006. Unknown provenance (Lower Egypt). Bilingual (Greek/Latin) asyilia for a synagogue, 37-30 B.C.? *OGIS* 129; *IGR* I 1315; *SB* 8880; *LProse* 23; *CIL*² 1449; *JIGRE* 125; *SEG* XXXII 1594 (cf. XXXIX 1706); Rigsby, *Asyilia* (cf. *SEG* XLVI 2263) no. 228; *CIL* III Suppl. 6583 + Add. II on p. 544; *ILS* 574. Following J. Bingen (cf. *SEG* XXXII), K.J. Rigsby in M. Dreher (ed.), *Das antike Asyl. Kulturelle Grundlagen, rechtliche Ausgestaltung und politische Funktion* (Köln 2003) 127-141 (ph., translation), argues that the lettering points to the late 1st cent. B.C. (renewal by Kleopatra VII and Caesarian of the ἀσύλια originally granted by a king

Ptolemy Euergetes) rather than the late 3rd cent. A.D. (renewal by Queen Zenobia and her son Vaballath, first suggested by T. Mommsen). Moreover, asyilia inscriptions in Egypt are rare and exclusively a late Ptolemaic phenomenon (between 97 and the 40s B.C.; cf. Rigsby, *op.cit.*, pp. 540-573, with documents nos. 219-228). The Latin words at the end (*regina et rex iusser(un)t*) probably reflect the presence of Roman troops (of Antonius?), especially from 37 B.C. onwards. The inscription came to the market in Cairo, which suggests that the synagogue was the one at Leontopolis (20 km to the north), presumably dedicated by Ptolemy VIII Euergetes II (145-116 B.C.) 15 years or more after the first arrival of Jewish refugees from the Maccabean war. This synagogue was designed as an imitation of the temple in Jerusalem (the claim in 1 *Macc.* 10.31 that it had been granted asyilia by the Seleukids in the 150s should be considered a literary fiction, but is likely to have been accepted by the Jews of Leontopolis). The alleged renewal of asyilia may have been a reward for support to the royal house as the need for troops for the war against Octavian began to be evident, in the tradition of the Leontopolitan Jews who had already helped the royal family through several crises in Alexandria. However, the original grant by Ptolemy Euergetes II seems suspect; if it had actually existed, there would have been no need to petition Kleopatra concerning the mere subject of a new inscription. The claim that a plaque had been there implies the ratification of a tradition that had grown up concerning the synagogue. R. argues that the asyilia was intended to protect the synagogue from local officials and their friends; it strengthened the direct connection of the Jews of Leontopolis with the crown. Casting their lot with a waning royal house did not bring them lasting safety; an unnaturally large percentage of the gravestones at Leontopolis (*CJ* 1451-1530) seems to date to the Augustan period, and in 73 A.D. the synagogue was closed. R. ends up with drawing a dramatic picture of Jewish suffering: 'Hope, isolation, hostility, and ultimately destruction' (140) - the latter not necessarily by the hand of the Romans, but (also?) by the local elite.

2007. Unknown provenance. Dedication to Apollo [--], Roman Imperial period?

Small rectangular schist tablet in the shape of a tabula ansata broken at right; between LL. 1 and 2 an inlaid triangular white glass eye with blue glass pupil and bronze frame; formerly belonging to the collection G.A. Michaelides (1900-1973). Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Wednesday 29 October 2003*, 81 no. 154 (ph.). Republished together with nine other inscribed objects from the same collection by G. Nachtergaele, *CE* 79 (2004) 215-219 no. 1 (ph., French translation), who points out that the object has a very close parallel in *SB* 10519 (ed. pr. B. Boyaval, *BIFAO* 64, 1966, 91/92 no. 19): a somewhat larger tablet of the same material, with the same text (same sections missing) and the representation of an eye, though without pupil and bronze frame; equally from the collection Michaelides; he argues that one of the two may be a forgery (modelled on the other) or that both may be forgeries (modelled on a lost original); either way, text and representation (eye) are authentic. We present N.'s text.

Ἀπόλλωνι [---] ἡ Χρυσὴν ἀνέθη[κεν εὐσεβεί]ας χάριν ὑπὲρ [σωτηρίας τῆς] ἡ
 θυγατρὸς vacat

Date: ca 2nd cent. A.D., catalogue; Roman Imperial period?, N. || Ἀπόλλωνι [---] ἡ χρυσὴν ἀνέθη[κεν εὐσεβεί]ας χάριν ὑπὲρ ἡ θυγατρὸς, B. (= *SB*) || 1. = fine; name of the dedicant: the father of the daughter mentioned in L. 4. B.: epithet of Apollo, N. || 2 χρυσὴν (for χρυσίον), B. (without further explanation); χρυσὴν (for χρυσίον): name of the dedicant, the healed daughter's mother, N. || 2-3. or εὐχαριστί]ας, N. || both B. and N. interpret the object as an ex voto dedicated to Apollo for the recovery of an eye-disease, N. argues that a second eye was represented right of the extant eye on the lost part of the tablet || the other objects republished by N. are mummy labels inscribed in ink (belonging to the field of papyrology) and a Christian plaster amphora stopper with circular seal inscribed φῶς, ζωὴ (in the shape of a cross, φῶς on the vertical branch, with common omega); catalogue 73 no. 140 (ph.); N. 227 no. 10 (ph.).

2008. Unknown provenance (Hermoupolis Magna?). Epitaph of Theodora, Roman Imperial period (3/2 B.C. or 187/188 A.D.?). Rectangular limestone plaque now in the National Museum in Warsaw. Ed. pr. A. Twardocki, *I. Varsovie* 77 (ph.; French translation).

Τάφος ἡ Θεοδώρας Διοσκόρου · τελευτήσασης ἡ (ἔτους) (or ἔτων) κη'

Most epitaphs of the type τάφος τοῦ δεῖνος, rare in Egypt, come from Hermoupolis Magna, which is therefore a likely candidate for the provenance of our text. ed. pr. || 4. if the siglum L. is read as (ἔτους), 'year 28' refers either to Augustus or to Commodus, yielding 3/2 B.C. and 187/188 A.D., respectively; ἡ (ἔτων) is read, 28 is Theodora's age at death, ed. pr.

2009. Unknown provenance. Epitaph of Aurelius Kastor, 3rd cent. A.D. (after 212 A.D.). *SEG* L 1620; LII 1810. On the basis of the photograph published by ed. pr. G. Poethke (cf. *SEG* L) N. Kruit - K.A. Worp, *Tyche* 18 (2003) 255 no. 491, point out that in L. 5 εὐψύχ(ει) instead of εὐτύχ(ει) should be read.

2010. Unknown provenance. Epitaph of Silvanus, Roman Imperial period. Rectangular limestone block now in the National Museum in Warsaw. Ed. pr. A. Bajtár, *I. Varsovie* 125 (ph.). We give the text as read by J. Bingen, *BE* (2004) no. 400.

Σιλβανὸς ἡ Ψ(ε)ναρχή[βι(σ)]

3-4. QNAPXHIBI. ed. pr., who considered ἀρχή or ἀρχῇ or an office in -αρχης or ἀρχη(-) (for ἀρχη(-)), and points to Σιλβανὸς ἀρχ(-) on record in Gebel Teir (G. Wagner, *op.cit.* in *SEG* XXXIV 1562, II no. 17); 'mais nous sommes bien loin de croire qu'il puisse être question du même personnage' || unknown provenance, ed. pr.; B. assigns the text to Egypt on the basis of his new reading.

2011. Unknown provenance (Lower Egypt?). Name on a 'magic doll', 2nd/1st cent. B.C. Terracotta statuette schematically representing a nude man; the four limbs and the phallos

Name of the intended victim, the broken phallos suggests that our object served as an erotic spell, ed.pr., who discusses the magic practice of damaging figurines replacing the victim in Egypt (known from the Vth Dynasty), comments on three anepigraphic parallels and points to some love charms, one with inscription (*SEG XXVI 1717*).

2013. Unknown provenance. Two fragments, 4th-6th cent. A.D. *CIP*² 1435; *JIGRE* 127/128; *SB* 616; *SEG* LI 2195*. J.Bingen, *BE* (2005) no. 568, wonders whether this inscription, bought at Alexandria and used as a testimony for Alexandrian Jewry in the early Byzantine period, may be a 'pierre errante' from the East (the names and vocabulary are found in Palaestina).

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mainly occurring in the early period (8th-10th cent. A.D.). On this typology see L. pp. XXX-XXIV and id., *OC* 81 (1997) 109-117; see also our lemmata nos. 2021/2022, for two new epitaphs belonging to groups (1) and (2), respectively [for reviews see 1.Bingen, *CE* 79 (2004) 390/391, and A.Papaconstantinou, *RAC* 47 (2004) 207-209]]. *L.Khartoum* Greek = the counterpart of *1* van der Vliet, *Catalogue of the Coptic inscriptions in the Sudan National Museum at Khartoum* (*L.Khartoum Copt.*) (Leuven 2003), Tybout].

[We take the opportunity to signalize some other studies on Nubian inscriptions by B. Hendricks, unfortunately virtually inaccessible for the greater part; all are recorded in the bibliography of the present article: a) *Official Documents* – (cf. above sub 9); b) 'L'inscription d'un roi inconnu d'Axoum à Meroë', *Ekklesiastikos Pharos* 68/69 (1986/1987; African edition) 138–143; c) 'Ezana, basileus d'Axoum: quelques considérations prosopographiques et chronologiques', *ibid.* 79 (1997) 124–134; d) 'The Ethiopian basileis and Nubian basileukai (end 2nd–6th Cent.): some lexicographical and historical remarks', *ibid.* 79 (1998) 179–185; e) 'The image of Ethiopian-Axumite kingship as reflected in the Greek Axumite royal inscriptions (2nd–6th Centuries)', *Acta Paetrastica et Byzantina* (1999) 128–136; cf. also *SEG* XLVII 2159].

2016. **Adulis. Proclamation of Ptolemy III Euergetes, 247-221 B.C.** CIG 5127 (a). *OGIS* 54; SB 8545 (a); SEG XLVI 2182*; E.Bernand, *Recueil* (cf. our lemma no. 2015) 276. M.Debidour in M.-T.Le Dinahet (ed.), *L'Orient méditerranéen: de la mort d'Alexandre au I^{er} siècle avant notre ère*. Anatolie, Chypre, Égypte, Syrie (Nantes 2003) 46-64, confronts the story about Ptolemy's campaigns in Asia Minor and beyond the Euphrates with the reports conveyed by a papyrus (Papyrus Gouroub) and various literary sources (the latter in translation in an appendix on 62-64), with special reference to three problems: a) the date of the assassination of Berenike, sister of Ptolemy III and wife of Antiochos II, after he repudiated Laodike; b) when did Ptolemy

III hear about the murder?; c) how far did Ptolemy III actually penetrate into Seleukid territory? As to (c) - the only topic on which Ptolemy's proclamation provides evidence - D. suggests that the Egyptian king may have stopped in Ekbatana or Persepolis and summoned the leaders of the eastern regions. In the end D. subscribes to Bouché-Leclercq's old verdict that Ptolemy III aimed at weakening the Seleukid's prestige and encouraging rebellions rather than at actually conquering the eastern regions.

2017. Dodekaschoinos. Talmis (Kalabsha). Hymn to Mandulis and other graffiti by the soldier Paccius Maximus, 1st cent. A.D. Hymn: Bernand, *Inscr. métriques* 166 (SB 4127; SEG LII 1816 bis*) Graffiti: *Inscr. métriques* 167-169; SB 4597. S.M. Burstein, *Graeco-Arabica* 7/8 (1999/2000) (= V. Christides - T. Papadopoulos, ed., *Proceedings of the Sixth International Congress of Graeco-Oriental and African Studies, Nicosia 30 April - 5 May 1996*, Nicosia 2000) 45-50 (translation of the hymn), returns to these inscriptions, resuming what is known about Paccius Maximus' identity and ethnicity (cf. SEG XLVIII 2044). He argues that Mandulis, a Nubian (or rather Blemmyan) deity, became the central figure in a syncretistic cult in which the Greek element prevailed. The strongly Greek character of the hymn, and the Roman sympathies in the graffiti of Paccius Maximus and other devotees of Mandulis suggest that the temple in Kalabsha (and probably also the other Roman temples in the Dodekaschoinos) attracted most interest from members of the Roman garrisons in the region and from occasionally visiting Roman officials, rather than from local inhabitants, who focused their religious interest on the Isis temple in Philai (Demotic inscriptions); the statistics concerning the use of Greek and Demotic in the graffiti from Talmis support this conclusion (165 in Greek against only 34 in Demotic).

2018. Old Dongola. Christian epitaphs, late 8th-early 12th cent. A.D. A. Bajtar, *OC* 81 (1997) 109-126, presents a survey of the 11 Greek Christian epitaphs from Old Dongola, commenting on their formulae derived from the funerary liturgy (see our lemma no. 2014), dating system, language, spelling and chronology. Texts and translations are presented in an Appendix (117-126). Four can certainly be dated shortly before 800 A.D., the chronological limit observed in SEG nos. 172, 6, and 9; we present nos. 1 and 6, which are (virtually) unpublished (but see now *I.Khartoum Greek* 20 and 23; nos. 3 and 14 = *I.Khartoum Greek* 21 and 24, respectively), in separate lemmata: see nos. 2019/2020; for nos. 2 (797 A.D.) and 9 (799 A.D.) we refer to E.'s ed.pr. in *Aegyptus* 72 (1992), on 113-129 (= SB 14176; see now also *I.Varsovie* 110); and 129-142, respectively. For two new epitaphs from Old Dongola see our lemmata nos. 2021/2022.

2019. Old Dongola. Epitaph of Kel, 785 A.D. Square white marble plaque with gray stripes; found in 1965/1966 in the floor of the Church of the Granite Columns. Ed.pr. A. Bajtar, *OC* 81 (1997) 117/118 no. 1 (translation); now republished with slight changes by id. in *I.Khartoum Greek* 20 (ph., translation); we give the latter text.

- † 'Ο Θεός [τῶν] πνευμάτων
καὶ πάσης σαρκός.
τὸν θάψαντα κα-
ταργήσας καὶ τὸν ἕδ-
ην καταπαθήσας καὶ
ζωὴν τῷ κόσμῳ χαρι-
σάμενος. • ἀνάπαυ-
σον τὴν ψυχὴν τὴν διούλην) Κελ θυγάτηρ) 'Οσκ[...] ἐν κόλποις
'Αβραὰμ καὶ 'Ισαὰκ καὶ 'Ιακώβ, ἐν τόπῳ φωτίν-
ῳ, ἐν τόπῳ ἀναψύξεως, ἐνθα ἀπέδρα δού-
νη κα[ὶ λύ]πη καὶ στεναγμός· πᾶν ἁμάρτημα παρ'
12 [αὐ]τοῦ π[ρ]αχθὲν λόγον ἢ ἔργῳ ἢ κατὰ διάνοιαν ὡς ἀγαθός
[καὶ φιλά]ν(θρωπος) συγχώρησον, ὅτι οὐκ ἔστιν ἄν(θρωπος) ὡς ζήσε-
ται κα[ὶ] οὐχ ἁμαρτήσῃ. • σὺ γὰρ μόνος πάσης ἁμαρτίας
ἐκτὸς ὑπάρχεις. • καὶ ἡ δικαιοσύνη σου δικαιοσύνη εἰς τὸν αἰ-
16 ὄνα. Κί(ύ)ριε, καὶ ὁ λόγος σου
καὶ ἀλήθεια. • σὺ γὰρ εἶ ἡ
ἀνάπαυσις τὴν διούλην) Κελ
ἐν τ(ῇ) βασι-
20 λέα τὸν οὐ(ρα)νὸν (καὶ)
τοῦ ὁμοῦ • πς'. • ἀπὸ μ(α)ρ(τύρων) • πρ(αυ)ότα-
τος;
φβ', οὐσης Θωθ ὁγ-
δόη, ἡμέρᾳ πέμπτῃ. αὐ-
τῇ ἀναπαύσῃ:

Abbreviation marks, horizontal strokes above letters, and small letters above the line (L. 8, 20, and lower left hand corner) || this epitaph is the oldest example of the so-called 'Euchologion Mega type' (see our lemma no. 2014). It is written in the shape of a cross; the additional prayer for the rest of the soul placed in between the arms of the cross should be read at the end of the text. E. || 1 πνευμάτων for πνευμάτων || 4. upper right corner except in our epitaph, μακάριος as an epithet of Christian God is unattested in non-literary sources. E. || 4-5. upper right corner: for ἐν χώρᾳ ζώντων cf. Ps. 114/9, E. || 5. καταπαθήσας for καταπαθήσας || 8. for τῆς διούλης; Κελ and 'Οσκ--: Old Nubian names. E., who points to more or less similar dispositions in (later) stelai from Nubia (*I.Khartoum Greek* 1 and 44), Egypt and Lydia (*JAM* V 1 210), and comments on cartmna figurata - mainly found in manuscripts - in general || 9-10. for φωτίνῳ || 10. for ἀναψύξεως || 12. αὐτοῦ for αὐτῆς; διάνοιαν for διάνοιαν; ὡς for ὡς || 17 καὶ is superfluous. E. || 19. τὴν διούλην for τῆς διούλης || 19-20. αὐτοῦ for αὐτῆς; lower left-hand corner: βασιλέα τὸν for βασιλεῖα τῶν; lower right-hand corner: οὐρανὸν for οὐρανῶν; πρ(αυ)ότατος (first attestation as an epithet of Christian God in Nubia) spelling hesitating between πρ(αυ)ότατος and πρ(αυ)ότατος; semantically, it should have been placed between μακάριος and Θεός (LL 4/5, upper left corner); lower corners: for ἐν τ(ῇ) βασιλείᾳ τῶν οὐρανῶν cf. *Math* 8.11; the request for rest in the Kingdom of Heaven is found in various Oriental liturgies, and also occurs in epitaphs outside Nubia (cf. SEG XXXVII 1434, from Gaza). E. || 20-24. the 5th of Thoth, year 502 (era of the martyrs) = 5 September 785 A.D. this day was Monday and not Thursday ('the 5th day'). E. || 21-22. οὐσης Θωθ ὁγδόη for οὐσης Θωθ ὁγδόης or οὐση Θωθ ὁγδόη || 22-23. αὐτῇ ἀναπαύσῃ for αὐτὴν ἀναπαύσῃ.

2020. Old Dongola. Epitaph of Petros, eparch of Nobidia, 798 A.D. Rectangular sandstone plaque; text in an incised frame; incised guide-lines; found in 1989 in the ruins of a house. Ed.pr. A. Esqar, *OC* 81 (1997) 122/123 no. 6 (translation; see also id., *L'archéologie du Nil Moyen* 5, 1991, 157-159; now republished with slight changes and corrections by id. in *I.Khartoum Greek* 23 (ph.: translation); we give the latter text.

- † Νεύσει καὶ κελεύσει
τῷ τὰ πάντα δημι-
ουργήσας Θεῷ ἐκεί-
4 μῆθι ὁ μακαρίτης
Πέτρος ἐπαρχος τῆς
τῶν Νιοβάδων χώ-
ρας μη(νί) Τύβι ιβ', - ἰνδ(ικτιῶνος)
ς', • 8 ἔτους ἀπὸ Διοκλητ(ιανοῦ) φιδ' :
ὁ Θε(ὸς) τῶν πνευμάτιων (καὶ) πά-
σης σαρκός, ἀνάπαυ-
σον τὴν ψυχὴν αὐ-
12 τοῦ ἐν κόλποις Ἀβρα-
άμ (καὶ) Ἰσαάκ (καὶ) Ἰακώβ,
ἐνθα πάντες οἱ ἄγιοι]
σου π[ροανα]παύ[ονται]

Abbreviation marks: horizontal strokes above letters (LL. 3 and 9), small letters above the line (L. 8) and 5 (twice in L. 13); 7 (L. 13 in ICAAR) || 1 νεύσει καὶ κελεύσει: rare formula, known in Nubia from a Coptic equivalent; only attestation in Greek inscriptions from Nubia (but see now our lemma no. 2021 LL. 1/2). E., who adds parallels for κελεύσει Θεοῦ from outside Nubia || 2-3. τῷ τὰ πάντα δημιουργήσας Θεῷ for τοῦ τὰ πάντα δημιουργήσαντος Θεοῦ || 5. the official is normally called ἐπαρχος Νοβαδίας; Petros is previously unattested; E. || 11. 11 seems to be corrected from E; E. || 14-15. the request for the soul to rest among those who departed before and became saints of God, common in Christian epitaphs from elsewhere (cf. e.g. *I.Aparameia* 32), is not record in Nubia only in one other epitaph, equally from Old Dongola (Lefebvre, *Recueil* 642; corrected text in A. Esqar, *OC* 81, 1997, 123 no. 7; date: approximately similar to our text); E. [but cf. now our lemma no. 2022 LL. 12-14].

2021-2022. Old Dongola (area of: Banganarti). Two new Christian epitaphs, late 8th cent. A.D. Three funerary stelai found in the 'Lower Church' built in the 7th/8th cent. A.D. in Banganarti (ca. 10 km south of Old Dongola); the 'Upper Church' was constructed above it in the 10th cent.; both churches were dedicated to the Archangel Raphael, as shown by many invocations and prayers; the three stelai, found in a secondary context, were originally erected on graves surrounding either the 'Lower' (nos. 1/2) or the 'Upper' church (no. 3). Ed.pr. A. Esqar, *JJP* 33 (2003) 161-175 (ph.; dr.; translations). We do not reproduce the third epitaph (169-175 no. 3), since it postdates SEG's chronological limit of 800 A.D.

2021: 162-165 no. 1. Epitaph of Marcus, 786 A.D. Blue-gray marble slab; found re-used in the pavement of a room behind the main chapel of the 'Upper Church'.

- † Νεύσει καὶ κελεύ-
σει Θεοῦ τοῦ ζών-
τος ἐκοιμήθη
4 Μάρκος ὁ ἡγεμὼν

- μη(νί) Φαμενώθ • β' •, ἰνδ(ικτιῶνος) θ',
ἔτους ἀπὸ Διοκλητ(ιανοῦ) φβ',
ὁ Θε(ὸς) τῶν πνευμάτιων (καὶ) πά-
8 σης σαρκός, ἀνά-
παυσον τὴν ψυχὴν
αὐτοῦ ἐν κόλποις
Ἀβραάμ (καὶ) Ἰσαάκ (καὶ)
12 Ἰακώβ, ἐν χώρῃ φω-
τεινῶν, ἐν τόπῳ ἀνά-
ψύξεως, ἐνθα ἀπέ-
δρα δδύνη καὶ λύ-
16 πη κίαι ἰ στεναγμός †

1 νεύσει καὶ κελεύσει: see our lemma no. 2020 L. 1 and app.pr. || 4 ἡγεμὼν: second attestation of this office in Christian Nubia; the other is *I.Khartoum Greek* 29, which may equally come from the cemetery surrounding the 'Lower Church' at Banganarti. These hegemones may have been governors of some administrative units in the kingdom of Makuria, ed.pr. || 5-6. 26th February, 786 A.D.; the oldest epitaph from the Dongola area is *I.Khartoum Greek* 20, dated 785 A.D. (see our lemma no. 2019), ed.pr. || 7-16. the prayer for the dead is a variant of the prayer of the Euchologion Mega type characteristic of Nubian epitaphs (see our lemma no. 2014). The prayer for Marcus has no exact parallel, though more or less similar formulas occur; cf. *I.Khartoum Greek* 15 and 30, ed.pr. || 12-13 φωτεινῶν: probably a graphic variant of φωτεινῶν, with 'addition of non-etymological "v" in the final position', ed.pr., who points out that in *I.Khartoum Greek* 15 we have ἐν χ[ώρ]ῃ φωτεινῶν and in 30 [ἐ]ν τόπῳ φω[τειν]ῶν.

2022:

165-169 no. 2. Epitaph of an unknown woman, probably 784/785, 788/789, 792/793 or 853/854 A.D. Light gray sandstone slab; found in the rubble filling the apse of the 'Lower Church'.

- [†] Βουλ[ήσει τοῦ παντοκρά]-
τορος Θε[ο]ῦ ---- ca. 13-14 ----]
ἡ τοῦ Θε[ο]ῦ δ[ι]ούλη - ca. 3-4 - λιποῦ]-
4 σα ἀμήτορα [- ca. 8-10 -- τέ]-
κνα, • ἀποδοῦσα -- ca. 8-10 --]
γῆς τῇ γῇ • πληρ[ωθῇ τὸ τοῦ]
Κ[υ]ρίου λόγιον • δεῖ γῆ εἰ (καὶ) εἰς γῆν]
8 ἀπελεύση : M[.].A[.]- ca. 8-10 --]
β', ἔτους ἀπὸ Διοκλητ(ιανοῦ) φ[.] Χ[.] (ριστι) ὁ Θε(εύς),
ἀνάπαυσον τὴν ψυχὴν αὐ-
τῆς ἐν κόλποις Ἀβραάμ (καὶ)
12 [Ἰ]σαάκ (καὶ) Ἰακώβ, • ἐνθα οἱ
[ἄ]γιοί σου ἀνάπαυλαν [- χ[.] -]
v v [μ]νηοί, ἀμὴν †

παρέλθῃ ὁ λαὸς σου, Κύριε].

[ὅν ἐκτίσω· εἰσαγαγὼν καταφέυξεν [ἐπ' αὐτοὺς φόβος καὶ τρόμος] ----]

[--- Κύριος βασιλεύον ἐν αἰῶνα καὶ ἔτι

? -----]

B: Deuteronomium 32.1-18

[Πρόσχε, οὐρανέ, καὶ λαλήσω, καὶ ἀκούσῃς [γῆ] ῥήματι[α] ἐκ στῆμα-
[τός μου· προσδοκᾶσθ ὡς υἱὸς τὸ ἀπόφθεγμα μου, καὶ καταβήτω ὡς δρόσος
τὰ ῥήματά μου].

8 [ὥσει ὄμβρος ἐπ' ἀγρωστὶν καὶ ὥσει νεφετὸς ἐπὶ χόρτον· (ὄτ)ι ὄνομα Κυρίου
ἐκάλεσα, δότε μεγαλυνήνῃ τῷ Θεῷ ἡμῶν· Θεός, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ
πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις].

[Θεὸς πιστὸς καὶ οὐκ ἔσται ἐλεῖς, (δίκαιοις) [καὶ ὁσιος] [Κ(ὺρ)ιος·
ἡμάρταναν οὐκ αὐτῷ τέκνα μωμητὰ, γενεὰ σκολιὰ καὶ διεστραμμένη· ταῦτα
Κυρίῳ ἀνταποδίδο].

10 [τε οὕτω, λαὸς μωρὸς καὶ] οὐκ (σοφός; οὐκ αὐτὸς οὐτός) (σο)υ πα(τή)ρ
(ἐκ)τήσαυ σε καὶ ἐποίησέν σε καὶ ἐκτίσεν σε; μνησθήτε ἡμέρας αἰῶνος,
σύνετε ἔτι γενεὰς γενεὰν]

[ἐπερώτησεν [τὸν] πιατέρα σου], καὶ ἀναγγελεῖ σοι, τοὺς πρεσβυτέρους σοῦ,
καὶ ἐροῦσιν σοι· ὅτε διεμέριζεν ὁ ὑψίστος ἔθνη, ὡς διέσπειρεν υἱὸς Ἀδάμ,
ἔστησεν ὅρια ἔθνων κατὰ ἀριθμὸν ἀγγέλων Θεοῦ].

12 [καὶ] ἐξ[ήνη] με[ι]ς [ἐπὶ] Κ[υρίου] λαὸς αὐτοῦ [Ἰ]σραὴλ, σχοίν[ισμα] κλη[ρο]-
νομίας αὐτοῦ [Ἰσραὴλ· αὐτάρκησεν αὐτὸν ἐν γῇ ἐρήμῳ, ἐν δίψει
καύματος, ἐν ἀνδρῶν]

ἐκύκλωσεν αὐτὸν καὶ ἐπαίδευσεν αὐτὸν καὶ διαφύλαξεν αὐτὸν ὡς κόραν ὀφ-
θαλμοῦ, ὡς ἀετὸς σκεπάσαι νοσοῖάν αὐτοῦ καὶ ἐπὶ τοῖς νοσοῖς]

14 [αὐτοῦ] ἐπε[κ]όθησεν, διείξας τὰς πτέρυγας αὐτοῦ ἐδέξατο αὐτοὺς καὶ ἀνέλαβεν
αὐτοὺς ἐπὶ τῶν μεταφρένων αὐτοῦ· Κύριος μόνος ἦγεν αὐτούς].

[καὶ οὐκ] ἐν [μετ'] αὐτῶν Θεὸς ἀλλότριος· ἀνεβίβασεν αὐτοὺς ἐπὶ τὴν ἰσχύον τῆς
γῆς, ἐψώμισεν αὐτοὺς γενήματα ἀγρῶν· ἐθήλασαν μέλι ἐκ πέτρας, καὶ ἔλαιον ἐκ
στερεῶς πέτρας].

16 [βοῦτ]υρον [βοῶν καὶ γάλα] [προβάτων] [μετὰ] στέατος ἀρνῶν καὶ κριῶν, νῖων
ταύρων καὶ τράγων μετὰ στέατος νεφρῶν πυροῦ, καὶ αἶμα σταφυλῆς ἐπιον
οἶνον].

[καὶ ἔφαγεν Ἰ]σραὴλ καὶ ἐνεπ[λή]σθη, καὶ ἀπελάττισεν ὁ ἡγαπημένος, ἐλιπνῆθη,
ἐπαχύνθη, ἐπλάτυνθη· καὶ ἐγκατέλειπεν Θεὸν τὸν ποιησαντα αὐτὸν καὶ]

18 [ἀπέστη] ἀπὸ Θεοῦ σωτῆρος αὐτοῦ· παρωξύναν με [ἐπ'] ἀλλοτρίους, ἐν βδελύγ-
μασιν αὐτῶν ἐξήπικράναν με· ἔθυσαν δαιμονίοις καὶ οὐ Θεῷ, θεοῖς, οἷς οὐκ]

[ᾔδεισαν· καινοὶ προσφαιτοὶ ἦκαν, οὓς οὐκ ᾔδεισαν οἱ] πατέρες αὐτῶν· Θεὸν
τὸν γεννησαντα σε ἐγκατέλειπες καὶ ἐπελάθου Θεοῦ τοῦ τρέφοντός σε]

? -----]

[Many letters on the copy do not (exactly) correspond to those expected, all dots under letters are ours; we also add some pointed brackets ({}): to signalize major differences and indications of ligatures to those given by P., and occasionally changed F.'s punctuation. Tybout] || A. 2. ἦν for ἐν || 3. ὀργίσσεσθαι for ὀργίσθησθαι; PWB, copy || 4. the repetition present in the Septuagint (ὡς δὲ παρέλθῃ ὁ λαὸς σου, Κύριε, ἕως δὲ παρέλθῃ ὁ λαὸς σου οὗτος) is omitted. F.; EP, copy || 5. καταφέυξεν for καταφύεσθαι, from ἐκ' αὐτοῦ on the writer repeats the words occurring in the preceding line, whether and, if so, where he contacted himself remains unclear. F. [the text in the Septuagint reads εἰσαγαγὼν καταφύεσθαι αὐτοὺς ἐκ' ὄρους, κληρονομίας σου, εἰς ἔσθον κατοικήτηριόν σου ὁ καταφύεσθαι, Κύριε, ἄγιασμα, Κύριε, ὁ ἡτοίμασεν αἱ χεῖρες σου Κύριος βασιλεύων κτλ.. Tybout] || 6. βασιλεὺν for βασιλεύων; the verse is abbreviated; in the Septuagint it runs Κύριος βασιλεύων τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι, F. || B. 7. ΚΙΑΚ, copy || 8. νοσεὶς for νισεὶς; TN, TONEI, copy || 9. AENA IOGO, copy; the last letter visible on the copy is N || 10. ΧΙΩΦ, ΟCΘΗ, copy; the last two letters visible on the copy are NC || 11. ἀναγγελεῖ for ἀναγγελεῖ || 12. AIC, copy || 13. αὐτῶν for αὐτῶν; διαφύλαξεν for διεφύλαξεν || 14. ιηκη CCTE, copy || 15. ἐν for ἦν [F. prints in fine ἐθήλασαν μέλι ἐνεπλήσθη] on 88-91 F. provides some general comments, inter alia on the role of the two quotations - which represent the final (A) and the initial (B) sections of the first two ὁδοὶ in the Septuagint - in Byzantine liturgy and their prominent place in canons of the Songs. The authenticity of the quotations from the Bible probably played a role in the legitimization of the policy of king Mercurius (early 8th cent. A.D., see our lemma no. 2026 opper. ad LL. 7/9), who united the two Nubian kingdoms of Nobodia and Makuria in the late 7th/early 8th cent. A.D.

2025. Taphis. List of Christian virtues, late 7th/early 8th cent. A.D.? CIG 8889; Lefebvre, *Recueil* 613. G.H.R. Horsley, *New documents illustrating early Christianity* 3 (cf. *SEG XXXIII* 1597) 102 no. 87. Republished on the basis of the copy of F.C. Gau (1822) by A.E. Felle, *VChr* 40 (2003) 78-80 (dr. [See now also id., *Biblia epigraphica* (cf. our lemma no. 2024) 48/49 no. 21]), who argues that this inscription comes from the same context (southern temple) as that in our lemma no. 2024. The same may apply to CIG 8890, where the word χριστιανισμός is one of the few to be recognized from Gau's copy.

Πίστις, † ἐλπίς, † ἀγάπη, † δικαιοσύνη, † εὐφροσύνη, † ἀλήθεια, † μακροθυμία, †
[ἐγκρά]τεια, † [---]KPA[---] || -----

1-3. Reference to 1 Cor. 13.13: νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα μεῖζον δὲ τούτων ἡ ἀγάπη, F. || 5. BNINH, copy || 6. ἀλήθεια for ἀλήθεια.

2026. Taphis. Dedication of a church?, 710 A.D. SB 1594; from the southern temple of Taphis. Republished by A.E. Felle, *VChr* 40 (2003) 81-85 (ph.), on the basis of the photograph given by ed.pr. J. Maspéro.

† Ἐν ὀνόματι τοῦ Θεοῦ, τοῦ πα(τρός)]
(καὶ) τοῦ υἱοῦ (καὶ) τοῦ ἁγί-
ου πνεύματος· † ἐργάσθη] μνη(νός)

- 4 Χοιῶχ ιη' ἰνδι(κτιῶνος) θ'.
 ἡπὶ τοῦ Διοκλητιανοῦ
 υκζ', ἡ ἐπὶ τοῦ ιγ' ἔτους)
 τοῦ φιλ(ο)χρίστου βασιλ(έως) Μερκου-
 8 ρίου ἐγένετο οὕτω
 ἔργων ἀγαθῶν ἐπὶ
 τοῦ ἔτους) ν ε', ν ἐπὶ τοῦ
 θεοφυλ(άκτου) πρεσβυτέρου Ἰω-
 12 ἀννου τοῦ ἀγιασ-
 μοῦ τοῦ (τό)που τοῦ(του)
 ἐν μη(νὶ) Χ[οι]ῶχ ιη'.
 vacat ἀμὴν †

Abbreviation marks: 5, horizontal strokes above letters; oblique stroke through letter at the bottom; small 5 letter above the line (X in L. 7); cf. below ad L. 7); small H above M (LL. 3 and 14) || 4. the month is repeated in L. 14 || 5. ἡπὶ for ἐπὶ || 5-6. year 427 (era of Diocletian) = 710 A.D. || 7. φιλ(ο)χρίστου. F.: φιλ(ο)χρίστου. SB [correct since the ph. shows a small X above the line after ΦΙΑ. Tybout]; βασιλ(ίσκου). SB, followed by F., who for φιλόχριστος βασιλίσκος refers to SEG XVII 724 (foundation of Ikhimindi by king Tokiltseton; 6th cent. A.D.) [this inscription, however, reads φιλόχριστος βασιλεὺς (LL. 8/9) and ed.pr. S.Donadoni's comments on βασιλίσκος (PP 14, 1959, 461) adduced by F. (83) refer to Lafeyvre, *Recueil* 628, where Silko bears the latter title; since in *I. Varsovie* 101 LL. 4/5 (cf. below) Mercurius is styled θεόσεπτος καὶ φιλόχριστος βασιλεὺς, the reading βασιλ(έως) is to be preferred to βασιλ(ίσκου) in our inscription; in the same sense T.Hagg (cf. SEG XL 1591), Tybout || 7-8. king Mercurius is on record in the *Lives of the Patriarchs of Alexandria* (ca. 770 A.D.), where he is styled 'the new Constantine', and in two inscriptions recording his foundation of the cathedral of Faras, one in Coptic and one in Greek (*I. Varsovie* 101) dated 707 A.D., F., who on 85/86 briefly comments on the quotations from the Bible in the Greek text; cf. also our lemma no. 2024 app.cr. in fine || 8. ἐγένετο for ἐγένετο; (τ)οῦτω, SB || 9. ἔργων for ἔργον; for ἔργον ἀγαθῶν see below ad LL. 12/13 || 10. τοῦ ἔτους ἐπὶ τοῦ. F. [we give SB's reading, which is supported by the ph. this clearly shows E, marked as a numeral by a horizontal stroke above the letter and by its isolated position in a large vacat, Tybout] || 11. ΤΟΥΠΠΟΥ, lapis; τοῦ(του). SB || 12-13. τοῦ ἀγιασμοῦ τοῦ τόπου τούτου probably refers to the Christianization of the southern temple of Tophis, previously dedicated to Isis (see our lemma no. 2024) by king Mercurius. F., who points out that the Christianization of the Isis temple in Philai was also called an ἔργον ἀγαθόν (*I. Philae* 202).

KYRENAIKA

2027. Kyrenaika. Christian monuments and inscriptions. J.Reynolds edited, supplemented and updated the manuscript and notes made in the past 50 years by J.B.Ward-Perkins and R.G.Grodechild on *Christian Monuments of Cyrenaica* (London-Hertford 2003). After a general introduction on Libya, its people and Christianity, four sections follow, containing detailed descriptions of sites, monuments, mosaic floors and inscriptions in: 1) the cities of the Pentapolis

(Apollonia, Berenike, Kyrene, Ptolemais and Taucheira; 33-224); 2) rural sites on the Gebel Akhdar with Christian monuments visited by Ward-Perkins (225-383); 3) the same as (2) for sites not visited by W.-P. (385-426); 4) sites in the Syrtica, Marmarica, Libya Inferior (Sicca) and Western Desert (427-444).

For each site the inscriptions (engraved, painted, mosaic) are recorded, in their archaeological context, with Greek texts, translations and bibliography; most are republished; see our lemmata nos. 2030 (1-5), 2031, 2035-2037, 2040 (1 and 3-10), 2059, 2060 (1), 2061, 2062 (1-3), 2063-2067, 2069, and 2071 (1/2); for the inedita see nos. 2030 (6), 2038, 2040 (2 and 11/12), 2054, 2060 (2/3), 2062 (4/5), 2068, 2071 (3/4), and 2073. The editor and her team of collaborators deserve our greatest admiration for all the work done on the manuscript and notes of the two distinguished predecessors. Two maps show the ubiquity of churches (urban, rural) and other Christian monuments; excellent illustrations and drawings. Cf. C.Dobias-Lalou, *BE* (2004) no. 432, for a positive and sympathetic judgement.

2028. Kyrenaika. The ruler cult of the Ptolemies. C.Marquaille, *Libyan Studies* 34 (2003) 25-42, examines the manifestations of Ptolemaic power in Kyrenaika through the religious activities of the Ptolemies as a 'non-violent way to express itself' (M. 26; 321-96 B.C.). M. uses all kinds of sources, inter alia inscriptions, but her article should not be consulted without the comments and corrections of C.Dobias-Lalou, *BE* (2005) no. 620 [below, all observations between square brackets are D.-L.'s]. Royal worship in a Ptolemaic context possibly started with the cult of king Magas, which may or may not have co-existed with that of the Ptolemies: see SEG IX 112 (M. 27/28 [certainly rather than possibly recording a priest of Magas' cult: βασιλ[έως] Μάγα ιερ[ε]ῖς] is the only restoration possible); cf. also SEG XVII 817: dedication of arms to 'Ἀρτης Ἐνυάλιος and, parallel to this, of a statue of Νίκη to Magas; SEG XVIII 743: Magas as a priest of 'Ἀπόλλων. The cult of Arsinoe II Philadelphos, probably starting under Magas' reign, may be attested for Ptolemais (SEG IX 357; cf. also SEG XXXIX 1426 for her cult in Cilician Arsinoe, parallel to that of Aphrodite in Nagidos; presumably she was also worshipped in Kyrenaikan Arsinoe); Ptolemy III Euergetes and Berenike II enjoyed the first durable foundations of a royal cult: see SEG XVIII 734 (dedication of a statue) and, for Berenike, the inscription on a jug D.B.Thompson, *Ptolemaic Oinochoai and Portraits in Faience* (Oxford 1973) 49 and 134/135 no. 29. The fragmentary decree SEG XVIII 727 (Kyrene; 139-132 B.C.) records (priests of?) the royal cult (LL. 3-5 [in her discussion M. (30) should have taken into account the recent new readings established by D.-L.: see SEG I 1639]); on 31, M. discusses the decree SEG IX 5 (Kyrene; 2nd/1st cent. B.C.) testifying to the cult of the entire royal family [M. does not clearly distinguish between this text and IX 73: 'un télescope déformé l'enchaînement de l'exposé'; IX 5 mentions ornaments placed in the prytaneion and the porticoes (LL. 19/20); IX 73 equally mentions the prytaneion, here as a banquet hall of the συνῶχτιον (L. 5); the latter term, not understood by M., is a synonym of the ἀρχαί in IX 5 L. 17: both indicate 'tous les corps de magistrats'; IX 5 (LL. 1-45) is a dialectal decree concerning the organisation of the cult of the present sovereigns, their parents, ancestors and the other gods, while IX 73 is a text in koine regulating the use of vases during festivities under the patronage of 'the God', i.e., Apollo; its nature remains enigmatic; M.'s opposes the dialectal decree IX 5 to the letter and prostagma immediately following it on the same stone in koine (LL. 46ff.), but provides no further comment on IX 73]. The gymnasium in Kyrene was significantly called Πτολεμαίων (SEG IX 165/166; M.

32 (however, Πυλουμίον refers to an estate outside the walls named after its owner rather than to a gymnasium named after the rulers and perhaps sheltering their cult (see already SEG LII 1835); at the time of these inscriptions (71 B.C.) the urban gymnasium has become the Forum Caesaris or the Caesareum; the dedication to Hermes and Herakles SEG XX 738, equally adduced by M., does not yield the name of the gymnasium). The Ptolemies also patronized traditional local cults, notably that of Apollo (cf. SEG IX 55), and possibly that of Demeter. They did not systematically promote the Egyptian cults outside Egypt.

2029. Kyrenaika. Travellers from Kyrenaika. C.Dobias-Lalou in H.Duchêne (ed.), *Voyages et antiquité classique* (Dijon 2003) 11-21, offers some brief reflections on the places to which the inhabitants of Kyrenaika travelled abroad, on their motives and on divine patrons protecting the travellers: Delphi (consultation of the oracle; SEG IX 72; L 1638); cities organizing contests (see inter alia SEG IX 111; IG II² 2313); cities which imported Kyrenaikan grain (SEG IX 2; L 1637 bis) or sold grain to Kyrenaikan cities (SEG XXVI 1817; XXXVIII 1910; text and French translation of LL. 34-37 and 46-54; see our lemma no. 2043); centers of education (e.g. Athens); embassies (SEG XX 716; XXVII 1194); dedications or sacrifices to a deity by theanoi (SEG XX 707: five theanoí sent to Delphi offer a dedication to Ἀπόλλων Σωτήρ). On 17-19 D.-L. mentions the discovery of a 3rd cent. B.C. stele from Kyrene inscribed on its front and lateral side (lists of names plus patronymics). She points out that SEG 114 belongs to this stele; in the text there is a passage about treasurers (ταμίαι) sacrificing the προθεάρια to Ἀρχαγέτας, 'sacrifices préliminaires au départ des théaires'. The word seems unattested so far. The theanoí were probably sent to Delphi and the προθεάρια were offered to (Apollo) Archagetas. SEG 158 shows that the Ἀναίμοι were also considered protectors of travellers.

2030. Apollonia. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 57, 76/77, 103, and 112/113, presents the following inscriptions: 1) SEG XVIII 760 (XXX 1782) and XXVII 1174 (a/b) (57); 2) SEG XVIII 762 (cf. XXVII 1125 bis, comparatio numerorum) and XXVII 1178/1179 (76/77; in 1178 R. now reads ἀ[ν]υσοί (optative: for ἀνυσοί); however, the reading ἀ[ν]υσοί of 1178 (indicative) is to be preferred: cf. C.Dobias-Lalou, BE 2004, no. 436); 3) SEG XXVII 1176 and 1186 (103); 4) SEG XVII 820 (cf. XXVII 1125 bis, comparatio numerorum), XVIII 759 (XXVII 1140) and XXVII 1175 and 1177 (112/113); 5) on 112 R. mentions a lead medallion inscribed on both faces, published by D.White, AJA 70 (1966) 261: obverse: Ἰωάννου (above a Greek cross); reverse: Δωροθέου; 6) on 113 she mentions a Byzantine weight said to have been found in Apollonia and now in Kyrene Museum: Γ + Α (figures for three and one) [for a similar weight see our lemma no. 2040 sub (11)].

2031. Atrun. Masons' marks. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 242-245 and 254/255, presents a large number of masons' marks engraved on capitals, column shafts and small bases in the East and West church (single letters serving as assembly-guides; groups of letters: perhaps abbreviated names of craftsmen).

2032. Berenike/Euesperides (Benghazi). Epitaph of Kallous Philostratos, 104 A.D. D.M.Robinson, AJA 17 (1913) 190 no. 105; J.M.Reynolds in *Sidi Khrebish I* (cf. SEG XXVIII 1539) 250 no. 30. E.Fabbriotti, *Libyan Studies* 32 (2001) 120/121, publishes two photographs showing this stele and two anepigraphic objects, taken by Thomas Ashby in the British Viceconsulate in 1910; she also publishes a modern photo of the stone, in the depot of the Archaeological Service in Cyrene in 2001, but then bound to be transferred to the new museum in Benghazi. F. presents a text in majuscules and a transcription containing some slight errors; a correct text was provided by Reynolds: ("Ετους ῥλδ' Ἰ Καλλοῦς Ἰ Φιλόστρατος (ἐτών) κγ' (according to Reynolds the deceased bears a double name; Robinson interpreted Καλλοῦς as the genitive of the female name Καλλώ [for the patronymic preceding the name see our lemma no. 2053 sub (5), Tybout].

2033. Berenike/Euesperides (Benghazi). Mosaic inscription, ca. 325-250 B.C. Inscription on a pebble mosaic found in a room of a house in 'Area P' during the 2003 excavation season. Ed.pr. A.Wilson, *Libyan Studies* 34 (2003) 194/195 (ph.); see also id., CRAI (2003) 1656 (ph.), and C.Dobias-Lalou, BE (2005) no. 624.

EYK[-3-4-]A + EPΓ[--]

The large letter size and the fact that the inscription is upside down to a reader standing within the room suggests that the inscription is a threshold greeting (possibly εὐκ[αίρι]α + ἐργ[οί]ς) rather than a signature (ἐργ[ο]ν) seems attractive at first sight, but Hellenistic mosaicists sign with ἐνοίε or ἐνοίεσεν, ed.pr. contra D.-L., who prefers considering the text a mosaicist's signature (e.g. εὐκ[αίρι]α + ἐργ[ο]ν) and points that this interpretation is supported by a yet unpublished parallel from Kyrene.

2034. Berenike/Euesperides (Benghazi). Stamps on transport amphoras, undated. K.Göransson, *Libyan Studies* 34 (2003) 221, reports that two stamps (reading ΣΙ and ΑΦ, respectively) on the handles of presumably local amphoras have been found during the 2003 excavation season; G. also mentions stamps consisting of a single letter or two letters on Corinthian B handles.

2035. Bir Tarakenet. Christian inscriptions. SEG XX 705 (a-c); XXXVIII 1866. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 416/417. In SEG 705 (c) (XXXVIII 1866 B, ph.), R. suggests reading in L. 9 in fine ο[ε] (SEG: Ε...).

2036. Gasr Bandes. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 393-395 (ph.), republishes SEG L 1632 (395 no. 2) and 1633 (393/394 no. 1). For 1632 she presents different readings:

A: [--] βοήθη v κε[--] Παύλ[--] ΩΡΧΑΤΩ[--]ΚΙΠΠΩΚ[--]ΗΤΟ[--]
KONTIA[--]Θεφ και[--]COP[--]AA[--]HTO[--]
B: [--]M[--]OACI[--]A[--]OKΛECI[--]

A. 1. Perhaps [Κύριε] βοήθη (for βοήθει); alternatively, the words may have appeared in the reverse order. κε for Κ(ύρι)ε, not for και, R.

2037. Gasr Benia. Christian invocation, undated. SEG L 1634. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 397: Θε(ός) βοηθῶς (sic)

2038. Gasr Uertig. Christian rock-cut graffiti and dipinti, 6th cent. A.D. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 402, reports on the discovery by F.A.Mohamed of a rock-cut cistern on whose walls inscriptions have been painted or incised: 1) painted crosses; 2) a: cross with Ἰησοῦς Χριστός in the upper two quarters; b: cross with Ἰησοῦς Χριστός in the upper two quarters and with νικῆ in the two lower quarters; c: cross with Χάρις Θεοῦ in the upper two quarters; d: monogram presumably for φῶς (F.A.Mohamed - J.Reynolds refer to their publication in *L'Africa Romana* XIII (2000) 1494 for these texts, which we missed in SEG L).

2039. Kyrene. Agora: inscriptions found in the temple of Zeus. S.Ensoli, *Quaderni di archeologia della Libia* 18 (2003) 47-91, studies the building history of the Zeus temple and the nearby monumental arch on the southwest side of the agora. The temple was built in the 2nd cent. B.C. and reconstructed after the Jewish revolt of 115-117 A.D. E. briefly discusses two inscriptions. The dedication of the city to Hadrian and Antoninus Pius (SEG IX 136; 138 A.D.; excellent color ph.), thought to belong to the basement in the cella of the temple where it was found, originally belonged to the arch; the re-use in the temple dates after the earthquake of 262 A.D., when the arch was not rebuilt (E. 77/78 and 80/81). The block inscribed Ζηνίων Ζηνίωνος (SEG IX 726; dt. [for another Zenion son of Zenion see our lemma no. 2054]), belonging to the same basement in the temple, should equally be considered secondary in use; to be dated to the Hellenistic rather than the Hadrianic period, it cannot be considered the signature of the sculptor of Zeus' statue found in the temple; as suggested by S.Stucchi, it may come from a honorary monument built in the agora at some distance of the temple (E. 73, 75, and 81). E. adduces numerous other inscriptions in her notes (we single out a list of local artists, mainly working in the Ptolemaic period, on 81 note 66).

2040. Kyrene. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 150-177, (re)publishes the following texts: 1) SEG 264 (re-used base of Pentelic marble; ph.; 150 no. 5); 2) yellow limestone bracket with monogram cross (P); below the transverse bar an alpha and an omega (150 no. 4); 3) SEG XVIII 748 (153 no. 17) and 754 (153

no. 14); 4) SEG XVIII 747 (155/156 no. 2); 5) SEG XXXI 1579 (instead of Ζωήσης R., with great reservations, suggests Χ(ριστός), Ζωή, φῶς; Μαρίας νιέ 'may be right, but we should not, perhaps, rule out the possibility of χάρις, grace'; 167/168); 6) SEG XXXI 1578 (a-c) (XXXVII 1702); in 1578 (a) R. discerns a Σ left of the Greek text, probably part of another text written beside text (a); 168/169); 7) SEG XVIII 753 (169) and 771 (170/171; ph.); 8) SEG XVIII 745 (XXX 1785 (1 e) [where a reference to SEG XVIII should be added]) and 746 (XXX 1785 (1 a-d and f; 2) *idem*); in 746 (b) Ἀλουπτῶτι is the dative of the male name Ἀλουπτῶς = Ἀλυπτῶς rather than of the female name Ἀλυντῶ: see C.Dobias-Lalou, *BE* 2004, no. 450; in 746 (c) Ἀλυπτῶτι is the dative of the male name Ἀλυπτῶτις (in XXX 1785 (f) R. combined the two texts XVIII (f) and (g); now she separates the two again as in XVIII 746; 172/173) [See now also R.M.Bonocasa Carra, *Thalassa. Geni e culture del Mediterraneo antico* 2 (2005) 117-130 (ph.: deficient from an epigraphical point-of-view), who comments on the contrast between the pagan character of the title λιβυάρχης and the Christian tone of the other inscriptions, and on the concomitant ambiguity of the iconography. The terminus post quem for the construction of the house = 365 A.D. (more or less = line with the late 4th/early 5th cent. A.D. previously established on the basis of the style of the mosaics), Tybout]; 9) SEG XVIII 752 (173); 10) she adds a text published by her in *Justinianic Mosaic Pavements* (cf. SEG XXX 1784/1785) 150 [inadvertently omitted in SEG XXX]: Ἡσυχίος [-]ΙΚΟ[-] οὗτος [-]; C.Dobias-Lalou, l.c., suggests that ΟΥΤΟΣ may have been the ending of a Latin name = -utus; *CIG* 9136 (SEG XLII 1675 A/B; 176).

11) On 156 no. 3 R. mentions a Byzantine weight said to have been found in the East church: Γ † Β (figures for three and two) [For a similar weight see our lemma no. 2030]; 12) on 177 R. mentions an inscription on a rock-cut tomb in the south cemetery: † Κ(ύρι)ε βοει(θε) [-].

2041. Kyrene. Perioikoi. F.X.Ryan, *Libyan Studies* 32 (2001) 79-85, argues that the Lindians who under the leadership of 'the sons of Pankos' (probably a noble family) participated in the foundation of Kyrene according to Xenagoras in the Lindian anagraphic (*Lindos* 2; Syll.³ 725; SEG LI 994*; see our lemma no. 821; B XVII LL 113-116 = *FGH* 532 F 17) were among the περίοικοι who were assigned the first μοῖρα together with the Theraians in the reforms of Damonax (Herodotus 4.161.3). The formula κτίσαντες σὺν Βά[?]τω[?] does not support the current interpretation that the Lindian settlers belong to a subsidiary wave of immigrants under Battus II. From Herodotus' account it appears that the people vaguely defined as perioikoi were non-Theraians belonging to the first settlers. Consequently the Lindian founders did not belong to πάντες νησιῶται who according to Herodotus were taken together to form the third moira. The perioikoi may have included other (presumably Doric) groups or individuals.

2042. Kyrene. Royal portraits and inscriptions. In two studies on (possibly) royal portraits N.Adams uses inscriptions to support his identifications: *Libyan Studies* 33 (2002) 29-44 (on 40 discussion of SEG XVIII 735) and *Quaderni di Archeologia della Libia* 18 (2003) 116-128 (brief discussion of several inscriptions, notably SEG 132 on 120). We do not sum-

manze A.'s argument; C.Dobias-Lalou, *BE* (2005) no. 522, shows that it results from various misunderstandings.

2043. Kyrene. Honorary decree for Aleximachos, ca. 100-50 B.C. SEG XXVI 1817; XXXVIII 1910. C.Dobias-Lalou, *art.cit.* (cf. our lemma no. 2029) 13, offers the following text of LL 46-54: θεωρῶν ἰ τὰν τῷ σίτῳ τιμὰν ἀνατεινομένην, ἰ ἐχοράγη[σε τ]ὸ σιτῶν[ιο]ν ὅσπερ πρᾶθῃμεν ἰ κατὰ μέρος τὰλα(ντα) ΤΑ ΤΑ • Α • προθυμείμενος δὲ τα[χ]έως ἐπάξῃσι τὸν σίτον ὑπέ[σ]τηλε π[ο]λ[υ]μερῶς τὰν τῶν ἰδίων χρη[μ]ά[τε]ω[ν] [α]ὔξησιν, πρὸ πολλῷ λει[πομέν]αν ἐπὶ τῶν ὄχλων σωτήριον: 'constatant que le prix du grain montait, assuma la charge de l'achat du blé, de sorte qu'il fût vendu deux talents trente mines la mesure; désireux de transporter le grain au plus vite, il réduisit de toutes les manières son propre profit financier, que depuis longtemps il négligeait en vue du salut des populations'. The reader is asked to compare the text in *SEG XXVI* and the corrections proposed by Laronde (summarized in *SEG XXXVIII* 1910).

2044-2045. Kyrene. Honorary inscriptions on statue bases, ca. 75 B.C. (?) N.Adams, *Libyan Studies* 34 (2003) 56-59 and 61 note 69, presents majuscule transcriptions of three inscriptions on marble blocks, two of which appear to be new [anticipating the official ed.pr., we correct, with due reserve, some obvious deficiencies in A.'s transcriptions, Tybout]; cf. also the critical observations and additions of C.Dobias-Lalou, *BE* (2005) no. 623: 'inscriptions hâtivement vues à Cyrène, hors de toute exploration organisée'. The inscription recorded on 58/59 no. 7 is *SEG IX* 199 (ph.; rediscovered): Ἀστυκράτης ἰ Εὐκλείδα, whom A. considers the dedicator of a statue rather than a deceased; contra D.-L., who points out that the stone is the upper part of a funerary stele, with the formula 'name plus patronymic' typical of epitaphs.

On 57 A. comments on *SEG* 146 (now in the 'Salone di Ortostati' like the inscription in our lemma no. 2044), which he describes as a statue base bearing the names of the donors, at home in the 'Salone'; contra D.-L.: the stone is a re-used door lintel, perhaps from the temple of Apollo, with a dedication of the ὄπᾱ (implying the restoration τὰν ὀπᾱν ἀνέθηκαν) in L. 4. mentioned but discarded as 'poco probabile' in *SEG*'s app. 1; cf. *SEG IX* 147; on 57 A. also offers the text on a moulded white marble statue base he saw in the 'Salone di Ortostati': ΓΕΛΛΕΑΥΝΚΗΙΔΑΤΩ; D.-L. points out that this is *SEG* 197, interprets it as an ephobic graffito, and provides the following reading: [ἐξουσί] ἰ Γ' Γ' Λαυκία τῷ ἰ Λεωνίδα, with the letters of the name and the patronymic interspersed [Γ-]Γ' Γλαυκία τῷ ἰ Λεωνίδα, *SEG*).

2044: 56/57 no. 6 (ph. [inscription illegible]). **Honorary inscription for Decimus Iunius Brutus, ca. 75 B.C.** Gray-blue (Prokonessian or Thasian?) marble base for a bronze statue (feet-shaped cavities), probably part of an originally larger block, found re-used as building material in a wall of the so-called 'Salone di Ortostati' on the south side of the east-west 'Skyrota' connecting the Caesareum and agora with the akropolis.

Δέκιον Ἰούνιον Δέκιω υἱὸν Βροῦτον | vacat τὸν πάτριον vacat | vacat Κυρα-
ναῖοι vacat

The lettering is very similar to that of the marble base dedicated by the Kyrenians in C. Cornelius Lentulus Marcellinus in 67 B.C. or shortly later (*SEG IX* 56; ph.); the honorand is probably one of the consuls of 77 B.C.; the base may reflect a trend in placating the rising power of Rome in the transitional phase of Kyrenaika's incorporation into the control of the Senate. A., who refers to the very similar base presented in our next lemma || 1 Δέκιος is not the 'Doric form of Decimus' (ed.pr. 61 note 68) but the regular Greek transcription of this praenomen. D.-L.: ΙΟΥΝΙΩΝ, A. || 2. ΠΑΡΩΝΑ. A.

2045: 61 note 69. **Honorary inscription for C. Claudius, ca. 75 B.C.?** Marble base for a bronze statue seen by ed.pr. in the depot at the Casa Parisia = Kyrene; marble and letters are similar to the base in our preceding lemma, which is probably contemporary.

Γάϊον Κλώδιον Ἀππία υἱὸν ἰ στραταγὸν ὑπατον Ῥωμ[αίων] ἰ τὸν εὐεργέταν
καὶ πάτρ[ωνα] ἰ Κυρναῖοι

The honorand seems to be previously unattested. A. || 2 ΥΠΑ ΤΟΝ ΡΩΜ[ΑΙΟΙ?], A.

2046. Kyrene. List of ephebes, 2nd cent. B.C. SEC 241. Republished after re-examination of the stone in the museum of Shahat (Kyrene) by C.Dobias-Lalou, *Quaderni di Archeologia della Libia* 18 (2003) 218/219 (ph.).

ἰ ἀπορυτιά]ζοντα	Κλέαρχον Κλεάρχω
χάταιον Ἀγησάρχω	καὶ τῶν πρεσβυτέρων
γυμνασιαρχέντας	8 [---]ον Φιλοξένω
4 Χηριάδαν Τιμώνακτος	[-----] ἰ]ππιος
Μναστοκλῆν Ἀριστείδα	

1. Not in *SEC* || 2. Χάταιος: previously unattested, derived from an adjective *χαταῖος ('plein de désir'; cf. *Arxaiia*, χατίζω). D.-L.: Ἀνταῖον, *SEC* || 4. Χηριάδας: rare name; cf. Χηρίας (also rare; on record in an Archaic inscription from Thera; *JG XII* 3 Suppl. 1613). D.-L. || 6. Κλήαρχον. *SEC* || 7. and (the gymnasiarchs) of the presbyteroi || 8. the last letter of the lacuna is either X or K. D.-L.: [---]ον Φιλοξένω, *SEC* || 9. [---]ιος. *SEC*.

2047. Kyrene. List of names, late 2nd/1st cent. B.C. SEC 19. Republished after re-examination of the stone in the museum of Shahat (Kyrene) by C.Dobias-Lalou, *Quaderni di Archeologia della Libia* 18 (2003) 216-218 (ph.).

Μέθυσι, Ἰ Μινέρβη, Ἰ Ἰατρῶι, Ἰασοί, Ἰ θεοίς ἐπήκοις ἢ Κλ(αύδιος) Ἀῖκος εὐχὴν ἰ
ἀνεθηκα

Ἰ Μέθυσις: equivalent of Μέθη, represented in painting in the tholos of the Asklepieion in Epidauros (Paus. 2.27.3); their presence in healing sanctuaries (cf. below ad L. 3) should probably be connected with the use of wine for therapeutic purposes. ed.pr. [cf. also SEG XLVI 1485] ἢ 2. transliteration of Minerva (first attestation for Kyrenaika); for a 'Minerva medica' see CIL IX 1292-1308 (sanctuary of Minerva medica memor Cabardiensis in Val di Trebbis); dative in -i on the analogy with Μέθυσι, ed.pr.; small dot on the stone between ἢ and Ἰ: possibly meant as an abbreviation sign indicating the omission of the expected A for reasons of symmetrical disposition. D.-L. (who provides further details on the stone) ἢ 3. for the cult of Iatros (a local variant of Asklepios in Salagra) and his paredros (also see SEG XLIII 1186 (app. cr. ad LL. 16/17) and 1189-1191 (both with references)).

2053. Kyrene. Epitaphs, Hellenistic-Roman Imperial period. Five fragmentary graffiti incised on the walls of the entrances of rock-cut tombs in the western nekropolis. Ed.pr. G. Paci, *Quaderni di Archeologia della Libia* 18 (2003) 173-182 (ph. except of no. 6): 1) Φίλων Καλ[...]-ω (L. 1) and Δημά[ρ]χ[ω] (L. 4) (176 no. 1; dr.; on the plaster of the wall of the entrance room; patronymic in L. 1: Καλ[...]-ω or Καλ[...]-τω; 'cità romana altoimperiale'); 2) C[...]-όκομος Στράτωνος (176-179 no. 2; left (first letter) and right of a niche for a funerary portrait, above the entrance; the first letter is unclear; the ph. suggests an E, but an E[...]-όκομος is unattested for Kyrenaika; perhaps Φιλ[...]-όκομος, Φιλόκομος is attested; Roman Imperial period); 3) a name like Ἐπαίτινος (?) (179/180 no. 3; dr.; series of five tombs; graffito of uncertain reading between the second and third entrance; another graffito above the fifth entrance is illegible; undated); 4) [-] Εὐγένεος (180/181 no. 4; on the architrave of the entrance; 'buona età ellenistica'); 5) Σωγέου Ἀρίστιος ἰ (ἐτών) π' (181 no. 5; on the architrave of the entrance; Roman Imperial period [For the patronymic preceding the name see our lemma no. 2032, Tybout]);

A sixth text is engraved on a moulded base found above the front of a tomb with monumental façade; 6) Ἀφροδίτη ἰ Ζήνωνος (181/182 no. 2; this inscription is probably CIG 5156; Hellenistic period).

2054. Kyrene. Epitaph of Zenion, 1st cent. B.C. Moulded funerary stele of Pentelici marble, re-used as part of a balustrade in the East church. Ed.pr. J. Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 153 no. 14 (ph.; translation).

Ζηνίων ἰ Ζηνίωνος (ἐτών) α' ἰ leaf

Undated by ed.pr.; 1st cent. B.C.; C. Dobias-Lalou, *BE* (2004) no. 450 ἢ 2. abbreviation mark: horizontal strokes above the siglum for ἐτών (L.) and above A [rather ἔτους] since the deceased was only one year old. Martin ἢ [a Ζηνίων Ζηνίωνος is on record on another Kyrenaian stone: SEG XX 726 (Hellenistic period; see our lemma no. 2039), Pletke].

2055-2056. Kyrene. Two epitaphs on rider reliefs, late 1st cent. B.C.-early 1st cent. A.D. / 2nd cent. A.D. S.E. Kane, *Quaderni di archeologia della Libia* 18 (2003) 27-34 (ph.), publishes nine 'heroized rider' reliefs from the Wadi bel Gadir sanctuary of Demeter and Persephone; two bear inscriptions (texts in transcription only; for the Greek texts see C. Dobias-Lalou, *BE* 2004, no. 446) The dates are provided by J. Reynolds apud K. on the basis of the letter forms.

2055: 29/30 no. 2. Epitaph of Theodoros, late 1st cent. B.C.-early 1st cent. A.D. Relief in a recessed field: man on horseback moving to the right toward a draped woman and a child who are standing by an altar; inscription on a stele behind woman and child; a snake under the horse: Θεόδωρος ἰ Θεωδώρα ἰ ἱρως

2056: 32/33 no. 6. Epitaph of Alexander, 2nd cent. A.D. Lower left corner of a relief, preserving parts of three legs of a horse and the inscribed frame below.

Ἀλέξανδρος [----]

2057. Kyrene. Funerary epigram for Stakkie (and other epitaphs), 50-100 A.D.? SEG LI 2212. J. Reynolds, *Quaderni di archeologia della Libia* 18 (2003) 168-170 (ph.; translation), offers the official publication of the epigram transcribed on the basis of a previously published majuscule copy by G.J. Boter - R.A. Tybout. The photograph confirms that in verse 2 μόρος instead of μόγος should be read, and in verse 4 ὡ παστὸν (ὦ παστὸν, R.) instead of (μ)αστὸν; there is no letter after καί in verse 4 (but read in verse 1 ἰκοστὸν ((ε)ικοστὸν) instead of R.'s εικοστὸν, in 3 ἐπιγηθήσασαν (see parallel in app. cr.) instead of R.'s ἐπιγηθήσασαν, and in 5 ἀμυροτέρη(ι) δ' ὑπὸ λύπη(ς) instead of R.'s ἀμυροτέρη δ' ὑπὸ λύπη, which does not account for the vertical hastae clearly visible on the ph. after both H's, and leaves us with the very unusual construction of ὑπὸ with a dative; the latter equally applies to the reading of C. Dobias-Lalou, *BE* (2004) no. 447: ἀμυροτέρη δ' ὑπὸ λύπη, Tybout]. R. considers τὴν μούνην in the last verse a reference to the tomb ('leaving with you, my husband, 'this resting place'); cf. also D.-L., i.e., who suggests connecting it with λύπη (in spite of the 'loss' of μόγος and μαστός, we still prefer interpreting τὴν μούνην as 'my only daughter', entrusted by Stakkie to her husband on her death: a reference to her death in childbirth, a most common cause of death for women up to early modern times. D.-L. (per ep.) now follows our interpretation, Tybout].

The stele is a tapered pier probably of Greek island marble; the lettering dates the text to the Roman period, perhaps to the 2nd half of the 1st cent. A.D. It belonged to 'Tomb N. 258' (on which see D. Thorn (*ibid.* 163) and J.C. Thorn (*ibid.* 166-168)), which has also an inscription on the lintel of the door to the main tomb-chamber, and on the back wall of the recess: see SEG XLVII 2171 (E) and 2171 (A-D), respectively (where we should have noted that these graffiti belong to another tomb (no. 258) than the one (S 388) which was the main object of C. Frigerio's study). On 170-172, R. republishes these texts on the basis of autopsy (dr. in the context of a reconstruction of the tomb chamber). We present her texts below (A: inscription on the lintel; B: graffiti in the tomb chamber).

A: ΣΤΑΑΑΚ[ΚΙ --] + ----

B: Col. I
leaf Σεμπρώνιος
"Απερ (ἐτών) ξδ' leaf
Σεμπρώνια
4 Μαξίμια
vacat (ἐτών) v' leaf
vacat Σεμπρώνι[ος] [--]

Col. II
Σεμπρώνια
Μαρκέλλα
vacat (ἐτών) ε' leaf

Col. III
vacat Σ[--]
vacat Στα[λακκί--]
vacat (ἐτών) leaf κα' leaf
vacat

A. = SEG (E): a man or woman with an expanded form of the same Italian name as that of the subject of the epigram. R.; ΣΤΑΑΑΙΚ[--]. SEG || B Col. 1. 1-2. = SEG (A) [with correct reading by H.W. Pleket in the app. cr., but read '64th year' instead of '65th year'] || 3-5. = SEG (B): (ἐτών) ε'. SEG || 6. not in SEG || Col. 1. = SEG (C): no final Σ in L. 3. SEG || R. presents our Col. III as LL. 3-5 of Col. II, with the Σ[--] immediately following after the leaf; however, Σ[--] is clearly separated from the leaf by a vacat and, together with R.'s Col. II LL. 4/5, equally at some distance of LL. 1-3, forms a separate 'Col. III' consisting of the beginnings of three lines, Tybout || Col. III = SEG (D): Σ[--] | ΣΤ[--] | (ἐτών) leaf κα'. SEG; || L. 2 initio ΣΤΑ or ΣΤΑ (Stalacci- or Silacci-); the age of death (21) suggests that this was the formal memorial of the Silakie also commemorated in the epigram. R., who hesitatingly suggests that her full name was Sempronia Silakie, i.e. that she was a member of the family of Sempronius [R.'s supposition is supported by the Σ in L. 1 initio (= R.'s Col. II L. 3 in fine), which may well be the initial letter of Σεμπρώνια; cf. our additional note || Col. II] || R. comments on the two immigrant families on record: one whose members bear the nomen Sempronius and a cognomen equally of Latin origin, and the Silacii (funerary epigram; above A and B L. 4); apparently 'despite the use of the Greek language [the families] set some store by recalling an Italian origin for their ancestors by their names' (172) [For the rare name Στάκκιος/Στακκία/-η see now also the dedication from Kopios in our lemma no. 1981 L. 6 (and app. cr.).]

2058. Kyrene. Inscriptions on Panathenaic amphoras, late 6th-4th cent. B.C. SEG XXXVII 1704. After a survey of previous finds of Panathenaic prize amphoras in Kyrene and other cities in Kyrenaika (cf. now also SEG LI 2205), M. Luni, *Quaderni di archeologia della Libia* 18 (2003) 97-113 (ph.), republishes 11 ceramic fragments belonging to 9 Panathenaic amphoras found in the sanctuary of Demeter, where they were probably dedicated by victors after returning to their native city. Four preserve one or some letters belonging to the well-known formulas written kionedon. Three have letters belonging to τὸν Ἀθηνῆθεν ἄθλον: 1) 105 no. 9, leg and foot of athlete; part of column; letter: O; late 6th/early 5th cent. B.C.; 2) 106 no. 10; part of column; letters: QNA; late 6th/early 5th cent. B.C.; 3) 107 no. 14; part of column; letters: TO; 5th cent. B.C.; 4) another fragment bears two letters (XO) of the dating formula 'Eri - name - ἀρχοντος; 107 no. 15; part of column; 4th cent. B.C. (after 392/391 or 380/379 and before 312/311 B.C.).

2059. Narbek. Inscription, undated. SEG L 1644. In *Christian Monuments* -- (cf. our lemma no. 2027) 404, J. Reynolds refers to this text and writes that 'what survives makes no obvious sense (ΠΡΟ ΚΡ)'.

2060. Naustathmos (Ras el Hilal). Christian inscriptions. J. Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 337-340, republishes 1) SEG XXX 1786 (337/338 no. 2). She presents the following new texts: 2) (dr.; five fragments painted on wall-plaster from the church. Four (a-d) have the same lettering; 337 no. 1); a: † ΕΝΔΗC[--]; b: [--]³ ΝΝΑΚ[--] (horizontal stroke above NA; perhaps να(όν) or να(ών); cf. CIG 8653 for NA = ναός; c: [--]³ ΕΙ[--]; d: † ΙΕΧΗΣ (the final letter is perhaps an abbreviation mark); e: [--] ΑΒΡΑ[--] ΙΕΘΕ[--] (L. 1: perhaps a reference to Ἀβραάμ); 3) (ph.; graffiti scratched in various hands on the plaster of walls of the church; 338 no. 3); a: east wall of room C: L. 1: ΒΟΗΕΙ·ΙΝ[--]; L. 2: ΒΕΝΟΝΙΒΕΚΑΥΤΙΟC·ΜΙΝΙCΟΝ ΒΟΑΒΒΑC[.]ΒΑΟ[--]; L. 3: ΔΡΕΑΝΔΟC·ΑΒΡΕ[--]; L. 4: ΑΝΔΡΕΑ[--]; L. 5: [...]Χ[--]; L. 6: [...]ΔΟΕ[--] (appeals for help (βοήθει) from several supplicants; L. 2: μινισον for μνήσον; L. 3: δός ('give'); LL. 3 and 4: Ἀνδρέας (supplicant). R.; another graffiti on the east wall has [--]ΑΤΙΑ ἰ Ἀνδρέας; either a supplicant [-]αγία or a formula like ἐν ἐκκλησίᾳ ἁγία; b: west wall of room C: Πέτρος; ΑΩ Α Κ[--] or ΑΝΑΙC; ΑΧΕΟΥ; [--]ΙΑΔΜ (misread for Ἀβ[ραάμ, R.); c: east wall of room D: [--]ΑΗΡΝΟ[--]; [--]ΠΙΟΝ[--]; Χ(ριστ)ε.

2061. Olbia (later: Theodorias; Gasr el Lebja). Christian inscriptions. J. Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 281-286, presents the following texts: 1) SEG XVIII 769/770 (281 sub A); 2) SEG XVIII 768 (XX 761; XXX 1787 [where we inadvertently wrote that the texts were never included in SEG]; 281-284 sub B-D).

G. Agosti in *Des Géants à Dionysos* (cf. our lemma no. 1953) 541-564, interprets the prophetic source Κασταλία (SEG XVIII 768 i), associated with the four rivers of Paradise (XVIII 768 e-h) symbolizing the four gospels, as a reference to the announcement of the arrival of Christ by the oracle of Apollo, whether in Delphi or Daphne, according to an apocryphical tradition popular in this period (the mosaics were probably laid in 538/539 A.D.). Earlier interpretations considered Kastalia a symbol of baptism or of the victory over paganism [for an epigraphical version of the Apollo oracle found in Ikaria see now our lemma no. 904)].

2062. Ptolemais. Christian inscriptions. J. Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 199/200, republishes the following inscriptions: 1) SEG IX 408 (XVIII 764; 200 no. 4); 2) SEG IX 410 (XVIII 764; 200 no. 5); 3) SEG XVIII 763 (199 no. 1). She publishes two new texts: 4) ἡ φίλος ἱ ἡ δὲ ἐχθρός † (199 no. 2; broken limestone block found in 1977; 'you are either a friend or an enemy'; perhaps a reference to *Matthew* 12.30; late antique letters [the combination of the particles ἡ and δὲ to introduce the second part of the alternative is unorthodox, Mani]); 5) Ἀκούσας ἰ κόμη(ης) εὐχόμενος τὴν εὐχὴν ἐτελλάμενος (199/200 no. 3; re-used limestone block, 5th/6th cent. A.D.; incised Maltese crosses on either side of the text; cross placed

centrality within Ω and a palm-tree to the right of it; the content of the text was used in *PLRE* II p. 125). On 183 R. mentions a number of masons' marks on blocks of the West church: e.g. ΑΠ, ΒΕΤ, ΠΤ.

2063. Ptolemais (area of: Barke (el Merj)). Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 262-265, presents the following texts: 1) *SEG* XVIII 756 (265 no. 33; a dedicatory rather than a funerary text); 2) *SEG* XVIII 765 (XX 765; *SEG* 96; 265 no. 32); 3) *SEG* XVIII 766 (264 no. 28); 4) *SEG* XVIII 767 (XX 764; 262-264 no. 26; ph.; in L. 4 R. prints KYKOΔΩΜON[...]) and wonders whether 'the intention was to convey καὶ ὑκοδόμων' (= οἰκοδόμων: 'builders'); *SEG* XVIII: κυκοωμέν[ων], perhaps for κοιμωμένων; *SEG* XX: KYKIDΩMEN = K(υπίου) κ(η)δωμέν[ων]: 'who care for the Lord'; C.Dobias-Lalou, *BE* (2004) no. 438, confirms KYKOΔΩΜON, after examination of a squeeze, also opts for καὶ ὑκοδόμων = καὶ οἰκοδόμων and subscribes to J. and L.Robert's view (*BE* 1961, no. 835), that we have a dedication rather than a funerary text).

2064. Sidi Bu Breyek. Inscribed block and rock-cut epitaph, undated. *SEG* L 1646/1647. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 345 nos. 1/2 (dr. of 1647).

2065. Siret Akreim. Ecclesiastical boundary stone, 6th cent. A.D. (or somewhat earlier). *SEG* L 1648. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 407/408 (ph.).

2066. Siret el Bab. Christian inscription, 6th cent. A.D. *SEG* L 1649. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 410 (ph.). Cf. C.Dobias-Lalou, *BE* (2004) no. 437, who reads in LL. 2/3 πυησάλητον (πυησά[ν]τον, R.).

2067. Siret el Jambī. Painted inscription, undated. *SEG* L 1650. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 411 (ph.).

2068. Siret Gasrin el Giamel. Christian mosaic inscription, late 5th-7th cent. A.D. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 413, mentions a mosaic in the wine-cellar of a 'fortified' agricultural villa, with inscriptions: 'Εμμανουήλ ('God is with us'), preceded by a circle enclosing a framed image of what could be an orans and followed by a wreath containing a monogram cross with Α and Ω in its upper and ΧΜΓ (perhaps for Χριστὸν Μαρτὶ γέννη) in its lower quarters (for ΧΜΓ see *SEG* LI 1036 app.cr., with references).

2069. Soluk. Liturgical diptych, 5th-7th cent. A.D. *SEG* XX 778. Republished by J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 431/432.

2070. Targunia. Dedication to Apollo, 4th cent. B.C.? F.A.Mohamed, *Quaderni di archeologia della Libia* 18 (2003) 223-227, amplifies and updates his earlier account (cf. *SEG* XLVI 2219 for inscriptions on a rock-cut tomb) of the site of Targunia (8 km west of Messa/Artamis, where in the early 1930s the first of several boundary stones concerning a restitutio agrorum was found: *SEG* IX 352; cf. LI 1837). On 223/227 he reports the find (in 1991) of two joining pieces of a limestone altar inscribed 'Απόλλων[ι] (ph.; 4th cent. B.C.?); C.Dobias-Lalou, *BE* (2004) no. 452, prefers restoring 'Απόλλων[ος].

2071. Taucheira. Christian inscriptions. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 218-224, presents the following texts: 1) *SEG* XLIX 2364 (218-221) and LI 2215 (221/222 IR. has the name of two rivers (Φίσαν and Εὐφράτης), whereas in 2215 Εὐφράτης is lacking); 2) *CIG* 5292 (*SEG* IX 571; R.'s text (224) runs: † ἀνάθεμα ἔσ[ται] ἡ ἀπὸ Π(α-τ)ρ[ὸς] καὶ Υ(ιοῦ) καὶ Ἀγίου Πν(εύματος) ἡ τις ὁδε ἡ θαπτεῖ τι[ν] ἄ ξένον; D.Feissel apud C.Dobias Lalou, *BE* (2004) no. 457, suggests reading ἡ (= εἶ) τις ὁδε (= ὥδε) θάπτει ἡ (= εἶ) τι[ν]α ξένον).

On 223 R. presents two new fragments: 3) † Ἠλίας [-] (inscribed sandstone block re-used in the south wall of the Byzantine palace or late fort); 4) † ICTH[.]MIOI[-]IΠΙΔOC vacat KΩM (left side of a sandstone block found in the late palace or fort; LL. 1/2: perhaps ἐλ[λ]πίδος; L. 2: κόμ[ης] (= comes), a form of κόμη or the beginning of a personal name, R.).

2072. Wadi Morgus. Fragment, undated. J.Reynolds in *Christian Monuments* -- (cf. our lemma no. 2027) 419, reports on a rock-cut inscription at the entrance of a cave in the vicinity of what presumably are the remains of a monastery; only two letters survive: ΠΑ[-]

UNKNOWN PROVENANCE

2073-2076. Unknown provenance. Dedications, 1st-3rd cent. A.D. Four dedicatory reliefs from the Eastern Mediterranean. Offered for sale by Gorny & Mosch, Giessen, Cf. *Auktion 132. Kunst der Antike. 16. Juni 2004*, 113/114 nos. 355 and 357-359 (ph.). Texts read by A. Chaniotis, *EBGR* (2003) [2006] 363 no. 61 (with reference to *Auktion 128 -- 13. Dezember 2003* per envoi), who assumes a provenance from south Asia Minor for nos. 357/358 [cf. our lemma nos. 1657-1658, nos. 2074/2075 were offered for sale again by Gorny & Mosch: cf. *Auktion 137. Antike und islamische Kunst. 15. Dezember 2004*, 129 nos. 486/487, Chaniotis].

2073: 114 no. 359. **Dedication to heroes, 1st cent. A.D.** Marble relief plaque; two oxen on either side of a vase; above them rosettes and an inscription.

Ἀρτεμίδωρος | καὶ Ἀντίπατρος | ἤρωσι εὐλόγη

ΑΡΤΕΜΙΔΩΡΟΣ Ι ΚΑΙ ΑΝΤΙΠΑΤΡΟΣ ΗΡΩΣ ΤΕΙΧΙΗΝ, *Auktion.*

2074: 114 no. 357. Dedication to Kakasbos, 1st/2nd cent. A.D. Limestone relief plaque with arched top; rider with a club in his right hand; inscription under the relief panel.

Ἡρακλέων Ἀρτεῖμον Κακάσζβω | εὐχήν

ἩΡΑΚΛΕΩΝ ΑΡΤΕΙΜΟΥ ΚΑΚΑΣ ΖΣ ΙΕΥΧΗΝ, *Aukion*; the dedicant seems to be a relative (the son?) of Artemas in our next lemma, C.

2075: 114 no. 358. Dedication to Kakasbos, 1st/2nd cent. A.D. Limestone relief plaque with arched top; rider with a club in his right hand; inscription under the relief panel.

Ἀρτεΐμας Ἑρμαίου ! Κακαῖσβεϊ εὐχὴν

ΑΡΤΕΙΜΑΣ ΕΡΜΑΙΟΥ Ι ΚΑΚΑΣ ΖΒΕ ΙΕΥΧΙΙΝ. Auction.

2076: 113 no. 355. Dedication to Hekate, 2nd/3rd cent. A.D. Marble relief representing Hekate with three bodies offering sacrifices; inscription on the base.

Βαλέ(ριος) Βάλης, δεκουρίων, ἡ εὐχὴν ἀνέθηκεν

1 ΒΑΛΕ ΒΑΛΗΣ ΔΕΚΟΥΡΕΩΝ, *Auktion*.

2077. Unknown provenance. Dedication, 2nd/3rd cent. A.D. Marble female statuette with base; the head ■ missing; inscription on the base. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion 124. Kunst der Antike*, 27 Mai 2003, 96 no. 367 (ph.). Cf. A.Chaniotis, *EBGR* (2003) [2006] 363 no. 60.

[Ἐπ]αφρᾱς κατ' ἐύχην

Restored by C.: ΑΦΡΑΤΚΑΠ ΕΥΧΗΝ, Auktion.

2078. Unknown provenance. Tripod for the cult of Asklepios and Hygieia, Roman Imperial period. Bronze tripod; snakes twisted around the feet; inscription with relief letters on the body; allegedly from the eastern Mediterranean. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion 124. Kunst der Antike 27 Mai 2003*, 112 no. 442 (ph.); cf. A.Chaniotis, *EBGR* (2003) [2006] 363 no. 60: Ὑγίας, Ἀσκληπιῶς

2079. Unknown provenance (Asia Minor?). Invocation of the Tyche of Kaisareia (Cappadocia), Roman Imperial period. Bronze bust of the Tyche of Kaisareia on a round shield; on her head the city wall and a figure that crowns Mount Argaios; inscription on the shield. Offered for sale by Gorny & Mosch, Giessen. Cf. Auktion 124. *Kunst der Antike*. 27 Mai 2003, 48 no. 91 (ph.). Cf. A. Chaniotis, *EBGR* 2003 (2006) 363 no. 60.

*Αγλαθῇ Τύχῃ | Κ[...]Ω | Καίσαρῆας | ΚΑΙ ΑΙ[...]ΣΙΘΟΙΔΑΙΟΣΙΗΝΙΜ

2080. **Unknown provenance. Dedication to Asklepios, undated.** In *BCH* 127 (2003) 688, N.Kafisas briefly reports that the National Museum in Athens has acquired a marble statue base, inv. no. BE 6.1/97, with the following inscription.

Θεῷ Ἀσκληπείῳ | Ὁρεντὶς εὐχαριστήριον

[*Ῥορνῆς* not in Pape-Benseler; Bechtel. *HPN*, or *LGN*, for *Ῥορνῆς* at Athens, see *LGN*, s.v. *Ῥορνῆς* 1-5, Stroud].

2081. **Unknown provenance (Attica?). Epitaph of Philippu, ca. 250 B.C. SEG XXVI 350.** Twice offered for sale: see the auction catalogues *Art of the Ancient World* (Royal Athenian Gallery, New York 1992) no. 2 (non vidimus), and *Antiquities. Wednesday 12 June 2002* (Christie's, New York) no. 71 (ph): Διόδορος Φιλίππου

[Date: early 3rd cent. B.C., catalogue; ca. 250 B.C., SEG (both dates are compatible with the letter forms) || Διόδωρος Φιλίππου, SEG; rather Διόδωρος Φιλίππου in view of the relief showing a single seated woman (the deceased) and a servant; for Φιλίππου cf. e.g. SEG XXXVIII 666 (Pydna), Tybout].

2082. Unknown provenance. Epitaph of Euphrates, 2nd/1st cent. B.C. Rectangular marble stele (upper and left part cut off); in a recessed field a worn relief representing the farewell scene of a standing man and a seated woman; probably a small servant at right. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Tuesday 14 May 2002*, 196 no. 445. We read the inscription from the ph.: Εὐφραῖος ἰ' Ἀλεξιμάχου

[Date: ca. 1st cent. B.C.; 2nd/1st cent. B.C. on the basis of the letter forms || 1. The last letter is not perfectly legible; looking like an E ('ΕΥ ΠΑΙΟΕ ΑΛΕΞΙΜΑΧΟΥ', catalogue; however, ΕΥΦΡΑΙΟΕ does not yield a regular vocative) or a square sigma (on the assumption that the middle horizontal 'bar' is a crack on the stone; a letter form chronologically hardly compatible with the small O's hanging above the line), the most probable reading seems to be a Σ with some damage to the slanting hastae, Tybout] || this catalogue includes four other epitaphs, we do not present 179 no. 410, and 196 no. 449, of which the texts are insufficiently legible; for the other three see also our lemmata nos. 1340 bis, 2095, and 2097 [Aur. Diophantos; Lydia (north) or Phrygia (north-west), Tybout].

2083-2088. Unknown provenance (southern Asia Minor). Epitaphs, 1st cent. B.C.-1st cent. A.D. Circular altars. Edd.pr. T.Korkut-R.Tekoglu, ZPE 143 (2003) 106-110 nos. 2-4 and 10/11 (ph.; German translations); cf. C.Brixhe, BE (2004) no. 326.

2083: 110 no. 11. Epitaph of Hermokrates, 50-1 B.C. In the Fethiye Museum.

Διονυσῖος Διονυσιοφάνου ἰ' Ἑρμοκράτῃ Φιλαργύρου τῷ ἑαυτοῦ φίλῳ μνή-
μῃς ἔνεκεν

[3. ἑαυτοῦ for ἑαυτοῦ; cf. Brixhe, *Essai* 81, Corsten].

2084: 107 no. 4. Epitaph of Pleistarchos, 25-1 B.C. In the Antalya Museum.

Ἀρτεμῷ Μηνάτος ἰ' Πλειστάρχῳ Νεάρχου ἰ' τῷ ἑαυτῆς ἀνδρὶ καὶ ἰ' Νεάρχῳ
καὶ Πλειστάρχῳ || οἱ Πλειστάρχου τῷ ἑαυτῶν ἰ' πατρὶ ἥρωι

3 and 5. ἑαυτῆς and ἑαυτῆς: see our lemma no. 2083

2085: 106 no. 3. Epitaph of Arsasis, 1-25 A.D. In the Antalya Museum.

Παραψυχῇ ἰ' Ἀρσασεὶ τῇ Κυρτᾷ μνήμῃς ἔνεκεν

1. The name Παραψυχῇ is new. B. || 2. Κυρτᾷ may be connected with κυρτός ('bulging'). B. [possibly a misread τῇ κυρίᾳ, Chaniotis].

2086: 106 no. 2. Epitaph of Teuidarma, early 1st cent. A.D. In the Antalya Museum.

Ἀλίνης Ἀδίου καὶ Σωφρόνῃ ἰ' Ἑρμαφίλου Τευδαρμα ἰ' Πλειστάρχου τῇ
ἑαυτῶν συντρόφῳ μνήμῃς ἔνεκεν

[The names Ἀλίνης, Ἀδίου/-ος, and Τευδαρμα are new; for Ἀλίνης B. refers to the Lycian island Ἀλινά, mentioned in Steph. Byz. s.v. Κρύα, and compares the name Ἀλίνη in TAM II 370 (Zgusta, KP 54 § 51); he also considers a connection with ἄλινος ('of salt') or ἄλινος ('without net') || [3. ἑαυτῶν for ἑαυτῶν: see our lemma no. 2083 app.cr.].

2087: 110 no. 12. Epitaph of Alexandros, 25-50 A.D. In the Fethiye Museum.

Ἀλέξανδρος Δωροϊθέου ἀφιέρωσε αὐτοῦ ἰ' ἥρωα

[No translation is given of this peculiar text; the reading cannot be checked on the photograph, Corsten] || 3. perhaps rather ἡρώα?, B.

2088: 109/110 no. 10. Epitaph of Parthenis, 50-100 A.D. In the Fethiye Museum.

Ἐπαφρόδιτος ἰ' Διοφάνου Τελμησεῦς ἰ' Παρθενίδα Ἐρμαγόρου τοῦ ἰ' Πωιεγέ-
νου Τελμησεῖδα || τὴν ἑαυτοῦ γυναῖκα, μνήμῃς ἰ' χάριν

4. Read Ποιγένος (nominative Ποιγένης), edd.pr.; B. points to the fact that this is a Dorian name (only attested at Lokroi Epizephyrioi so far; cf. LGPN III A s.v.) which would be out of place here.

2089. Unknown provenance (northwest Asia Minor?). Epitaph of Aristainetos, 1st cent. A.D. Lower part of a rectangular marble stele with tenon; in a recessed niche a relief representing a man (tunic; cloak) ploughing with a pair of oxen; inscription below. Ed.pr. S.Schmidt, *Grabreliefs* -- (cf. our lemma no. 1935) 155 no. 179 (ph.).

Ἀριστένετος ἑαὶ ἰ' Πολυαῖνου ζήσας κοσμίως ἰ' ἔτη πε'

The object must have been imported to Alexandria in modern times; stelai from northwestern Asia Minor offer the most convincing parallels (e.g. Pfuhl-Möbius nos. 1143 and 1145; 1st cent. A.D.), ed.pr. || [1. Ἀριστένετος for Ἀρισταίνετος || for another stele in the Museum of Alexandria yet possibly from Asia Minor see our lemma no. 1937, Tybout].

2090. Unknown provenance (eastern Mediterranean). Epitaph of Likinnia, ca. 2nd cent. A.D. SEG XXXIX 1731. Now offered for sale by Christie's London; cf. auction catalogue *Antiquities, Wednesday 29 October 2003*, 65 no. 130 (ph.).

2091-2093. Unknown provenance (southern Asia Minor). Epitaphs, 100-250 A.D. Republished by T.Korkut-R.Tekoglu, *ZPE* 143 (2003) 113/114 nos. 19/20 and 22 (ph.; German translations) [These texts were never included in *SEG*; Korkut = T.Korkut, *op.cit.* (cf. our lemmata nos. 1638/1639)].

2091: 113 no. 19. Epitaph, 100-150 A.D. Korkut no. 150. Square ostheke with garland, inscription across a door; in the Burdur Museum: [--] μν(ήμη)ς χάριν

The deceased's name is not preserved, edd.pr. [presumably on the lost lid, Corsten].

2092: 114 no. 20. Epitaph of Nous, 225-250 A.D. Korkut no. 42. Square ostheke with garland; in the Alanya Museum: Νοῦς

For the name cf. Bechtel, *HPN* 555 and *LGPN* II s.v., K.-T. (two more examples in J.Nollé, *EA* 12 (1988) 131 no. c with notes 4/5, Corsten).

2093: 114 no. 22. Epitaph of Lounis, 175-200 A.D. Korkut no. 207. Lid on an ostheke (lid and ostheke do not belong together; the lid is Korkut no. 15); in the Adana Museum: Λούνις δις Ἰανβίου Αιμώτης

J. B. tentatively suggests Λούνις = Λούνιος and refers to the 'Cilician' name Λουνήιος (Zgusta, *KP* 274 § 828) and, alternatively, to Hesych. λουνόν· λαμπρόν || 2-3. Αιμώτης: ethnikon of the Lameis, the region around the city of Lamos in Cilicia, K.-T.

2094. Unknown provenance. Funerary epigram, 2nd/3rd cent. A.D. In *BCH* 127 (2003) 690, it is briefly noted that the Epigraphical Museum in Athens has recently acquired a funerary altar of 'Pentele' marble carrying a metrical inscription of 15 lines, EM 13511, confiscated by the police. 'Le défunt évoque à la première personne les circonstances de sa vie et de sa mort. ... cette inscription ... apporte une contribution importante à la connaissance des attitudes philosophiques de l'époque à l'égard de la mort.'

2095. Unknown provenance. Epitaph of Maron, 2nd/3rd cent. A.D.? Rectangular marble stele with the relief bust of a young man clad in chiton and himation and holding a scroll (?) in his right hand in an arched niche; inscription under the niche. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities, Tuesday 14 May 2002*, 181 no. 412. We read the inscription from the ph.: Μάρων] χρηστέ, ἰ ἄναρ· χαίρει v v v

'Property from an Asian collection', catalogue [the formula χρηστέ, ἰ ἄναρ rather points to the Syro-Palestinian region or to Egypt, Tybout]

2096. Unknown provenance (Macedonia or Thrace?). Epitaph of Aurelius Torquatus, 3rd cent. A.D. Marble stele; on the upper panel a relief representing the 'Thracian rider', a tree, and the bust of a woman; on the lower panel busts of two men and two women; inscription below; confiscated from a private collection and now in the National Museum in Athens. Ed.pr. N. Kaltsas, *AD* 54 B 1 (1999) [2005] 12 (ph.).

Αὐρήλιος) Τορκουάτος Αὐρηλίω) Τορκουάτῳ τῷ τέκνῳ μνείας χάριν καὶ αὐτοῖς ζῶσιν

[The iconography suggests a provenance from Macedonia or Thrace, Chantrios || 2. in line we read from the ph. ΚΑΙ ΑΙ ΑΥΤΟΙΣ, Stroud].

2097. Unknown provenance (Asia Minor: Lydia, Phrygia or Pisidia?). Epitaph of Aurelius Diophantos, 3rd cent. A.D. Rectangular sandstone stele with a triangular pediment and akroteria; large disk in the tympanon; in a recessed field a relief representing the busts of a bearded husband and his wife both clad in chiton and himation; inscription under the relief. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities, Tuesday 14 May 2002*, 196 no. 446. We read the inscription from the ph.

Αὐρηλία Λουκία Αὐρηλίῳ Ἰδιοφάντῳ Μήνιδος ἰ ἀγρεῖτῃ ἰδίῳ ἀνδρὶ ἰ μετὰ τῶν τέκνων ἰ μνείας χάριν vacat

[Date: 3rd cent. A.D.: Αὐρήλιος and letter forms (Α, Δ, Ε, Λ, Π, C. 60); ca. 2nd cent. A.D.: catalogue || 2. Μήνις: 'très répandu aux confins de la Phrygie et de la Pisidie, comme en Kibyratide et en Lygie du Nord', T. Drew-Bear, C. Naour, *ANRW* II 18.3 (1980) 1984 note 270 || 3. ἀγρεῖτῃ: read independently by H. W. Pleket and G. Petzl, who refers to *LSJ* s.v. ἀγρεῖτης ('countryman'), mentioned by Steph. Byz. s.v. ἀγρός; I have not found epigraphic parallels, Pleket].

2098. Unknown provenance. Epitaph of Lucius Heuretos, 4th/5th cent. A.D. McLean, *Konya Museum* 223; *SEG* LII 1867. M. Sève, *An.Ép.* (2003) [2006] no. 1722, doubts that a line above the preserved text is missing and reads initio A [Εὔ]πετος (A. = Αἰδώς?); the shape of the delta resembles that of a Latin minuscule.

2099. Unknown provenance (Smyrna?). Epitaph of the rhetor Dionysios, Roman Imperial period. B. Puch, *Orateurs* ** (cf. *SEG* LII 1991) 233 no. 101. On the basis of an

inaccessible periodical (U. Ruffelli, *Gazzetta di Zara* 27, 1844, 138/139, with Italian translation) C. Franco, *Isos di Caria* 9 (2003) 18/19, republishes the inscription, unnoticed so far (except for Puech). The stone was found in Risano (in modern Montenegro); it may have come from Asia Minor; F. opts for Smyrna (as does Puech) since this city was known in the Roman Imperial period as a school of orators (cf. *I. Smyrna* 439-441). Ruffelli gave only a transcription in Latin capitals (repeated by F.; below left), from which we try to establish the Greek text (right; cf. Puech).

DIONISIOS
EIRENAIOU IA-
SEUS RHETOR
EUDAIMONESAS ETELEU-
TA ETON X...E
POIEI EPIKTESIS APELEU-
THERA

4

Διονίσσιος
Εἰρηναίου Ἰα-
σεύς ῥήτωρ.
εὐδαιμονέσσας ἐτελεύ-
τα ἐτὼν ξ[.]· ἐ-
ποίει Ἐπικτήσις ἀπελεύ-
θερα

[1. One would expect Διονύσιος; iotacism or wrongly copied by R.?, Corsten] || 4. εὐδαιμονέσσας, P., which is the correct form and may have been on the stone, but misread by the copyist, Corsten]

2100. Unknown provenance. Christian epitaph. McLean, *Konya Museum* 222; SEG LI 1866, M. Sève, *An. Ép.* (2003) [2006] no. 1721, tentatively suggests dating this text to the 5th/6th cent. A.D. (McLean: 'Constantinian or later').

2101. Unknown provenance. Inscriptions on gems and rings in a private collection, late 6th cent. B.C.-3rd cent. A.D. C. Wagner - J. Boardman, *A Collection of Classical and Eastern Intaglios, Rings and Cameos* (Oxford 2003) (ph.: texts in majuscules), publish 967 intaglios, rings and cameos from a large private collection; another selection was previously published by J. Boardman, *Intaglios and Rings* (London 1975); almost all of the stones presented in the latter monograph are now in the J. Paul Getty Museum in Malibu. The stones from the present selection are unpublished with very few exceptions (inter alia nos. 4/5 below). From the inscribed pieces (index on 135/136), we present the 49 identified as Greek by W.-B., omitting the stones which they consider 18th/19th cent. imitations. As usual on gems and other seals, inscriptions are normally in mirror script [in our descriptions, 'left and right' refer to the stones themselves, not to the images appearing in their impressions. Unfortunately W.-B.'s treatment of the inscriptions is deficient: transcriptions in Latin letters and flaws in reading and interpretation detract from the quality of this otherwise valuable catalogue. Our Greek texts are based on the photographs, which, however, do not always yield reliable readings, especially some texts on magical gems (nos. 38 and 44) will be liable to corrections by specialists. We retain the geographical (and at the same time roughly chronological) arrangement by W.-B., who point to the problems of assigning precise dates to intaglios etc. (where no dates are indicated, they are not provided by W.-B.); in their large 'Roman' section (nos. 191-585, including objects from the 2nd/1st cent. B.C.) the gems are arranged by subject; one of these collects the 'Magic gems' (nos. 568-580); below we present the inscribed magical gems under a separate heading, adding one text presented by W.-B. in their section 'Gods' (no. 263; our no. 36)].

Comments between square brackets are mine except for the references to parallels in A. Delatte-P. Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964), henceforth abbreviated D.-D., which are Martin's, 'Tybout'.

Gems (names, labels, vel sim.)

Greek

Archaic Greek (late 6th/early 5th cent. B.C.; probably from the eastern Greek world):

1) Ἀετο(ῦ) (5 no. 2; rolling horse; inscription above: owner's name; probably a cut scaraboid set in a gilt bronze ring of Roman period; gray chalcedony); 2) Εἶφι (5 no. 5; leaping horse; inscription above: 'a cry of triumph like the Dionysiac *euoi*?'; scarab; brown cornelian); 3) νικῶ (6 no. 8; cock standing before a double axe; inscription above: probably an abbreviated name, W.-B. (rather 'I win', the cock speaking, Tybout); scaraboid; cornelian).

Greco-Persian (450-350 B.C.): 4) Παναγίδος (8/9 no. 31; running stag; PANAWIDOS, W.-B.; inscription above: owner's name; probably from Asia Minor, 'although the long sigma, at this date, suggests Laconia, and the gem is allegedly from nearby Elis'; scaraboid; blue chalcedony; cf. J. Boardman, *Greek Gems and Finger Rings*, London 1970, Plate 562).

Hellenistic to Augustan: 5) Διοσκουρίδου (15 no. 84; bust of Amazon; inscription at left; ringstone; green glass; cf. G.M.A. Richter, *Engraved Gems of the Romans* (London 1971) Plate 673, who considered the stone a creation by the famous 1st cent. B.C. engraver Dioskourides [cf. SEG XL 1658 and XLIX 2426]).

Roman

6) ΦΑ (35 no. 197; Apollo playing the lyre; APH. W.-B.; inscription at right; ringstone; cornelian; 2nd/1st cent. B.C.); 7) ΑΚΚΠ (36 no. 205; Asklepios with snake; inscription right (AK) and left (CPI); abbreviation of Ἀσκληπιός? [denied as emblem of the anthroponym Ἀσκληπιός?]; ringstone; red jasper; 1st cent. B.C.); 8) ΑΒ (37 no. 213; Eros holding a butterfly; 'inscribed A+B ligature', W.-B. [the unclear ph. does not support this reading]; inscription at left; ringstone; garnet; 1st cent. B.C./1st cent. A.D.); 9) Δικαίως (38 no. 219; Eros bound to a column surmounted by a griffin with a wheel (Nemesis); inscription at left: 'justly', refers to the subject of Eros suffering just chastisement; ringstone set in a gold ring; green jasper; 1st cent. B.C.); 10) ΜΩΑΑ (38 no. 220; Eros wearing a large helmet (cf. the subject of Eros playing with Ares' armory); inscription below; ringstone; cornelian; 1st cent. B.C./1st cent. A.D.); 11) Φιλαιτίωνος (40 no. 240; obverse: naked man (Hermes?) with winged sandals seated on rocks; bird on the ground; reverse: inscription: owner's name; ringstone set in a silver ring; amethyst; 1st cent. B.C./1st cent. A.D.); 12) ΟΡΕ[.]ΟΥ (41 no. 252; Men wearing Phrygian cap, short dress and cloak, and boots, holding a spear and a cup (?); crescent moon; inscription at right (ΟΡΕ[.]) and left (ΟΥ) [the damaged letters in the lacuna seem to be N and I (I heavily apicated like P, E, and N)]; ringstone; cornelian; 2nd/1st cent. B.C.); 13) Πανθία (42 no. 257; Zeus Serapis flanked by Nikē with wreaths; eagle below; inscription at left (ΠΑΝ) and right (ΘΙΑ) [owner's name]; ringstone; cornelian; 1st cent. B.C./1st cent. A.D.); 14) ΕΝ (42 no. 258; head of Zeus Serapis; inscription left (Ε) and right (Ν) [the (unclear) ph. does not support the N, rather showing an Η]; ringstone; burnt agate, opaque bluish below; 1st cent. B.C.); 15) Κῶμος (45 no. 287; bust of Athena wearing a Corinthian helmet; inscription at left [owner's name, cf. e.g. SEG XXXIII 1339]; ringstone, cornelian; 1st cent. B.C.); 16) ΑΘΕ ΚΑΡ (45

no. 289; Athena wearing a helmet and peplos and carrying spear and shield; inscription right (AΘE) and left (KAP); ringstone; green dark transparent; 1st cent. A.D.; 17) MYA YEE (45 no. 290; Athena wearing a Corinthian helmet and a peplos and holding a spear and a sprig (olive?); shield and snake in front; inscription left (MYA) and right (YEE); ringstone; cornelian; 1st cent. A.D.; 18) Xapά (48 no. 317; two goddesses (Tychai), each holding a cornucopia, gaze at each other over clasped hands; above them two radiate heads; inscription between them [owner's name, above an unidentified object not mentioned by W.-B.]; ringstone; cornelian; 1st cent. A.D.); 19) ΠΑΙΔΙ ΩΚ Ω Α Χ (48 no. 318; goddess clad in himation and shouldering cornstalks (?); she is flanked by Eros and Aphrodite; inscriptions below (ΠΑΙΔΙ), and left of Aphrodite (ΩΚ), 'goddess' (ΩΑ for ωΑ?) and Eros (Χ), respectively; ringstone; cornelian; 1st/2nd cent. A.D.); 20) Α (52 no. 350; Herakles naked, stumbling, pissing, with his club over his shoulder and lion's skin; letter behind him at left [not clearly visible on the ph.]; ringstone; cornelian; 1st cent. B.C.-1st cent. A.D.); 21) Αολυκίλλω (56 no. 385; obverse: bearded head or mask with ram's head: satyr or Pan?; reverse: inscription: 'ΛΟΑΚΙΟΥ (meant for Loukiou?)', W.-B. [owner's name; all letters are clearly visible on the ph., to be read 'boustrophedon', with L. 1 and 3 sinistrorsum (dextrorsum in the impression) and the Y in L. 2 into top down, Tybout]; ringstone; green jasper); 22) Πατηρίου (56 no. 387; bearded Pan holding a lagobolon and a bunch of grapes; inscription below; tabloid ringstone; cornelian; 3rd cent. A.D.); 23) Δοχ (57 no. 393; youth in short dress holding a staff; inscription at right; ringstone; onyx; 1st/2nd cent. A.D.); 24) ΔΟΥΚΤΕΙ (63 no. 450; head of bearded man; inscription below (running from bottom to top) [abbreviated name: Δούκιος Τετι(-)?]; ringstone; rock crystal; 1st cent. B.C.); 25) Πλοκάμω (65 no. 466; head of a baby; inscription in a semi-circle at right: 'bride of hair', W.-B. [owner's name; cf. e.g. SEG XXXIX 534]; ringstone; black jasper); 26) Μερτίου (65 no. 475; cow suckling a calf; inscription above (ΜΕΤΙ) and below (ΟΥ) [owner's name: Μερτίου for Μερτίου]; ringstone; onyx); 27) Κόττος (66 no. 483; horse pawing the ground; inscription above; ΚΟΙΤΟΥ, W.-B. [owner's name?; the ph. shows a square sigma in fine; Κόττος for Κόττος?]; ringstone; cornelian); 28) Θεόδωρος (66 no. 487; two leaping goats flanking a krater; inscription above [owner's name]; ringstone; garnet); 29) 'Ιάσολος (68 no. 501; parrot before a bunch of grapes; inscription above (L. 1) and below (L. 2) [owner's name]; ringstone; red jasper); 30) ΠΕΙ-ΛΕΜ (?) (68 no. 505; peacock; inscription above (ΠΕΙΛΕ) and below (single last letter) [reading uncertain; W.-B. give ΠΕΙΛΕΜ (?); the ph. shows L. (inverted Π with small vertical hasty at right), H, I, Γ or Λ, E and M or Σ]; ringstone; cornelian); 31) 'Ολυμπία Φ (69 no. 518; obverse: shrimp; inscription above [owner's name] and below (isolated Φ); obverse: naked man carrying a sheep over his shoulders; ringstone; green jasper); 32) Μιθριδάτου (73 no. 563; inscription over a small trident [owner's name]; ringstone; red jasper; 1st cent. B.C.); 33) ΑΡΑΛΥΕ Ι ΑΧΑΝ (73 no. 564; snake wound around a club; inscription above (L. 1) and below (L. 2) (each Α may be Α); ΑΡΑΛΥΕ ΑΧΑΝ, W.-B. ringstone; banded brown/white agate); 34) ἐμνήσθη Ι Αονγέινος 'Ερμιππίου (73 no. 565; inscription only: ΕΜΝΕΣΤΗ ΔΟΝΓΠΗΝΟΣ ΕΡΜΙΠΠΟΥ, W.-B. [all letters are clearly visible on the ph. A in L. 2 into has the shape of Δ]; ringstone; cornelian; 2nd/3rd cent. A.D.); 35) νίκη Ι καλή (74 no. 566; no image; ringstone; red jasper).

Gems/amulets (magical inscriptions; 2nd-4th cent. A.D.)

36) σφίξε με, Ι τω (42 no. 263; obverse: Zeus seated on a stool holding a sceptre and Nike on his hand; eagle before him; reverse: inscription; ringstone set in a gold pendant, 2nd/3rd cent.

A.D.); 37) Αταρκισάρ (?) (74 no. 568; snake on a torch flanked by a dog and a horse; inscription above; ΑΤΑΡΚΙΣΑΡ, W.-H. (The ph. of the stone seems to confirm ΑΤΑΡΚΙΣΑΡ: the ph. of the impression shows --ΑΡΚΙΣΑΡ (for Τ?); ringstone; cornelian); 38) Α: Μα Χνουμε; Β: γιγαντο-ρεκτα Ρ[1-2]ΝΦ(α? Ψ?)ΙΤΑ σεμεισουλανω χα (74 no. 570; obverse: Chnoubis; inscriptions left (Α) and running anti-clockwise along the rim (Β) (Α and Ψ may well belong to one continuous text); GIGANTOREKPSAKAREPHISTASEME? OULANPSCHO, W.-B. [for γιγαντορεκτα cf. e.g. SEG XL 1659 (3); for σεμεισουλανω (vel sim.) see SEG L 1746 and no. 45 below]; KAREPHISTA: possibly βαροφαίτα, associated with γιγαντορεκτα (or variants) in D.D. 63/64 nos. 70-74]; reverse: Chnoubis-sign repeated three times; ringstone; light green chalcidony); 39) Χνουβίς (74 no. 571; obverse: Chnoubis-sign; reverse: inscription; ringstone; rock crystal); 40) Α: Α Δ Μ Ι; Β: κανσειθουλε (74 no. 572; obverse: lizard before a crescent; Δ (or Α?) and Μ (or Ψ?) above, Α (or Δ?) and Ι below (κανσε θουλε appears in association with a lizard in D.D. 259/260 nos. 365/366); reverse: inscription (Β); ringstone; green jasper); 41) ΑΙ ΑΝΗ Α (or Δ or Α?) Α ΠΙ Α Α ΝΙ ΕΗ Ψ Α Α ΕΗ Α (75 no. 574; horse-headed demon holding a sword and a snake; (groups of) letters around [we present them clockwise beginning at top]; ringstone; cornelian); 42) Ιαω (75 no. 575; obverse: naked Horus holding Ιταλ sitting in a blossom (?); reverse: inscription; ringstone; green jasper); 43) Θοήρις (75 no. 576; Athena [rather Thoenis] striding with a double axe lifted high with both hands to attack a snake; two small sitting crowned figures behind; inscription left (Θ) and right (ΗΡΙΣ) (for the Egyptian goddess Thoenis cf. SEG XL 1573); ringstone; red jasper); 44) Α: (outer circle): ΣΜ(Ω Ω ?)[...ΙΝΗΙ ΣΟΛ(α? Υ?)Η ΘΥ Ν(α? Η ?)ΟΙΡΟΧΟΥΑΙΘΟΗΔΙΟ; (inner circle): ΘΕΝΕΙ-ΓΝΕΡΟΕΝΕ ΚΥΟΗΗΗ ΑΠΟΡΙ; Β: Κάστωρ ὁ καλούμενος Ἀργίππας ὃν ἔτεκε ἰ Καλλίκλεια ἢ καὶ μετὰ (?) ΤΟΥΝΟ ἰ Νικαροπλη[ξ] (75 no. 577; obverse: woman reclining on kline; inscription (Α) running clockwise around the image in two lines: ΣΜ...ΙΝΕΙΣΟΛΙΕ THU?ΕΙΟΙΡΟΧΟΛΙΘΟΕΔΙ, ΘΕΝΕΙΓΝΕΡΟΕΝΕ ΚΥΟΕΕΕΕΙΑΠΟΡΙ, W.-B. [our reading is tentative; for ὃν ἔτεκε cf. D.-D. 153 no. 199: 'on notera que la filiation est donnée par rapport à la mère, en des termes rappelant la formule égyptienne'; for νεκροπληξ cf. e.g. D.-D. 235/236 no. 323]; some more letters perhaps continuing ΑΠΟΡΙ in a short third line directly above the figure: [?]ΓΑ(α? Α?)ΕΙ; reverse (last line on bevelled side): inscription (Β); LL. 5/6: ΚΑΙΜΓΕΤΑΤΟΥΝ? ΝΙΚΑΡΟΠΛΕ?, W.-B.; ringstone; haematite); 45) Σαλαμ[ξ]α ἰ Θουμα[ξ]α ἰ Ἀμοραχ[θ]ε ἢ ἰ σεμεισουλανω (75 no. 578; inscription surrounded by ouroboros; ΣΑΛΑ...ΘΑΜΕΑ ΑΛΛΟΡΑΧΘΗ ΣΕΛΕΣΙ-ΛΑΡΣ, W.-B. [for the whole sequence in the same order see SEG XLIII 1209; for σεμεισουλανω see no. 38 above] ἢ ἰ Ἀμοραχ[θ]ε ἢ is associated with Σαλαμα[ξ]α in D.-D. 321/322 no. 472; the forms Θουμα[ξ]α and Βαμε[ξ]α appear in a similar series in D.-D. 324 no. 479]; ringstone; cornelian); 46) Οροριουθ (75 no. 580; obverse: uterus with key locking it; reverse: inscription; ringstone; haematite (cf. D.-D. 246 nos. 337/338)).

Gold rings (5th cent. B.C.-1st cent. A.D.)

47) Σωχέος (80 no. 595; bull, head lowered, pawing the ground; inscription above [owner's name]; the gem SEG XXXV 1010 from Herbessos (Montagna di Marzo) in Sicily is a precise replica; our bezel might be cast from it, unless the original, said to be of white stone, is in fact glass; late 5th cent. B.C.); 48) Σοτέρ (81 no. 604; wire hoop with thin inscribed bezel; undated [probably 5th cent. B.C. in view of the alphabet and letter forms: Σ with diverging hastae; Ρ, Ο and Ε for Ω and Η, respectively]); 49) Κα(λ)υελίδης (81 no. 609; inscription on the bezel [owner's name; ΚΑΔΙΕΛΙΔΗC.

ring; however, A, Δ and Λ are often confused on rings and gems; Καλ(λ)ιείδης (unattested?, cf. Καλ(λ)ιήνο[ς] seems more probable than Καδιδείδης); 1st cent. B.C./1st cent. A.D.).

2102. Unknown provenance. Inscriptions on sling bullets, 3rd cent. B.C.? Cluster of seven lead sling bullets, still attached to the central channel; now in the National Museum of Denmark, Copenhagen (unpublished). Mentioned by D.M. Robinson, *Excavations at Olynthus X. Metal and Minor Miscellaneous Finds* (Baltimore 1941) 419 note 148. C.Brôlax - P.Ducrey, *art.cit.* (cf. our lemma no. 928) 101 no. 6, associate these bullets with a similar group found in Piraeus, SEG XXXI 267 (4) [cf. also XXXI 1614/1615: Διονύσιος] should be corrected to Διονυσιόσιον; cf. our lemmata nos. 840 and 910, Chaniotis].

2103. Unknown provenance (western Asia Minor). Manufacturers' graffiti on moulds for Megarian bowls, late 2nd/early 1st cent. B.C. Complex of 114 clay moulds for relief bowls acquired by several German museums in the late 1960s/early 1970s (notably the Römisch-Germanische Zentralmuseum in Mainz and the Archäologische Staatssammlung in München, with 76 and 31 moulds and fragments, respectively); all pieces come from a single workshop which on the basis of parallels and of reported provenances can be localized in western Asia Minor. 25 bear inscriptions (22 on the exterior (walls or bottom), 3 on the interior) either incised by Κρ(ε) mostly when the clay was still soft (A) or by Ἀρτεμής, who always signed when it had the consistency of leather or had already been fired (B); two vases have a single A incised between the petals of the 'Blattkranz' (C; interior). Ed.pr. S.Künzl, *Ein Komplex von Formschüsseln für megarische Becher. Die "Mainzer Werkstatt"* (Mainz 2002) 11/12 and catalogue entries (see below); cf. also M.Sève, *BE* (2005) no. 118.

- A: 1) XK (33 nos. 1 and 4; 35 nos. 22/23; 37 no. 33)
 2) XKA (33 no. 2; 35 no. 19; 37 no. 37)
 3) KPA (33 no. 6 (plus KP); 34 nos. 8-10; 37 no. 38; 38 no. 39 (twice); 39 no. 47)
 4) K (35/36 no. 24)
 B: Ἀρτεμής (33 no. 3 (with a Δ in L. 2); 36 no. 25; 38 nos. 43-46; 40 nos. 58 and 61)
 C: A (34 no. 9; 38 no. 40)

The signatures are those of owners or users of the moulds rather than of workshop owners; they serve the purpose of distinguishing moulds within the workshop and are not intended for merchants or consumers. ed.pr. || A. probably Χρ(ε) Κρ(ε)τ(ε)στις, vel sim. || S. || C. either Artemes or, preferably, a third person, since the letter forms differ from that in Artemes' signatures. ed.pr.

2104. Unknown provenance. Inscription on a silver ring, 1st cent. B.C./1st cent. A.D. Small silver ring with dextrous scene; inscription on the bezel; now in the National Museum at Athens. Briefly noted by N.Prokyprou - E.Stasiopoulou, *AD* 54 (1999) B 1 [2005] 16 (ph.).

Χαίρε

2105. Unknown provenance. Name on a gem, ca. 1st cent. A.D. Chalcedony intaglio representing Zeus enthroned, a mantle around his waist and legs, holding a sceptre and a figure of Victory; eagle by his feet; inscription running top down behind Zeus' back at left. Offered for sale by Christie's London; cf. auction catalogue *Antiquities. Wednesday 29 October 2003*, 173 no. 316. We read the inscription from the ph.: Αούκις [Owner's name: Αούκις = Αούκιος, Tybout].

2106. Unknown provenance. Signature of a gem cutter, ca. 1st/2nd cent. A.D. Fragment of a sardonyx intaglio with the lower half of a warrior; known since the 18th cent.; cf. most recently G.M.A. Richter, *Engraved Gems of the Romans* (London 1971) 145 no. 681. Now offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Wednesday 29 October 2003*, 163 no. 299: {Κο}ίντος | Ἀλέξανδρος | ἐποίησεν

'Although published by Richter and others as being in the Museo Archeologico, Florence, this gem never actually found a home there and its history is still clouded in some mystery', catalogue, with some further comment.

2107. Unknown provenance. Inscription accompanying a phallos, 1st/2nd cent. A.D. Rectangular gray marble relief representing a phallos with two large wings, with a smaller phallos between its bird-legs, a tail in a phallic shape and a non-phallic, wavy tail rising upward; inscription above. Offered for sale by Christie's, New York; cf. auction catalogue *Antiquities. Wednesday 11 June 2003*, 155 no. 178. We read the inscription from the ph.: φιλογεῖται

[Date: ca. 1st cent. A.D., catalogue; 1st/2nd cent. A.D. on the basis of the letter forms || apotropaic inscription: 'friendly neighbor', catalogue; rather 'loving its neighbourhood', i.e., working good for the area where it was erected; cf. the famous phallos relief from Pompeii inscribed Elic habitat | felicitas (CIL IV 1454; above the furnace of the bakery next to the House of Pansa. VI.6.18); the word is very rare; its only attestation so far is found in a series of laudatory epithets in the epitaph of a Jewish woman from Leontopolis (SEG I 574 = SB 6651 = CIL² 1514 = JRGRE 84; 27 B.C.); φιλογεῖται as a name Φιλογεῖται occurs in Attica (IG II² 1576 B Col. I L. 18; 6341; I² 298 L. 3; 299 L. 2, 300 L. 2; 323 L. 3; 324 L. 2, 350 L. 80), Euboea (IG XII² 191, 246 B Col. I L. 30) and in Boiotia (IG VII 1740 L. 5; Thespiai; Φιλογεῖται). Tybout]

2108. Unknown provenance. Inscriptions on lead miniature amphoras, 2nd-8th cent. A.D. Thirteen lead miniature amphoras (probably) bought in the antiquities market at Jerusalem. Ed.pr. L.Y. Rahmani, *art.cit.* (cf. our lemma no. 2145) 43/44 nos. 11-13, 46/47 nos. 16-19, and 48/49 no. 21 (ph.); the objects in our nos. 1-8 belong to 'type A', dated 2nd-4th cent. A.D., those in nos. 9-12 to 'type B' (5th-8th cent. A.D.), while that in no. 13 is atypical (undated); nos. 1, 6, and 8-12 are now in the Collections Leonard A. Wolfe and the Wolfe Family in Jerusalem; nos.

2-4 in the Collection C.Schmidt in Munich; no. 5 in the Musée Sainte-Anne of the Pères Blancs in Jerusalem; no. 7 in the Museum für Spätantike und Byzantinische Kunst in Berlin; no. 13 in the Israel Museum in Jerusalem.

1) ΕΡΜΑΦC (43 no. 11: 'Ερμάφ(α)ς, R.); 2) partly effaced; recognizable letters: ΕΟΡΕ (44 no. 12; sinistrorsum; perhaps representing the name 'Εορταῖος or 'Εορτίας, probably in the genitive, C.Schmidt apud R.); 3) Γολασιού (44 no. 13; dr. [genitive of the previously unattested (?) name Γολάσιος rather than Γολάσιος or Γολάσιος, the latter two names are mentioned by R., 'slightly amending C.Schmidt's reading' (58 note 59)); 4) ΟΥ[-]Υ[-?]ΙΟΑ (46 no. 16; the letters are written topside down; probably a pseudo-inscription, R.); 5) ['Ιερω?]νύμου (46 no. 17); 6) ['Ιε]ρωνύμου[v] (47 no. 18; dr.); 7) Εὐθηρίου (47 no. 19; dr.; for the name cf. our lemma no. 1761); 8) [-]ΕΙΛΙΝΟΥ (48/49 no. 21; name in genitive, R.); 9-12) Δρακοντίου (52/53 nos. 29-32; dr. of no. 30; four identical amphoras made in the same mould, all with the inscriptions partly effaced; the most complete example is no. 30: [Δ]ρακοντίου); 13) ΑΛΙΒΟΙ (55 no. 38; on both sides a four-columned gabled building on the neck; on one side a fish on the body; inscription on the opposite side; the fourth letter may be considered an abbreviated M, the sixth may be an error for Υ; on these assumptions, Αλιμου may be read; for the Semitic name Αλιμος R. refers to a Semitic inscription from Emsa [or perhaps, with cursive N, either ἀλινοί, explained as ἐκασφρόδινοι in Hesychius, or ἀλινοί referring to the content: either aphrodisiacs or some salted liquid], Tybout].

2109-2116. Unknown provenance (Alexandria?). Inscriptions on gems, 2nd/3rd cent. A.D. The exhibition catalogue S.Michel, *Bunte Steine - Dunkle Bilder: "Magische Gemmen"*. *Ein Katalog* (Munich 2001; non vidimus) features 150 gems from the Museum für Kunst und Gewerbe in Hamburg, the Staatliche Museen at Kassel and the collection of the Hamburgian goldsmith Wolfgang Skoluda; most of them are said to come from Alexandria. Several bear inscriptions (texts in Latin majuscules; ph.). We present eight texts: seven inscriptions republished by G.Nachtergaeel, *Aegyptus* 83 (2003) [2006] 183-187 (French translations); two of these were republished independently both by A.Mastrocinque, *Thetis* 10 (2003) [2004] 89-92 (Italian translations), and C.A.Farone, *ZPE* 160 (2007) 158/159 (translations); M. also republishes another text (Italian translation) [we give N.'s, M.'s and/or F.'s texts, which supersede those in the catalogue, the two gems in Kassel (the other five belong to the collection Skoluda) have already been published in P.Zazoff (ed.), *Antike Gemmen in deutschen Sammlungen III* (Wiesbaden 1970) nos. 178/179 = our lemmata nos. 2114/2112 respectively, for no. 178 see also SEG LI 2251. For another inscribed gem in Michel's catalogue see our lemma no. 2238 sub 1), Tybout].

2109: no. 23; N. 183/184; M. 89 (ph.); F. 158 no. 3. Amulet against respiratory problems. Oval hematite; obverse: Horus falcon and inscriptions (ΙΩΦΡΗ above; ΙΑ[-] at right; characteres below); reverse: inscription.

['Α]ραθ Ααρ | [-]ριε, παύσαι[v] τήν δύσαι[π]νοϊαν τ[ι]λ[η]ς | φορούσαι[η]ς ἡ τοῦ φορ[ρ]οῦντες

1-2 | 'Α]ραθ Ααρ | [-]ριε: the divine beings Arath (angel) and Aor are on record in magical papyri; the third one cannot be identified; possibly just [κ]ριε, referring to Arath-Aor combined into a single theonym, M.; [-]ΡΑΘΑΝΡΙ[-]ΡΙΕ: name(s) of the deity (Horus?) in the vocative, N.; ραθααρ ('Lord Rathaar'), F. || 3-4. first prophylactic against respiratory problems. M.: δύσπνοια is known from medical treatises and a papyrus, N. || 6-7 φορούντες for φορούντος || the inscription accompanying the falcon contains the theonym Phre, i.e., Re (Ra), preceded either by the article or the exclamation ω; ΙΑ is perhaps the abbreviation lah for the name of YHWH, III.

2110: no. 30; N. 183/184. Amulet with owner's name. Oval green-yellowish jasper; obverse: divine attributes ('Panthée'); left and right signs and vowels; reverse: reclining mummy with lion above; below an inscription on the bevelled edge.

Παλαμοῦνις

Name attested in papyri from the Fayum, N.

2111: no. 31; N. 185. Zazoff, *op.cit.* no. 178. SEG LI 2251. Owner's name? N. presents this text as an intermedium, interpreting Εὐστός 'Επικτίτος as a double name (with omission of ὁ καί, vel sim.) (See SEG LI for G.Bevilaqua's alternative interpretation).

2112: no. 32; N. 185. Zazoff, *op.cit.* no. 179 (same deficient reading as in M.'s catalogue). Owner's name. Oval cornelian; obverse: Sarapis on a throne; inscription left and right: Σεβήριου

2113: no. 43; M. 89-91 (B) (ph.). Magical gem. Oval red jasper; obverse: Persephone wearing a kalathos on her head and holding a torch in her right, and two corn-ears and a poppy in her left hand; below a bull's head, a serpent and a dog's head; inscription above, left and right of the figure; reverse: head of Medusa in the center; around it inscriptions (for which M. provides no transcription).

Ψαμιαθου | Εὐα | Φοριβα || Βορφορβα: | σὺ ὁκοχρυσολι(ο)ύσια Πυραθ
Θωβαρραχει || Ραταωωθ Παχμουθ | 'Εβωπα | Παχιχι

2. Εὐα: probably Eva, possibly identified with Kore-Persephone, M. || 3-6. these voces (vel similia) accompany Hekate on magical gems and leaves or Typhon in defixiones, M. with comment on the etymology || 7-8. 'Tu, da! piade auro veloce': a previously unattested epithet of Hekate-Persephone; Πυραθ: extension of πῶρ (cf. the torch as attribute), M. || 8. ΠΥC. gem || 9. Θωβαρραχει (= Θωβαρραβαι): Hebrew composite term meaning 'il deposito è buono', M.

2114: no. 83; N. 186. Amulet. Oval red jasper; obverse: stooped nude woman holding a jug in her right hand and bringing her right hand to her genitals; reverse: four-footed animal (donkey?) with phallus erect. Inscriptions on the obverse (A) and reverse (B).

A: Ὀμφάλη B: ΙΑCIZAPZΙΑC

2115: no. 135; N. 186. Wish of good luck. Oval yellow jasper; obverse: standing nude man (probably an athlete); inscription on the edge: Εὐτυχῶς Δομετιανῶ

2116: no. 146; N. 186/187; M. 91/92 (C) (ph.); F. 159 no. 4. Magical gem with warning against theft. Rectangular hematite plaque (possibly modern according to M.); obverse: in an ouroboros a lion's, bull's and horse's head, a crocodile and a bust of Helios; below inscription in two frames (A; LL. 1-4 in the left, LL. 5-7 in the right frame); reverse: magic inscription (B) [N. presents no text; F. presents (A) only].

A: Δῖξον ἢ τὴν ἢ κλέπτειν ἢ τὸν κλέπτειν

B: Μειχαήλ, Ἰεσσαήλ, Ἰ'Ραφαήλ, Ἰ'Σουριήλ, Ἰ'Βαλὶχ, Ἰ'Ραφαήλ, Δωμ

Form and decoration are without parallel; perhaps a modern forgery?; Micheli; this supposition is unlikely in view of the inscription, N., F. || A. 1. Δῖξον for δέξον, N. δέ(κα)(σ)ον ('Fau giustitia'), M. [on the erroneous assumption that the gem has ΔΙΖΟΝ] || 3-4. κλέπτειν: rare word, N., F. (with references); TPAN, gem; κλέπτειν, M. [κλέπτειν should be retained; cf. modern Greek κλέπτειν, Chaniotis] || B. names of seven angels, with Raphael probably written twice per error; Dom is either a complete name or the beginning of a name, M.

2117. Unknown provenance. Magic gem, 3rd cent. A.D. Hematite gem; on the obverse Abrasax with inscription (A), on the reverse inscription. Offered for sale by Gorny & Mosch, Gießen. Cf. *Auktion 124. Kunst der Antike. 27 Mai 2003*, 71 no. 229 (ph.). Cf. A.Chaniotis, *EBGR* (2003) [2006] 363 no. 60.

A: ΑΩ Ι Ιαω Ι Σαβαω

B: Σαβαωθ, Αἰδωνάι E Ἰ' Αβραχας

A. read by C., A above the head of Abrasax, Ω on left, Ιαω in Abrasax' shield, Σαβαω below.

2118. Unknown provenance. Label on a mosaic, 3rd cent. A.D.? Rectangular mosaic panel with a double perspective meander enclosing a central emblem representing the bust of the fluvial deity Arethousa (hair wreathed in foliage); inscription above. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities. Thursday 11 December 2003*, 179 no. 253. We read the inscription from the ph.: Ἀρέθουσα

[For Ἀρέθουσα on mosaics cf. inter alia *JGLS* 1122 (d) (Syrian Antiochia) and *SEG* LI 2178, both in combination with Ἀλφειός, Tybout.]

2119. Unknown provenance. Mosaic inscriptions: wishes / personifications of well-being, ca. 3rd cent. A.D. Square mosaic panel with a complex geometrical decoration consisting of four meander patterns alternating with and linked to four lozenge patterns; inscriptions on all four sides enclosed in a double frame. Offered for sale at Sotheby's, New York; cf. auction catalogue *Antiquities, December 7, 2001*, 119 no. 134. Read from the photograph by R.A.Tybout.

A: Ἀγαθὴ Τύχη B: Ἐλπίς C: Ὁμόνοια D: Ζωή, Ὑγία

[Apicated letters; A with broken cross-bar; curved E and C; M with slanting sides; the date suggested in the catalogue (ca. 3rd cent. A.D.) may be correct || A-D, clockwise, with A and C (at opposite sides; A below, C above) to be viewed from one privileged direction, presumably from an entrance or from the main couch in the back of a dining room; B and D (also opposed to each other) should be viewed from two opposite directions, viz. from the left and right side (as compared to the privileged direction), respectively || C. Ὁμόνοια for Ὁμόνοια || D. Ζωή for Ζωή, Tybout].

2120-2124. Unknown provenance (North shore of the Black Sea?). Signatures and other indications on silver vases, 321 A.D. Various inscriptions on four cups and one bowl belonging to the so-called 'Münchner Hort' (total of nine pieces); acquired on the antiquities market (said to come from the Black Sea region) by the Bayerische Hypothekbank and now on loan to the Archäologische Staatssammlung in Munich. Ed.pr. B.Overbeck, *Argentum Romanum. Ein Schatzfund von spätromischem Prunkgeschirr* (Munich 1973; ph.); M.Guggisberg in *Der spätromische Silberschatz von Kaiseraugst* (cf. our lemmata nos. 1157-1161) 69 (cf. also 89, 271, and 343/344), adduces these objects, imperial donativa of Licinius in 321 A.D., as parallels for the objects in the Kaiseraugst silver treasure which serve a similar purpose (see the introduction of our lemmata nos. 1157-1161). We present these inscriptions, which were never included in *SEG*, below; see now also R.Haensch, *An.Ép.* (2003) [2006] nos. 2049-2053. For ed.pr.'s no. 4 (in Latin), found in Naissos, see *I.Mésis Sup.* IV 130.

2120: 23 no. 1. Inscriptions on a cup. Central medallion with bearded bust of Licinius; inscription (legend; A) around the portrait; circular stamp under the rim (exterior; B).

A: Licinius Aug(ustus) ob d(ie)m V Licini fili(i) sui

B: Νῆξο(μηδείας) Ἰ Αἰδ(ήσιος) Ἰ α' Νικο(μηδείας)

A. V = quinquennialium, yielding 322/321 A.D., ed.pr., the quinquennalia of Licinius Jr. were celebrated on March 21, 321 A.D. H. || B. 1. place of manufacture, ed.pr. || 2. the official responsible for the mint, ed.pr. || 3. the first officina of Nikomedía, ed.pr. || weight: 323.3 g.

2121: 23/29 no. 2. Inscriptions on a cup. Similar in form to the cup in our lemma no. 2020, central medallion with unbearded bust of Licinius Jr.; inscription (legend; A) around the portrait; circular stamp under the rim (exterior; B).

A: Lucinius Caes(ar) ob d(iem) V suorum
 B: Νύσο(μη)δείας | Εὐτ[?] | ν(ο)μισμάτων? | ἐργαστήριον? | β'

A. V: see the preceding lemma app. cr. ad A || B. 1. place of manufacture. ed. pr. || 2. the official responsible for the mint. ed. pr. || 3. the second officina, probably of Nikomedea. ed. pr. || weight: 321.74 g

- 2122: 29 no. 3. **Inscriptions on a cup.** Similar to the cup in our lemma no. 2121 in form, medallion, and disposition of the inscriptions.

A: = Lucinius Caes(ar) ob d(iem) V suorum
 B: Ἀν(ι)οχ(ε)ίας | Εὐστό(χ)ιος | α'

A. V: see our lemma no. 2120 app. cr. ad A || B. 1. place of manufacture. ed. pr. || 2. the official responsible for the mint. ed. pr. || 3. the first officina of Antiochia (cf. the two preceding lemmata), ed. pr. || weight: 315.11 g

- 2123: 39 no. 5. **Inscriptions on a cup.** Damaged; form similar to that of the cups in our lemmata nos. 2120-2122, but without decoration; inscription between two double bands on the bottom (exterior) in a circle along the rim (A); stamped inscription on the exterior.

A: = Votis X Caesaris nostri
 B: [Ἀντιο]χ(ε)ίας

A. X = decennialibus. ed. pr. || weight: 421.09 g (but originally somewhat larger).

- 2124: 39/40 no. 8. **Inscription on a bowl.** Bowl with foot on a ring; inscription stamped on the foot (exterior) along the rim.

Ὁ(γ)ία(ι)ς ὁ γ(ρ)άμματα γ' ὁ(λ)ως καθαροῦ ἀγγυρίου

Intro. FO. bowl || the weight indicated (eight ounces and three scruples) is very near to the actual weight of 162.24 g. ed. pr.

2125. **Unknown provenance. Inscriptions on glass pendants and other glass objects, 4th-7th cent. A.D.** D. Whitehouse, *Roman Glass in the Corning Museum of Glass III* (Corning, NY 2003), is the last volume in the series (for vols. 1/2 see SEG XLVII 2275 and LI 2228-2243). We give concise descriptions of the objects with Greek inscriptions (inedita except for the bowl presented below sub no. 12, ed. pr. offers majuscule texts only; ph.); we do not present some disks with monograms for which W. gives no readings (33-35 nos. 928-934 and 36 nos. 936-938).

Pendants (disks with suspension loop): 1) Εὐτύχ[ι] (EYTYX[H], vel sim., W. [ΕΥΤΥΧΙ] rather than an non-existent ΕΥΤΥΧ[η] cf. nos. 14/15 and 25 below, Tybout); 13/14 no. 869; light yellowish green; inscription left and right of a bust; 4th/5th cent. A.D.; 2) Ζοή [cf. nos. 18/19 and 22 (23/24 and 30) below] (17 no. 879; greenish yellow; two busts facing each other (male and female: married couple (?) as in no. 22?); inscription above; 350-450 A.D.); 3-5) Εἰς Θεός [cf. nos. 22 and 28 below] (21/22 nos. 891-893; three yellowish brown pendants; lion; inscription sinistrorsum above; 350-450 A.D.); 6) A, Π, P (25 no. 903; dark blue; obverse: head of bearded male; reverse: two cones surmounted by crosses above Greek letters, all inside circle; 350-early 5th cent. A.D.); 7) A Ω [cf. no. 16 below] (26 no. 905; yellowish green; chi-rho monogram with A and Ω on either side; 350-early 5th cent. A.D.). **Disks without loop:** 8) Χ(ριστός?) (32 no. 925; greenish yellow; seated man, perhaps identified as Christ by the letter X = left; perhaps 4th-7th cent. A.D.); 9) † Νηκηφόρου (32/33 no. 926; green; inscription; L. 1: N sinistrorsum; LL. 2/3 sinistrorsum; perhaps 4th-7th cent. A.D.); 10) † Ἐπαρχου πόλεως (33 no. 927; bright blue; weight or token of the governor of Constantinople; inscription around an undeciphered monogram concealing his name; perhaps 4th-7th cent. A.D.); 11) QY. P. H, Γ (35/36 no. 935; yellowish green; monogram: cross with letters at extremities (here given clockwise beginning from the top Γονυοποιου?, Tybout); 5th-7th cent. A.D.). **Bowl:** 12) Πίε ζήσης (159/160 no. 1171; *Glass from the Ancient World. The Ray Winfield Smith Collection*, Corning, NY 1957, 187 no. 380; yellowish green; standing man; inscription above; 4th cent. A.D.).

The volume includes two Greek inscriptions forged in the 19th/20th cent.: the Christian inscriptions and the fish on the (probably authentic) Roman glass fragment *Glass from the Ancient World* (cf. above sub no. 12) 221 no. 445 (W. 107/108 no. 1065; Θεοῦ Υἱός Σωτήρ) and a forged beaker inscribed ΝΠΙΣΟΥ (W. 115 no. 1079).

Ed. pr. D.P. Barag, 'Stamped pendants', in M. Spaer, *Ancient Glass in the Israel Museum. Beads and Other Small Objects* (Jerusalem 2001) 173-176 and 179-185, includes the following pendants (disks with suspension loop) with Greek inscriptions (schematic dr.; majuscule texts): 13) Νίκη [cf. no. 26 below] (179 no. 356; light yellowish brown; bust of woman (personification); inscription left and right; 350-450 A.D.); 14/15) Εὐτύχ[ι] [cf. nos. 1 above and 25 below] (179 nos. 357 a/b; two similar light brown pendants; Herakles (club at left) combating the Nemean lion and crowned by a small Victory at right; inscription sinistrorsum under the Victory and to the left of Herakles' head; 350-450 A.D.); 16) A Ω [cf. no. 7 above] (181 no. 374; light purple; chi-rho monogram with A and Ω on either side; 350-early 5th cent. A.D.); 17) Συμεών (181 no. 376; deep blue; standing St. Symeon Stylites; small crosses left and right of his head; inscription left and right; 5th/6th cent. A.D.); 18/19) Ζοή [cf. no. 2 above (and nos. 23/24 and 30 below)] (182 nos. 380 a/b; two similar light yellowish brown pendants: male and female bust facing each other: married couple? [cf. no. 2]; inscription above; Z sinistrorsum; 350-450 A.D.); 20/21) Ιάω [cf. no. 29 below] (182 nos. 381/382; no dr. of no. 382: [Ια]ω; two similar pendants; light yellowish brown; lion with its left paw over the head of a bull [for this iconographical motif see our lemma no. 2239]; inscription sinistrorsum above; 350-450 A.D.); 22) [Εἰς] Θεός [cf. nos. 3-5 above and 28 below] (182 no. 383; brown; lion; inscription sinistrorsum above; 350-450 A.D.); 23/24) Ζοή [for Ζοήν?; cf. no. 30 below (and nos. 2 and 18/19 above)] (183/184 nos. 397/398 [ed. pr. reports 'faint traces of ZOH' for no. 397 and 'traces of Z[OH]' for no. 398 (no dr.); the schematic dr. of no. 397 seems to show H (or N?) + O (?) N

(or 27); probably Ζοήν (sinistrorsum?), for which cf. no. 30 below. Tybout]; light yellowish brown and deep blue; frog; inscription at left; 5th cent. A.D.).

Ed.pr. D.P.Barag. 'Stamped pendants', in R.Steven Branchi (ed.), *Reflections on Ancient Glass from the Borowski Collection. Bible Lands Museum Jerusalem* (Mainz 2002) 305-328, includes the following pendants (disks with suspension loop) with Greek inscriptions (ph.; minuscule texts): 25) Εὐτύχι (cf. nos. 1 and 14/15 above) (311 no. LA-6; light brown; Herakles (club at left) combating the Nemean lion and crowned by a small Victory at right; inscription sinistrorsum under the Victory and to the left of Herakles' head; 350-450 A.D.); 26) Νίκη (cf. no. 13 above) (314 no. LA-17; light brownish green; bust of woman (personification); inscription left and right; perhaps 400-450 A.D.); 27) Ἰησοῦς (314/315 no. LA-19; light brownish green; Christ enthroned and two groups of six apostles; inscription sinistrorsum on either side of Christ's head; we give the reading of M.Sève, *BE* 2003, no. 174; IHC OC, ed.pr.; 5th cent. A.D.); 28) Εἰς Θεός (cf. nos. 3-5 and 22 above) (317/318 no. LA-27; light brown; lion; inscription sinistrorsum above; 350-450 A.D.); 29) Ιω (cf. nos. 20/21 above) (318 no. LA-28; light olive green; lion with its left paw over the head of a bull; inscription sinistrorsum above; 350-450 A.D.). Bead (disk with a vertical perforation for suspension): 30) Ζοήν (cf. nos. 23/24 (and 2 and 18/19) above) (321/322 no. LA-41; brownish bead; frog; inscription on either side; probably 5th cent. A.D.).

Ed.pr. Y.Israeli, *Ancient Glass in the Israel Museum. The Eliahu Dobkin Collection and Other Gifts* (Jerusalem 2003), publishes four glass objects with Greek inscriptions (texts in majuscules unless stated otherwise). **Handle:** 31) Ἀπτάς | Σειδά(νιος) (121 no. 119; ph.; no text; blue thumb-piece; no. 119 also includes a Latin thumb-piece reading *Artas | Sidon(ius)*, for both cf. *SEG* XLVII 2275 (2); possibly from Italy; 1st cent. A.D.). **Flask:** 32) Ὑγιένων πίε ζήσης (170 no. 185; dr.; blue greenish blown flask; inscription between two parallel foliate lines around the body; a branch separates beginning and end; eastern mediterranean; 5th/6th cent. A.D.). **Bowl:** 33) Εἰρήνη πᾶσιν (301 no. 404; dr.; fragment of a colorless blown shallow bowl; inscription on the outside above a menorah; possibly from Alexandria; 4th cent. A.D.). **Base:** 34) Πιε zesis elares (304 no. 407; ph.; from Rome; colorless gold glass base; in the upper register an Holy Ark with scrolls flanked by two lions; in the lower register two menorahs flanked by two amphoras, in the center lulav flanked by etrog and shofar; Greek inscription in Latin letters above in the upper part of the frame [= Πιε ζήσης; cf. e.g. above nos. 12 and 31b) and a corrupt transliteration of λαρός; cf. *SEG* LI 1106 (λαρὸς = Latin *elares*) ζήσης ἐν Θεῷ. Tybout]; 'Drink and Live, Elares', ed.pr.; from Rome. 4th cent. A.D.).

2126. Unknown provenance (Palaestina?). Name on a bronze stamp, 4th-7th cent. A.D. Rectangular bronze stamp with a ring handle at the back; inscription in mirror script. Cf. D.M.Friedenberg, *art. cit.* (cf. our lemma no. 1815) fig. 10 (non vidimus). Offered for sale by Christie's, New York; cf. auction catalogue *Antiquities. Thursday 12 December 2002*, 192 no. 328. We read the inscription from the ph.: Αλαφι(-)

[Probably the abbreviation of the Greek transcription of the Semitic name Helaif (vel sim.): cf. *SEG* XXXVII 1494, XLVI 1995; cf. also 1996), Αλαφα (gen.: *SEG* XXXVII 1555), Αλαφαλ(λος?) (*SEG* XXXVIII 1627 B); cf. also Αλαφι in *SEG* XLVII 2054 (*SB* 7020) and, for other related names, *SEG* XLVI 1984. Since all these inscriptions come from Palaestina, this stamp has probably the same provenance. Tybout].

2127. Unknown provenance. Building inscription; renewal of the pronaos of a synagogue, 5th/6th cent. A.D. Square marble (?) block; under the Greek text in the center a menorah, flanked by two lines of Hebrew; immediately left of the menorah a lulav and an etrog, immediately right a shofar; from the collection J. and M.Steinhardt, now on loan to the Metropolitan Museum in New York. Ed.pr. W.Ameling, *SCI* 22 (2003) 241-255 (ph.; German translation; copious commentary on all terms/concepts).

[Θε]οῦ προνοίᾳ Ε[...].Σ πρεσβύτερος) κὲ ἐπικοικς | μετὰ τῆς συβίου κὲ τέκνιόν μου ἀνένεωσα τὸ ἡ πρόναον τοῦ ἀγιάσματος ἐκ τῶν δωρεῶν τοῦ θεοῦ | Hebrew text + symbols

Date: based on the letter forms (one cursive form: d firt Δ) and the presence of Hebrew, which appears late in diaspora inscriptions outside Rome: provenance: possibly from southern Italy, Sicily, Asia Minor or Syria, ed.pr. || 1 πρόνοια and ἐκ τῶν δωρεῶν τοῦ θεοῦ (*LL* 6/7), both also known from other synagogue inscriptions, underline the responsibility of God for the reconstruction of the sanctuary: 'Bescheidenheitsgestus' (244), ed.pr. || 1-2, the name of the founder begins with E or, less probably, Θ, e.g. Ε[ἰσοκί]ς, ed.pr. || 2. πρεσβύτερος, very frequent in Jewish inscriptions; abbreviation (small stroke crossing the upper right hasta of Υ) is unusual; ἐπικοικς is previously unattested in Jewish inscriptions: supervisor ('Aufseher') of an οἶκος, i.e., a synagogue, apparently involved in the reconstruction and certainly also in the financing of this operation, ed.pr. || 4. ἀνένεωσα refers to repair, renovation or the construction of annexes, ed.pr. || 5. πρόναον: also attested for some other synagogues, ed.pr., who on 250/251 also discusses other parts of synagogues recorded in inscriptions (notably περίβολος and ὑπαίθρον) || 5-6. ἀγίασμα: previously not attested in the sense of synagogue (mostly called οἶκος or (ἕγιος) τόπος); synagogues are modelled after the temple in Jerusalem, indicated as ἀγίασμα in the Septuagint, ed.pr. || 8-9 Hebrew text: 'N.N. stiftete das Giebelhaus. Frieden', ed.pr.

2128-2129. Unknown provenance. Inscriptions on Christian bronze lamps, 5th/6th cent. A.D. Two bronze lamps. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion 124. Kunst der Antike*, 27 Mai 2003, 108 nos. 418 and 420 (ph.). Read by A.Chaniotis.

2128: 418. Invocation of a Saint, 6th cent. A.D. Bronze lamp with candelabrum; allegedly from the eastern Mediterranean: 'Ἀγιος ἄγνος Κυανός

2129: 420. Invocation of St. Menas, 5th cent. A.D. Double lamp with a cross serving as a handle; inscription on the cross: 'Ο ('Ἄγιος) Μηνᾶς

2130. Unknown provenance. (Near East). Mosaic inscription from an ecclesiastical building, 5th-7th cent. A.D. Rectangular mosaic panel depicting a lion attacking a stag; inscription above and below. Offered for sale by Christie's, New York, cf. auction catalogue *Antiquities. Wednesday 12 June 2002*, no. 252; 'provenance: Earl Kiefer'. We read the inscription from the ph.: [...]θιβος διάκονος | [...]τιου

[Date: ca. 4th cent. A.D., catalogue; rather 5th-7th cent. A.D.: the period when most mosaics of this kind were manufactured in the Syria/Palestina/Arabia, Tybout].

2131. Unknown provenance. Dedication on a Byzantine incense burner, 6th/7th cent. A.D. Bronze incense burner. Offered for sale by Gorny & Mosch, Giessen. Cf. *Auktion 124. Kunst der Antike. 27 Mai 2003*, 115 no. 538 (ph.). Read by A. Chaniotis.

Υ[π]ερ [ε]ὐχ[ῆ]ς | Σ[...]ΒΙΑ[...]Α

2132. Unknown provenance. Byzantine seals, 6th-8th cent. A.D. Lead seals offered for sale in auctions (1991-1996) and mentioned in catalogues that were not accessible to us are presented in *SBS* 6 (1999) 115-159. We present the first part of the texts that fall within the chronological limits of *SEG*, postponing the second part to *SEG* LIV. The texts nos. 70/71 were read by W. Seibt, *BZ* 89 (1996) 322.

Classical Numismatic Group, Mail Bid Sale (9-10 September 1994), Auction 31 (ph.): 1) (bust of Virgin, medallion of Christ; obverse) Θεοδώρου (monogram; reverse) (1861; 6th cent. A.D.); 2) Ἰωάννου (obverse) Ἰωάννου (reverse) (1862; 6th cent. A.D.); 3) (invocative monogram) τῷ δούλῳ σου (obverse) Λέοντος (reverse) (1863; 7th cent. A.D.); 4) (invocative monogram; eagle; obverse) Σωτηρίῳ βασιλικῷ στρατηγῷ (or στρατόρι) (reverse) (1864; 7th cent. A.D.); 5) Παναγία Θεοτόκε σ[εβ]ε[σ]τή (Virgin and Christ; obverse) βοήθει τῷ δούλῳ σου Ταρσίου ὑπάτῳ (reverse) (1865; 8th cent. A.D.)

Classical Numismatic Group, Mail Bid Sale (15 March 1995), Auction 33 (ph.): 6) Πλάτωνος μητροπολίτου (cousin and bishop; obverse) Ταρσίου. Ὁ ἅγιος Παῦλος (bust of St. Paul; reverse) (1898; 7th cent. A.D.); 7) (eagle; invocative monogram; obverse) τῷ δούλῳ σου Ἰωάννῃ (reverse) (1899; 7th cent. A.D.); 8) Μαρίνου κανδιδάτου (obverse) καὶ βασιλικῷ σπαθαρίῳ (reverse) (1900; 7th cent. A.D.)

Classical Numismatic Group, Mail Bid Sale (20 March 1996), Auction 37 (ph.): 9) (monogram; eagle; obverse) Γεωργίῳ βασιλικῷ σπαθαρίῳ (reverse) (2664; 7th cent. A.D.); 10) (monogram; obverse) ΘΑΒΤΡΗΝΚ (monogram; reverse) (2665; 7th cent. A.D.); 11) (bust of St. George; obverse) Κυρίῳ βιολήθει Γεωργίῳ τῷ Μαν[ι]ακῇ (reverse) (2666; 7th/8th cent. A.D.)

Classical Numismatic Group, Mail Bid Sale (18 September 1996), Auction 39 (ph.): 12) (invocative monogram; obverse) ΠΑΡΧΜΩ (monogram; reverse) (2552; ca. 550-650 A.D.); 13) (invocative monogram; obverse) ἀπὸ ἐπαρχίας. μετ[ε]γ[α]λ[ί]ας ἀποκρισιάρχῃ (reverse) (2554; ca. 550-650 A.D.)

Gorny, Sale 62 (22 April 1993) (ph.): 14) Θεοτόκε βοήθει (monogram; eagle; obverse) Ἀνθίμῳ ἀπὸ ὑπάτων (reverse) (724; early 8th cent. A.D.); 15) Θεοτόκε βοήθει τῷ σὺ δούλῳ (monogram; obverse) Ἀναστασίῳ ἀπὸ ἐπαρχῶν (reverse) (725; ca. 700-750 A.D.)

Gorny, Sale 79 (14 October 1996) (ph.): 16) Ὁ ἅγιος Ἰωάννης (bust of St. John the Theologian; obverse) Θεοτόκε βοήθει Παύλῳ ἐπισκόπῳ Εἰρηνοπόλεως (reverse) (795; 7th/8th cent. A.D.)

Gorny, Sale 82 (29 April 1997) (ph.): 17) Θεοτόκε βοήθει τῷ δούλῳ σου (monogram; obverse) Λέοντι πατρικίῳ καὶ στρατηγῷ (reverse) (419; 6th/7th cent. A.D.)

Hirsch, Sale 175 (23-26 September 1992) (ph.): 18) Θεοτόκε βοήθει (monogram; obverse) Μιχαὴλ δούλῳ Χριστοῦ (reverse) (1569; 7th/8th cent. A.D.); 19) Θεοτόκε βοήθει Γεωργίῳ (monogram; obverse) πατρικίῳ καὶ μαγιστρῷ (reverse) (1570; ca. 700-750 A.D.)

Hirsch, Sale 176 (19-20 November 1992) (ph.): 20) (bust of the Virgin and the Child; obverse) Ἰωάννου ἐλαχίστου (reverse) (977; 7th cent. A.D.)

Hirsch, Sale 178 (12-14 May 1993) (ph.): 21) Θεοτόκε βοήθει (monogram; obverse) Γεωργίου (monogram; reverse) (1238; ca. 650-700 A.D.); 22) Θεοτόκε βοήθει (monogram; obverse) Θεοδώρῳ ἐπαρχῷ (or ἄρχοντι, *SBS*) (reverse) (1239; 7th/8th cent. A.D.); 23) Θεοτόκε βοήθει (monogram; obverse) Εὐστρατίῳ στρατοῦ (or Στρατηγῷ ὑπάτῳ, *SBS*) (reverse) (1240; early 8th cent. A.D.); 24) Μαρίνου κανδιδάτου (obverse) καὶ βασιλικῷ σπαθαρίῳ (reverse) (1241; ca. 650-700 A.D.)

Hirsch, Sale 180 (24-26 November 1993) (ph.): 25) Θεοτόκε βοήθει (eagle; monogram; obverse) Ῥαξίν(α) or Ῥαξίν(α) ὑπάτῳ καὶ δρουγγαρίῳ (reverse) (1087; early 8th cent. A.D.)

Hirsch, Sale 181 (22-25 February 1994) (ph.): 26) Ἡ ἁγία Εἰρήνη (St. Eirene standing; monogram; obverse) Σισιννίου ἐπισκόπου (monogram; reverse) (1034b; ca. 650-700 A.D.); 27) Εἰρηνοπόλεως (bust of bishop; obverse) Παύλῳ ἐπισκόπῳ (reverse) (1034c; ca. 692 A.D.); 28) (St. Kanon; obverse) Στεφάνῳ ἐπισκόπῳ (reverse) (1034f; ca. 670-710 A.D.); 29) Θεοτόκε βοήθει (monogram; obverse) Στεφάνῳ ἐπισκόπῳ (reverse) (1034g; ca. 670-710 A.D.); 30) Θεοτόκε βοήθει (Theotokos Hodegetria; monogram; obverse) Σεργίῳ μητροπολίτῃ Καρίας (reverse) (1034h; ca. 710-730 A.D.); 31) Θεοτόκε βοήθει τῷ σὺ δούλῳ (monogram; obverse) Ταρσίῳ πατρικίῳ-ἀμύν (reverse) (1034i; ca. 695-710 A.D.); 32) Θ (obverse) Ζ (reverse) (ca. 692 A.D.)

Hirsch Sale 182 (4-6 May 1994) (ph.): 33) Θεοτόκε βοήθει (monogram; obverse) Θεοδοσίου ἀπὸ ὑπάτων (reverse) (1112; ca. 660-680 A.D.); 34) (bust of Virgin and Child; obverse) Θεοδοσίου ἀπὸ ὑπάτων (reverse) (1113; ca. 660-680 A.D.); 35) Θεοτόκε βοήθει τῷ δούλῳ σου Ἀρταυάσδῳ (monogram; obverse) πατρικίῳ, κουροπαλάτῃ καὶ κόμῃτῃ τοῦ θεοφυλάκτου βασιλικῷ ὀψικίῳ (reverse) (1114; ca. 719-739 A.D.); 36) Θεοτόκε βοήθει τῷ σὺ δούλῳ (monogram; obverse) Χριστοφόρῳ βασιλικῷ σπαθαρίῳ καὶ τουρμαρχῇ τῶν Ἀνατολικῶν (reverse) (1115; ca. 785-850 A.D.)

Hirsch Sale 183 (20-24 September 1994) (ph.): 37) Θεοτόκε βοήθει (monogram; obverse) Σισιννίου κόμητος (*Hirsch*) or Σουεσίου Βόνου/Βονοσού (*SBS*) (reverse) (1774; ca. 680-750 A.D.); 38) Βησῆρ (monogram) ἐξελού με, Κύριε, ἐξ ἀνθρώπου πονηροῦ (obverse) πατρικίῳ καὶ στρατηγῷ ἀπὸ ἀνδρὸς ἀδίκου καὶ δολίου ῥύσαι με (reverse) (1175; early 8th cent. A.D.)

Hirsch Sale 185 (15-18 February 1995) (ph.): 39) (bust of a saint; obverse) Οὐαλεντινιανού (monogram; reverse) (1493; ca. 550-650 A.D.); 40) Θεοδώρῳ (monogram; obverse) μετ[ε]στέρῳ

(reverse) (1494; ca. 550-630 A.D.); 41) Δομνιζιόλου (SBS; Δομνιζιόλου, *Hirsch*) (monogram; obverse) πατρικίου (monogram; reverse) (1495; ca. 602-610 A.D.); 42) Θεοτόκε, βοήθει 'Αρχελάφ (obverse) από ἐπάρχων (reverse) (1496; ca. 650-700 A.D.); 43) Πέτρου και Γεωργίου (obverse) από ἐπάρχων (reverse) (1497; ca. 680-720 A.D.); 44) Θεοτόκε βοήθει (Virgin between monograms; obverse) Θεοδώρ από ἐπάρχων (reverse) (1498; ca. 690-710 A.D.); 45) Θεοτόκε βοήθει (monogram; obverse) Φλώρου ὑπάτου (reverse) (1499; late 7th/early 8th cent. A.D.); 46) Θεοτόκε βοήθει (monogram; obverse) τῷ σὺ δούλῳ Θεοφάνει (reverse) (1500; ca. 700-750 A.D.); 47) Παναγία Θεοτόκε (obverse) βοήθει Λέοντος· ἀμήν (reverse) (1501; ca. 710-750 A.D.); 48) Θ (obverse) Ζ (reverse) (cent. A.D.)

Hirsch Sale 186 (10-12 May 1995) (ph.): 49) Θεοτόκε βοήθει (monogram; obverse) 'Ιωάννου σιλεντιαρίου (reverse) (1629; ca. 670-710 A.D.); 50) Θεοτόκε βοήθει (monogram; obverse) 'Ολβίου από ἐπάρχων (reverse) (1630; ca. 690-710 A.D.); 51) Θεοτόκε βοήθει Θεοφάνει (monogram; obverse) βασιλικῷ σπαθαρίῳ (reverse) (1631; ca. 700-715 A.D.); 52) Θεοτόκε βοήθει Θεοδώρ (monogram; obverse) από ἐπάρχων, υἱῷ 'Ιωάννου (reverse) (1632; ca. 710-740 A.D.); 53) Κύριε βοήθει τῷ σὺ δούλῳ (monogram; obverse) Νικήτῃ πρωτονοταρίῳ (reverse) (1634; ca. 780-820 A.D.)

Hirsch Sale 187 (19-23 September 1995) (ph.): 54) Κομιτᾶ (obverse) μητροπολίτου Σάρδεων (reverse) (1796; 7th cent. A.D.)

Hirsch Sale 191 (24-28 September 1996) (ph.): 55) Ταρσοῦ (bust of St. Paul; obverse) Θεοδώρου μητροπολίτου (reverse) (652; ca. 681 A.D.)

Hirsch Sale 192 (27-29 November 1996) (ph.): 56) Θεοτόκε βοήθει τῷ δούλῳ σου (monogram; obverse) 'Υπατιανῷ? (monogram; ev.) (773; ca. 700-750 A.D.); 57) Θεοτόκε βοήθει Στεφάνῳ (monogram; obverse) ὑπάτῳ, βασιλικῷ σπαθαροκανδιδάτῳ καὶ πρωτοστράτορι (reverse) (776; 8th cent. A.D.); 58) Θεοτόκε βοήθει (monogram; eagle; obverse) τῷ σὺ δούλῳ Σισιννίῳ ὑπάτῳ (reverse) (778; early 8th cent. A.D.)

Köln Miltzke, Sale 56 (16-17 November 1992) (ph.): 59) Θεοτόκε βοήθει (monogram; obverse) Νεστορίῳ or 'Ιέρωνῳ (monogram; reverse) (541; 7th/8th cent. A.D.); 60) Θεοτόκε βοήθει (monogram; obverse) Γεωργίῳ ὑπάτῳ (reverse) (542; early 8th cent. A.D.); 61) Θεοτόκε βοήθει (obverse) 'Ιωάννου ἐπάρχου (reverse) (543; ca. 650-700 A.D.; read by SBS)

Künker, Sale 25 (29 September-1 October 1993) (ph.): 62) Παύλου (monogram; obverse) Σεργίου (or Γεοργίου or Σεργίου, SBS) (monogram; reverse) (526; ca. 550-650 A.D.); 63) 'Ορεσίῳ or Εὐερεσίῳ (monogram; bust of Virgin; obverse) ἀρχιεπισκόπου (reverse) (531; 6th/7th cent. A.D.); 64) (military saint; obverse) Κωνσταντίνου (monogram; reverse) (532; 7th cent. A.D.); 65) (Virgin with Child; obverse) Μαρτιανῷ (or Μαρία, SBS) (monogram; reverse) (535; 6th/7th cent. A.D.); 66) (St. Thekla between lions; obverse) Πρόβῳ από ἐπάρχων? (SBS; Προκοπίῳ χαρτουλαρίου, *Künker*) (monogram; reverse) (537; 7th cent. A.D.); 67) Θεοτόκε βοήθει (obverse) 'Ιωάννου από ὑπάτων (reverse) (538; 7th cent. A.D.); 68) Θεοτόκε βοήθει (monogram; obverse) Γεωργίῳ (monogram; reverse) (540; 7th cent. A.D.); 69) Θεοτόκε βοήθει (obverse) Πέτρου ἐπάρχου (*Künker*; or 'Ιωάννου ἐπάρχου/ἀπό ἐπάρχων, SBS) (monogram; reverse) (541; 7th cent. A.D.); 70) Εὐλαμπίῳ από ὑπάτων, πατρικίου (obverse) ἐπάρχου 'Ρώμης τοῦ δεύτερου (reverse) (544; ca. 650-700 A.D.); 71) Θεοτόκε βοήθει (monogram; obverse) Γεωργίῳ πρωτονοταρίῳ καὶ ξενοδόχῳ τοῦ Σαμψών (reverse) (545; 7th/8th cent. A.D.); 72) Θεοτόκε βοήθει Θεοδ[...]? (obverse) ὑπάτῳ καὶ βασιλικῷ σπαθαρίῳ (reverse) (546; 8th cent. A.D.); 73) 'Ιωάννου

(monogram, obverse) 'Αρεοβίνδου (SBS; διακόνου, *Künker*) (monogram; reverse) (547; 7th cent. A.D.); 74) Θεοτόκε βοήθει (obverse) 'Ιωάννου στρατηλάτου (reverse) (548; ca. 650-700 A.D.); 75) Θεοτόκε βοήθει (monogram; obverse) Κωνσταντίνου χαρτουλαρίου? (monogram; reverse) (549; 7th/8th cent. A.D.); 76) Θεοτόκε βοήθει (eagle; monogram; obverse) Θεοπέμπτου? (monogram; eagle; reverse) (550; 7th/8th cent. A.D.); 77) 'Αζδρα (or 'Ραζιδ, SBS; Ζαχαρία, *Künker*) (Κύριος φωτισμός μου καὶ σωτήρ) (obverse) πατρικίου καὶ ὑπερασπιστῆς τῆς ζωῆς (reverse) (552; 8th cent. A.D.); 78) Κύριε βοήθει τῷ σὺ δούλῳ (obverse) Δρόσῳ πρωτονοταρίῳ (reverse) (556; ca. 750-850 A.D.); 79) Θεοτόκε βοήθει τῷ σὺ δούλῳ (monogram; obverse) Νικήφωρῳ βασιλικῷ σπαθαρίῳ καὶ χαρτουλαρίῳ τοῦ 'Ουακίου (reverse) (557; 8th/9th cent. A.D.); 80) Θεοτόκε βοήθει τῷ σὺ δούλῳ (monogram; obverse) Βασιλείῳ ὑπάτῳ καὶ χαρτουλαρίῳ (reverse) (561; ca. 700-750 A.D.)

Lanz Munich, Sale 62 (26 November 1992) (ph.): 81) Θεοτόκε βοήθει (bust of Virgin and Christ, obverse) Θεοφανίῳ ἀναξίῳ ἐπισκόπῳ πόλεως 'Υπαίτων (reverse) (read by SBS; 968; early 8th cent. A.D.); 82) 'Ο ἅγιος Θεόδωρος (St. Theodore; obverse) Σισιννίου στρατηλάτου (reverse) (970; ca. 650-700 A.D.); 83) (St. Thekla between lions; obverse) 'Ιωάννου (monogram; reverse) (972; 7th cent. A.D.); 84) 'Ιουλιανῷ? Κύριε βοήθει (monogram; obverse) δομestίκου (monogram; reverse) (975; ca. 650-700 A.D.); 85) Θεοτόκε βοήθει [...] ἐν οὐρανοῖς εὐλογί[...] (monogram; eagle; obverse) τῷ σὺ δούλῳ Μιχαήλ, ὑπάτῳ ἀμήν (monograms; reverse) (977; ca. 700-730 A.D.); 86) Θεοτόκε βοήθει (monogram; obverse) (ca. 650-700 A.D.); 87) Σεργίου (monogram; obverse) σχολαστικῷ (reverse) (979; 6th/7th cent. A.D.); 88) Θεοτόκε βοήθει (monogram; obverse) [...]αν[...], ἡνὸς από ἐπάρχων (I[M]άν[...], SBS) (reverse) (980; late 7th cent. A.D.); 89) Θεοτόκε βοήθει (monogram; obverse) Μιχαήλ? (monogram; reverse) (981; ca. 650-700 A.D.); 90) Κόνωνος (cypress; obverse) τουρμαρχῷ (cypress; reverse) (984; late 7th cent. A.D.); 91) Θεοτόκε βοήθει (obverse) Γεωργίῳ από ὑπάτων (reverse) (985; ca. 700-750 A.D.)

2133-2135. Unknown provenance. Byzantine seals of bishops, 7th/8th cent. A.D. Lead seals in the private collection of D.Theodoridis (Munich). Ed.pr. A.-K.Wassiliou, SBS 8 (2003) 113-122 (ph.). We present three seals that fall within the chronological limits of SEG.

2133: 113/114 no. 1. Seal of a bishop of Mytilene, 691/692 A.D.

A: † Σισιννίῳ B: ἐπισκόπου Μιτυληνῆς

For Sisinnios see (Various authors), *Prosopographie der mittelbyzantinischen Zeit IV* (Berlin-New York 2001) 6719 and VI (Berlin-New York 2002) 6710, ed.pr.

2134: 114/115 no. 2. Seal of an archbishop of Ephesos, ca. 700 A.D. Bust of the evangelist John on the obverse.

A: † Εφελίστου B: † Φιλουμένῳ ἀρχιεπισκόπῳ

magica AAAMBHTΩP has a parallel in a papyrus; 6) no. 546: ΕΠΑΦΙΟΔΟΤΟΣ should be understood as an error for Ἐπαφρόδοτος (M. postulates the unattested name Ἀφροδότος).

VARIA

2143 bis. **Administration.** The creation of conventus in the province of Asia. On the basis of literary and epigraphic evidence (in particular the SC de agro Pergameno: *I.Smyrna* 589; *EA* 6, 1975, 70/71), D. Campanile in *Gli stati territoriali* -- (cf. our lemma no. 1197 bis) 271-288, supports the view that the conventus were created shortly after the organization of the province, perhaps modelled on the conventus of Sicily. See also our lemma no. 1197 bis.

2144. **Agriculture. Stock-breeding.** C. Chandezon, *L'élevage en Grèce (fin V^e-fin I^{er} s. a.C.)*. *L'apport des sources épigraphiques* (Paris-Bordeaux 2003), presents a Corpus of 65 inscriptions bearing upon stock-breeding in Greece, the Aegean islands, Italy, Sicily and Asia Minor (17-274; texts; translations; commentaries). On 275-418 he deals in five chapters with the following themes: 1) Stock-breeding and agriculture on private and sacred estates (ch. 1; 275-307, with emphasis on sheep and goats ('l'essentiel des cheptels' (306)) and on the integration of stock-breeding and agriculture: 'modèle d'intégration agro-pastorale' (307); for livestock in sanctuaries see also our lemma no. 2236); 2) Cattle and taxation in Greek cities and Hellenistic kingdoms (ch. 2; 309-330; custom dues on animals passing a frontier; ἐννόμιον: tax on the use of public pasture; direct taxes on cattle-as-property: πενηκοστή, ὄγδοη, δεκάτη; ἐμπορβία, τὰ, urban and royal taxes; φόρος and συντάξεις); 3) Cattle and flocks in international relations, especially during boundary disputes in the so-called ἐσχατιαί (ch. 3; 331-349); 4) The grant of ἐπινομία in proxy-decrees and treaties (ch. 4; 351-389; on 352-359 a list of 137 inscriptions mentioning ἐπινομία; on 359-362 text and translation of and commentary on no. 133 from the list: *Gonnoi* no. 41; on 363-369 the same for no. 83; proxy-decree of Arcadian Orchomenos for a citizen of Alea (A. Plassart - G. Blum, *BCH* 38, 1914, 466/467 no. 9); on 386 a map showing the cities of the honorands who received ἐπινομία); 5) Transhumance (ch. 5; 391-397). Concordance; thematic index; index of Greek words; detailed bibliography. We give a comparatio numerorum for C.'s Corpus. For C.'s no. 52 (*SEG* XXXIII 1034) see our lemma no. 1363; for nos. 57 (*Milet* I.3 139; *SEG* LI 1608) and 58 (*Milet* I.3 150) see our lemmata nos. 1198 and 1269, respectively.

For a review see G. Waldherr, *Gnomon* 78 (2006) 518-521.

IG	C. no.:	IG II ²	C. no.:
I ² 326	1	2498	2
I ² 426	1	IG IV 927	5
II ²	1	IG IV 1275	5
1196	3	IG V 2 3	6
		IG VII 3171	7

IG IX 2	C. no.	SEG LI	C. no.
521	18	1608	57
1109	19		
IG III 12748	15	<i>F.Delphes</i> III 1 68	11
IG XI 2 287A	29	<i>F.Delphes</i> III 4	
IG XII 1 677	41	77	14
IG XII 5		282	13
1	33	352	15
2A	32		
IG XII 7		<i>CID</i> IV	
62	34	108	12
509	35	119 G	13
IG XII 9 90	42		
IG XII Suppl. 126	36	<i>Helly, Gonnoi</i> 93	17
IG XIV 645	64		
		<i>I.Delos</i>	
SEG II 579	53	104-10	25
SEG III 356	8	104-11 B	26
SEG IV 267	62	104-12	27
SEG X 238	1	353 A	30 A
SEG XI 377	5	356bis A	30 B
SEG XIII		368	30 C
17	1	395	30 D
521	49	396 A	30 E
SEG XVII 829	65	399 A	30 F
SEG XXII		442 A	30 G
432	9	503	24
508	38 A-C	1416 B	28
SEG XXIII 305	15		
SEG XXV 155	4	<i>Maiuri, Nuova Silloge</i> 17	40
SEG XXX 1360	55		
SEG XXXI 328	5	<i>I.Cret.</i> I VIII 5	43
SEG XXXIII		<i>I.Cret.</i> III	
870	61	III 4	45
1034	52	IV 1	44
SEG XXXVII 859	59	IV 9	46
SEG XXXVIII 1209	58		
SEG XXXIX		<i>TAM</i> II 1	63
605	21		
606	20	<i>I.Ilion</i> 42	48
1337	50		
SEG XLI		<i>I.Labraunda</i> 46	61
640	5		
994	55	<i>I.Magnesia</i>	
SEG XLIII 311	16	5	46
SEG XLVI 372	5	93	56
SEG XLVII 1026	23		
SEG XLVIII 1037	31	<i>Milet</i> I.3	
SEG L 1040	64	149	57

Milet I.3	C. no.	Syll. ³	C. no.
150	58	963	34
		965	2
		986	37
Milet VI.1		1000	39
pp. 184/185	57	1157	19
pp. 185-189	58		
OGIS			
I.Mylasa		55	63
205/206	60 C	215	55
	(a/b)	345	14
206	60 D	483	49
216	60 A	748	47
217	60 B		
Maier, Gr.			
I.Priene		Mauerbauinschr. 70	54
18	55		
531	56	L.Migeotte, L'emprunt public 87	54
I.Stratonikeia 2			
62			
Welles, RC			
KP I pp. 97/98	51	47	50
		62	48
Syll.³			
98	1	Meiggs-Lewis, GHI 79B	1
338	41		
407	11	GIBM	
636	12	158	7
679	56	349	41
685	46	415	55
826 G	13		
914	3	Staatsverträge III 456	51

2145. Amphoras. Lead miniature amphoras. L.Y. Rahmani, *Israel Museum Studies in Archaeology* 2 (2003) 33-62 (ph.), studies a group of ca. 70 small lead amphoras (height of ca. 3.5 to 5 cm; two atypical specimens of ca. 7.5 cm) neglected in previous research, mostly of unknown provenance but also from controlled excavations (Delos and Rheneia, Gaul, Italy, Cyprus, Syria, Palaestina, and Egypt). R. distinguishes two main types: (A) and (B), assigned to the 2nd-4th and the 5th-8th cent. A.D., respectively, each on the basis of one dated example. The amphoras were usually decorated with simple geometrical patterns, and about half of them bear Greek (or occasionally Latin) inscriptions on a flat fascia around the body (shoulder or neck). The objects were probably worn on a string around the neck and contained a perfume or a liquid with medicomagical efficacy; the inscriptions are names, probably of the perfumers or druggists. R. (re)publishes a 'representative selection' (33) of 38 objects, 19 of which bear Greek inscriptions: see our lemmata nos. 640, 1761, 1833, and 2108.

Several of these amphoras have been on show in recent exhibitions of early Christian antiquities: cf. J. Witt in L. Wamser - G. Zahlhaas, *Rom und Byzanz. Archäologische Kostbarkeiten aus Bayern* (Prähistorische Staatssammlung München 1998) 106 nos. 107 (a-c), and *Cradle of Christianity* (cf. SEG L 1464) 207, featuring R.'s nos. 12, 16/17, 35, and 37/38 (for nos. 12, 16/17, and 38, see our lemma no. 2108 (1) (4/5), and (13), respectively).

2146. Amphoras. Stamps and dipinti. S.J. Monachov in *The Cauldron of Ariantas* 247-259, studies a group of amphoras from unidentified centers in the Northern Aegean that are often found in the Black Sea region. Some of them carry stamps and dipinti. A stamped handle (the letter E) from an amphora of the first series (late 6th/early 5th cent. B.C.) is in the Museum in Nicosia (247) [cf. SEG XXXVI 1493 (pp. 515-533)]. Amphoras of the third series (late 6th/early 5th cent. B.C.), found in various sites (Berezan, Chersonesos, Hermonassa, Olbia, Rigi), have stamped handles with the letters E and Σ (250; dr.) [on the dr. of an amphora from Staraja Bogdanovka (252) one also sees a large dipinto: XX, Chaniotis]. The amphoras of the fourth series (ca. 500-470 B.C.), known from Berezan, Myrmekion, Odessa, Olbia, and Porthmion, often carry painted marks. The letter Θ is common [on the dr. of two amphoras from Olbia (252) one sees the dipinti ΠI and KI, Chaniotis].

2147. Amphoras. Stamps: the 'Parmeniskos Group'. T. Stoyanov, *Archaeologia Bulgarica* 7, 1 (2003) 35-43, distinguishes three production sites of the amphoras of the 'Parmeniskos Group': Pella, Mesambria Pontica, and the Troad. See also our lemmata nos. 524, 672 bis, and 929. On 36 he presents a list of the personal names attested in amphora stamps of this group. We only record the names which are not attested in the amphoras found in Pella (SEG L 613): 'Αλκάνωρ, 'Αντίφιλος, 'Αρίσταρχος, 'Αριστόδικος, Δαμοσθένης, Δημορο., Δίφωλος, Εὐδωρος, 'Ηρακλείδης, Θεόδωρος, Κλεώνυμος, Ματρόβιος, Μελέων, Νικοκλής, Παρμενίτης, Σωκράτης, Φορμίων [For the amphoras of the group found in Teotone (p. 35) see now SEG LII 648, Chaniotis].

2148. Archives in the Greek world. Cf. SEG XLIV 248; L 1687, J.K. Davies, in *Ancient archives* -- (cf. our lemma no. 1779) 323-343, presents an overview of some central aspects of Greek record-keeping. He carefully distinguishes the publication of records on stone (an 'archive' for the historian) from the creation of a public archive or public record office. In Athens there was a public archive in the Metroon ca. 300 B.C. at the latest (see also our lemma no. 7). Both public and private documents (debt and manumission records; loans) were deposited in public archives. Brief discussion of Syll.³ 684 (Dyane), SEG XXXIII 679 (Paros) and 1177 (Myra). Other themes discussed by D. are 'the creation of dossiers' (i.e., selection of documents from the archives which concerned a particular theme, and juxtaposing them for display: e.g. IG I³ 61; I.Mylasa 1-3; I.Priene: 'archive wall'; I.Pessinus 1-7), 'monumentalization' (creation of 'a document which was also a monument': Athenian tribute lists; IG I³ 259-272 (lists of war casualties); IG II² 1553-1578; CID II 31/32; Aphrodisias and Rome 6-21), location (agora;

temple), relation between setting up public documents and democracy, and the symbolic role of public documents.

L. Boffo, 'Per una storia dell'archiviazione pubblica nel mondo greco', *Dike* 6 (2003) 5-85, presents an invaluable study on the development of record-keeping in the Greek cities from the Archaic to the Hellenistic period. In an overview of the various procedures and measures taken for the safe keeping of documents, B. discusses the relevant terms (βιβλίον, γραμματεῖον, γραφεύς/γροφεύς, δέλτος, δημόσια γράμματα, ζύγαστρον, καταγράφω, καταχωρίζω, κιβωτός, λένκωμα, μνήμονες, νομοφύλακειον, πίναξ, ποινικαστάς, σάνις, χρεωφυλάκιον, χρηματιστήριον). It is not possible to list here all the inscriptions adduced by B.; we single out *IG* I² 27 (19), 165 (20); *IG* II² 1237 (41); *IG* XII.7, 515 (51); *SEG* XXVII 631 (12/13); *XLIII* 707 (59); *IPark* 9 (42); *Tit. Cam.* 110 (66); *TAM* II 548; *I.Erythrai* 1/2 (24); *I.Kalchedon* 10 (67); *I.Perge* 12 (64); *I.Priene* 112 (68); *I.Smyrna* 573 (52); *Milet* VI.1.149 (52).

2149. Army. The classis Syriaca. H. Konen, *Laverna* 14 (2003) 26 and 44/45, infers from *IG* II² 8358 (a) (Μαίωρ Φιλίππυ στρατιωτῆς ληκτός κλάσσης Συριακῆς, γένει 'Αἰράδιος), *IG* XII 5 988 (Τένος; Λούκιος Κάσιος) Ἰ Λονγίνος ἰ στρατιωτῆς ἰ στόλου Συρι(α)λλοῦ) and *I.Eph.* 2274 (*ILS* 2913; epitaph of C. Iulius Hilarus, trierarchus classis Synacae), that the classis Syriaca was deployed in the Aegean. Athens and Ephesos were important relay-stations on the route to Syria and the eastern front.

2150. Army. Commemoration of fallen soldiers. M.-T. Couilloud-Le Dinahet in *L'Orient méditerranéen* 74-78, collects and briefly discusses a number of epitaphs and epigrams in honor of fallen soldiers, both mercenaries and members of citizen militias, from Asia Minor and Syria (especially the stelai from Sidon).

2151. Army. 'Stone-workers' in the Roman army. Under the somewhat misleading title 'Bildhauer im römischen Provinzialheer' M. Dondorfer, *Laverna* 14 (2003) 98-121, collects, after presenting a survey of craftsmen in the Roman army in general, the mainly epigraphical testimonia for a variety of 'stone-workers' (lapidarii) belonging to the Roman provincial army (all texts concern legions, not auxiliary troops): road-workers, masons (both of architectural blocks and of inscriptions), and sculptors of reliefs and statues. A catalogue (111-121) offers one Greek and nine Latin inscriptions; the Greek text is *I.Portes* 91 (Koptos; 316 A.D.; D. 119/120 no. 10; German translation): a dedication which Βόσος ἐγράψε, 'der Name des Bildhauers, der den Text geschrieben hat' (108); Βόσος should probably be assigned a military status on account of the context. On 108, D. also mentions the dedication presented in our lemma no. 1907, recording two soldiers who made a votive niche in Petra; their joint effort in creating such a modest monument is surprising. In Latin inscriptions, the expression scripsit et sculpsit probably distinguishes between the drawing/line division and the cutting of the letters; *IG* V I 1315 L. 30 (ἐγραψε) καὶ ἐγράφε Δαμονικίδας offers a Greek parallel (cf. *SEG* XLVIII 2127; D. 105).

2152. Artisans. Social status. On the basis of the building accounts from Athens (Erechtheion; Eleusis), Delos, Delphi and Epidaurus, C. Feyel in *Les Élités* 293-305, tries to establish a hierarchy among the builders on record in those five dossiers. Foreigners regularly sign the most important and rewarding contracts (see the map on 303). Most artisans do not specialize but are polyvalent, except in the realm of metallurgy. Most contracts are small fry (less than 100 dr. up to 800/900 dr.); it is only a small number of artisans, especially sculptors, who make more than 800/900 dr. Day-laborers execute simple tasks and earn little. Contracts concern pluriform operations and in general generate a higher price than piece-work. Occasionally, piece-workers manage to sign a contract; the inverse also occurs. On the whole foreigners, who specialize and sign one or more contracts, are the most important artisans. Do these entrepreneurs really constitute an elite? Most entrepreneurs have no political influence; they heavily depend on the building-commissions, which issue the contract, are liable to heavy competition and often have to accept unfavorable conditions of payment. As a result they do not belong to the urban elite (See now also C. Feyel, *Les artisans dans les sanctuaires grecs aux époques classique et hellénistique à travers la documentation financière en Grèce* (Paris 2006), Pleket). See also our lemma no. 809.

2153. Asia Minor. Translations of and comment on inscriptions. In his discussion of developments in the countryside in Hellenistic Asia Minor (agricultural products (e.g. wine, honey) and their marketing, the settlements (κώμαι) and farmsteads (ἐκσῦλεις; αὐλαί); landed estates, their size and manpower used; intensification of agriculture) C. Chandezon in *L'Orient méditerranéen* 193-217, presents a French translation of *I.Mylasa* 206/207 and 212; J. Ma, *ibidem* 243-259, examines the relations between Antiochos III and the Greek cities in Asia Minor and presents English translations of *I.Priene* 1; *SEG* XXXVII 859 and 1010; *Ilasos* 4; *RC* 38; J. and L. Robert, *La Carie* II no. 166 || P. Debord, *ibidem* 281-308, examines the ruler cult under the Seleukids (civic cults; state cult) and presents a discussion and a French translation of *SEG* XL 1003 (Antiochos III and Teos); on 294-300 discussion of *SEG* XXXII 1237, XXXVII 1010 and XLVI 1519/1520. On 302-304 comment on the cult of Ζεὺς Γενέθλιος on record in *SEG* XXXIX 1284 || I. Savalli-Lestrade, *ibidem* 37-39, gives a French translation of *SEG* XXXIX 1426 (LII 1462*) and XLVII 1745.

2154. Associations. See also our lemmata nos. 2167, 2211, 2225, and 2253.

2155. Associations. P. A. Harland, *Associations, Synagogues, and Congregations. Claiming a Place in Ancient Mediterranean Society* (Minneapolis 2003), argues that associations in Asia Minor, including some synagogues and congregations, could and in fact did participate within certain areas of life in the polis, involving in imperial honors and connections and thus claiming a place within that polis rather than being subversive groups in constant tension with and separation from society.

On 25-112 H. outlines the epigraphic evidence for associations in Asia Minor, provides a typology of these groups and a general outline of their internal activities and purposes (honoring

gods; conviviality; funerary role; economic advantages), and considers the civic framework within which they operate. He distinguishes five kinds of associations: household communities (οἶκος; digression on the use of the language of familial affection: ἀδελφός denoting fellow-members; πᾶτερ and μητὴρ denoting leaders [cf. φρατρία as designation of a cult association in Mylasa: M. Carbon, *EA* 38 (2005) 2/3, Chaniotis]); ethnic or geographical groups; neighbourhood associations (γειτονία; γειτοσύνη); occupational and cultic associations.

On 115-173 H. focuses on associations and imperial aspects of society and culture in Asia Minor: associations and emperor cult (115-136, partly overlapping with H.'s article in *AHB* summarized below); associations and their interaction with imperial officials, the emperors themselves and local dignitaries in the emperor cult (both urban and provincial). Special discussion of the association of Demeter worshippers in Ephesos (*I.Eph.* 213, 4337; 116-118) and of the association of βαφειῖς from Thyateira and their relations with benefactor families (*TAM* V.2 935, 945, 965, 972, 978, 980, 989, 991, 1029, and 1081; 143-147); associations and civic disturbances.

On 177-264 H. compares different socio-religious groups and examines the positive and negative interaction between Jewish and Christian groups and the polis, with special reference to their attitude towards imperial honors, the negative picture of the emperor cult in John's *Apocalypse* and the extent to which it is representative of the actual position and behaviour of Jews and Christians in the polis. On 200-210 discussion of epigraphic evidence for the position of Jews and their synagogues in cities in Asia Minor (Sardis; Hierapolis; comment on *I.Smyrna* 697 (οἱ πότε 'Ιουδαῖοι) and *SEG* XLVI 1656 (XLIX 1836)); on 224-228 *IGR* I 1024 (*SEG* XXXVII 1663; Berenike) and *MAMA* VI 264 (*CIJ* 766; Akmonia) are dealt with.

H. does not favor the view that the emperor cult is more a matter of showing political loyalty than of 'real', authentic religion. He rejects the imposition of modern, anachronistic criteria onto the ancient evidence and the resulting tendency to differentiate between public (and ritual) and private (and emotional) religion. He offers also some reflections on the social composition of some associations: they were heterogeneous in terms of social composition.

Id., 'Imperial cults within local cultural life: associations in Roman Asia', *AHB* 17, 1-2 (2003) 85-107, examines the role of associations in imperial cult activities in Asia Minor. His main thesis is that the imperial cult does not have merely a political dimension but is as genuinely religious as the cult of the traditional deities (cf. A. Chaniotis in *art.cit.* in our lemma no. 2227). 'Cultic honours for the imperial gods (Sebastoi) could be a significant component in the internal life of numerous associations' (93).

Associations of hymnodoi participated in imperial cult celebrations (see, e.g., *I.Eph.* 645, 742, 921, 3247, and 3801; *I.Smyrna* 595, 644, 697, and 758; *IGBulg* II 666-668; *I.Pergamon* 374 (translation of part of it)). Names of associations suggest that members of the imperial household were recipients of cultic honors (*I.Smyrna* 331 (Φιλαγρίππαι); *I.Didyma* 50 I a 65 (Τιβέρι(σ)πειροι); *IGR* IV 1348 (Καίσαρ(ισ)ταί)). Sacrifices to the imperial gods (and not 'on behalf of' the emperors) took place in associations (e.g., *IGR* IV 603, *I.Eph.* 1506; *I.Mylasa* 403; *I.Eph.* 213 (translation on 91)). Associations celebrate imperial mysteries (*I.Pergamon* 374) [see also A. Gutschalk - D.A. Koch (edd.), *Vereine, Synagogen und Gemeinden im kaiserzeitlichen Kleinasien* (Tübingen 2006), Pleket].

2156. Associations and the elite. On the basis of inscriptions, O. van Nijf, in *Les élites* 307-321, studies the role of the civic elites as patrons of professional associations in the Roman East. The reason for honorary inscriptions being set up by associations for members of the elite is the latter's benefactions on behalf of the former, especially by providing means for constructing club houses and for banquets (or by allowing to be bribed). On the other hand, the associations in this way indicated their place within the civic hierarchy, which was even clearer when they erected honorary inscriptions together with civic institutions. He quotes (parts of) the following inscriptions: *SEG* XXVII 947; *CIG* 3422; *IG* V.2 268, 933, and 991; *TAM* III 114; *IGR* IV 791 (not 1632); *I.Erythrai* 74.

2157. Asylia. G. Thürl, in M. Dreher (ed.), *Das antike Asyl. Kulturelle Grundlagen, rechtliche Ausgestaltung und politische Funktion* (Cologne-Weimar-Vienna 2003) 23-35, reviews the evidence collected by A. Chaniotis (cf. *SEG* XLVI 2263) concerning efforts to limit the right of convicts or prosecuted persons to find asylia in sanctuaries, rightly observing that a judicial procedure concerning the termination or limitation of asylia is attested only in connection with suppliant slaves (*IG* XII.6, 156 and 169; *IG* V.1 1390) [the references to *IG* XII.4/1 should be corrected to *IG* XII.6, Chaniotis]. To the Athenian evidence (cf. *IG* I³ 104) he adds the evidence for the ἀπαγωγὴ procedure. He doubts on whether the inscription concerning the conviction of persons for murders committed in the sanctuary of Alea in Mantinea (*IG* V.2.262 = *IPark* 8) and their expulsion for all time from this sanctuary can be interpreted as denying them the right of asylia in this sanctuary; he prefers to interpret this as exclusion of the convicts from the community ('Ausschluss der Verurteilten aus der Sakralgemeinschaft') [if Mantinea wanted to exclude the convicts from the 'Sakralgemeinschaft', it would have denied them access to every sanctuary in Mantinea, not only to this sanctuary; this is why I suspect that the verdict, confirmed through oracle, aimed at terminating the asylia of the convicts], Chaniotis].

K. Buraselis, *ibid.* 143-160, stresses the important political implications of the asylia of sanctuaries and cities in the Hellenistic period, in particular as an instrument of protection from raids. E.g., the support given by Seleukos II to the asylia of the sanctuary of Aphrodite Stratonikeia in Smyrna (Rigsby, *Asylia* 7) is connected with the close political relations between king and city (*OGIS* 229). An analysis of documents concerning the asylia of Tenos (*Asylia* 53-61), Anaphe (*Asylia* 175), Magnesia on the Maeander (*Asylia* 66-69, 78, 96/97, 118), Teos (*Asylia* 132-135, 153, 157/158; cf. *SEG* XLIV 949), and Alabanda (*Asylia* 163) shows that the motivation of these communities was their protection for raids, in particular those of Cretan pirates; cf. the discussion between K.J. Rigsby and K. Buraselis, *ibid.* 159/160. K. Buraselis, in K. Höglhammer (ed.), *The Hellenistic Polis of Kos. State, Economy, and Culture* (Uppsala 2004) 15-20, continues this study by examining the asylia of Kos (*Asylia* 8-52; cf. our lemmata nos. 841, 849-855). The efforts of the Koans to have the asylia of the Asklepieion recognized cannot be explained exclusively with religious motifs: it is also connected with the fact that in the mid-3rd cent. B.C. the Koans could no longer rely exclusively on the Ptolemies for adequate protection.

2158. Athletics. 'Επεινεϊκία. On the basis of Ephesian coins inscribed 'Ρωμαίων Νείκη 'Εφεσίων θεά ('Victoria Romanorum' is an Ephesian deity') J.Nollé, *Chiron* 33 (2003) 463-465, argues that the Ephesians founded 'Επεινεϊκία in honor of that new deity. He admits that Epineikia often were celebrated only once on the occasion of a specific victory of a given emperor but suggests that the Ephesians organized such games in a pentacteric cycle (the μεγάλη 'Επεινεϊκία) in honor of 'Ρωμαίων Νείκη. N. briefly adduces *I.Eph.* 671, 721 (see our lemma no. 1276), 1087 (a), 1605 (*IAG* 73), and 1371; L.Moretti, *IAG* 76 (most scholars tend to connect the μεγάλη 'Επεινεϊκία on record in these texts with specific victories/triumphs of Roman emperors in, inter alia, 166 A.D. and 233 A.D.; see now also J.-Y.Strasser, *Nikephoros* 17 (2004) 194, for 'Αντωνεινιανά 'Ολύμπια 'Επεινεϊκία on record on a coin from Cilician Anazarbos. Str. argues that pre-existing 'Επεινεϊκία Σεουήρεια, celebrated in honor of victories of Septimius Severus, were transformed into an agon for Caracalla, in honor of his victory over Macrinus; for other 'Επεινεϊκία see our lemma no. 2159, Pleket).

2159. Athletics. The pankratiast M. Αἰρήλιος Δημόστρατος Δαμάς. J.-Y.Strasser, *BCH* 127 (2003) 251-299, collects and discusses the inscriptions which record his achievements, and reconstructs his impressive career. Damas was a renowned sports star, held important functions in the international association of athletes (ἱερὰ ξυστική σύνοδος) which had its headquarters in Rome, and was also director of the Imperial Baths in that city. From 180 A.D. onwards a new star, the pankratiast M.Aurelius Asclepiades, emerged; he won the Capitolia in Rome in 182 A.D. Damas' last victory in that contest probably took place in 174 A.D., his first victory in 162 A.D.; he probably was enfranchised by Marcus Aurelius as a reward for his victories. Marcus Aurelius and Commodus probably gave him citizenship of Alexandria in the beginning of 176 A.D. The victory in the 'Επεινεϊκία (*I.Sardis* 79 A LL. 21-24) may have been celebrated at the end of 176 A.D. or in 178 A.D. [for 'Επεινεϊκία see also our lemma no. 2158]. They were celebrated on the occasion of the triumph over the Sarmatians and the Germans. Damas started his career at the end of Antoninus Pius' rule and went on for ca. 20 years.

Brief discussion of *IGUR* 243, *P.Lond.* 1178 LL. 51-54 and 97/98 (= P.Frisch, *Zehn agonistische Papyri*, Opulden 1986, no. 6; the well-known 'Faustkämpfer Diplom' of Herminios); *BCH* 68/69 (1944/1945) 125/126 no. 37 and *F.Delphes* III.1 556. For other texts concerning this athlete see our lemmata nos. 1279 and 1355.

2160. Athletics. Status and self-representation of urban Greek elites. O.van Nijf, 'Athletics, andreia and the askēsis-culture', in R.M. Rosen - I.Sluis (edd.), *Andreia. Studies in manliness and courage in classical antiquity* (Leiden 2003) 263-286, explores the 'link between athletic achievement and elite status, and the importance of athletic competence for the construction of ideals of masculinity'. He focuses on ἀνδρεία and physical prowess and athletic training as 'key attribute(s) in the self-representation of members of the urban elites in the Roman East'. Brief discussion of *IVo* 55 (*Syll.* 1073 I); *I.Smyrna* 657, *TAM* III 1 388 (Termessos; for the importance of athletics in that city see *SEG* L 1335); *SEG* XLIV 1169, 1194-1196 and *IGR* III 500 (V) (Oinoanda); *SEG* XXXI 903/904 (*SEG* XXXIV 1045; C.Roueché, *Performers and partisans at Aphrodisias in the Roman and late Roman periods*, London 1993, 202-206 no. 72);

MAMA VIII 417 (L.Robert, *Hellenica* XIII 134-147; Roueché, *op.cit.* no. 89; Aphrodisias). On 278/279 brief critical discussion of M.Dickie's theory that in Roman times Greek elites left athletics more and more to professionals and instead turned to 'callisthenics' (dance, music) (See the same sense *SEG* XLIII 1215). Conclusion: '... athletics were an integral part of traditional Greek paideia'.

2161. Brigands. C.Wolff, *Les brigands en Orient sous le Haut-Empire romain* (Rome 2003), analyses the evidence (literary, epigraphical) for brigands in the Balkan peninsula, the Anatolian provinces, Syria/Palaestina/Arabia and Egypt. She examines the role of the cities and their relevant functionaries and of the Roman army in the fight against brigands. In an 'Annexe' (235-239) a geographically arranged list of bibliographical references to inscriptions recording εἰρηναρχοί (cf. also εἰρήνης ἄρχας [see also P.Sänger, 'Die Eirenarchen im römischen und byzantinischen Ägypten', *Tyche* 20 (2005) 143-204, and C.Homoth-Kuhs, *Phylakes und Phylakon-Stauer im griechisch-römischen Ägypten. Ein Beitrag zur Geschichte des antiken Sicherheitswesens* (München-Leipzig 2005), Pleket]), παραφύλακες (cf. also ἀρχιφύλακες and παραφυλακῆται) and στρατηγοὶ διὰ νυκτός (For a review cf. B.D.Shaw, *JRS* 95 (2005) 270/271, who refers to two other studies on brigands/bandits: T.Grünwald, *Bandits in the Roman Empire: Myth and Reality* (London 2004) and W.Riess, *Apuleius und die Räuber. ein Beitrag zur historischen Kriminalitätsforschung* (Stuttgart 2001)). See also N.Yannakopoulos, 'Functionaries: preserving the Pax Romana: the peace functionaries in the Roman East', *Mediterraneo antico* 6 (2003) 825-905 (criticized by Brélaz (see below) 10-12) and C.Brélaz, *La sécurité publique en Asie Mineure sous le Principat* (1^{er}-III^{ème} s. ap. J.-C.) *Institutions municipales et institutions impériales dans l'Orient romain* (Basel 2005), with on 345-431 'Appendices épigraphiques', with texts, bibliography and translations of inscriptions concerning the night-strategoi, eirenarches, paraphylakes, διορίται, ὁροφύλακες (ὁροφύλακες), μαστιγοφύροι, ἀρχιφύλακες and ὑποφύλακες, Pleket).

2162. Calendar. The diffusion of the Corinthian calendar in Epelros, Illyria, Korkyra, and Syracuse. P.Cabanes, *REA* 105 (2003) 83-102, collects the month names attested in Epidamnus, Apollonia, Korkyra, Bouthrotos, the Koinon of the Balaitai, Dodona, Ambrakia, Chardros, Gitan, Kerkira Melaina, and Syracuse. This evidence supports the assumption that these cities had adopted the Corinthian calendar, for which C. proposes the following sequence of months: Ἀρτεμίτιος, Ψυδρεὺς, Ἀγριάνιος, Φοινικαῖος, Ἀλιωτρόπιος, Δατύιος, Κρανεῖος, Πάναμος, Ἀπελλαῖος, Γαμήλιος, Μαχανεύς, Εὐκλείος. C. discusses the relation of these month names to the cult of gods and to festivals.

2163. Cameos. E.Kosmetatou, *ZPE* 142 (2003) 35-42, argues that an epigram attributed to Poseidippos (*epigr.* 8 AB) describes a large cornelian cameo and discusses the question of whether large cameos were already produced in the early Hellenistic period. It is not clear if the royal portraits on priestly crowns mentioned in *RC* 36 LL. 13/14 (letter of Antiochos III; 193 BC) were cameo portraits or forehead-pieces (προμετωπίδια) adorned with metal medallions (39/40). There are references to intaglios in inventories (σφραγίς, σφραγιδίων, τύπος) bearing

meised images (ἐκτίσιμον, σημείον; *IG* II² 1388 B LL. 86-89; *IG* XI.2 203 B LL. 73/74; *IDēlos* 1444 Aa L. 34) as well as references to small vovbes in relief not associated with jewellery (ἀπότυπον, ἔκτυπον; *IG* XI.2 203 B LL. 83/84; *IDēlos* 101 LL. 13/14). Given the undeterminable meaning of such terms, it cannot be excluded that τύπος refers to cameos (cf. τύπος μητροϊκὸν χρυσῶν ἐν ξυλωματίῳ ἄστατον in *IG* XI.2.164 A L. 74 and *IDēlos* 1409 Ba L. 100 refers to a relief representation of Meter in gold against a wooden background, but *IDēlos* 1444 Aa L. 34 and 314 B L. 131 seem to refer to signet rings; 40/41).

Ead., *ZPE* 146 (2004) 81-84, associates the references to θυμὸς μέγας in the Athenian inventories with early cameos (*IG* II² 1338 B LL. 60-63; 1400 L. 57; 1401 d L. 45; 1407 L. 30; 1415 L. 20; 1421 col. IV L. 101; 1424a col. III L. 294; 1425 A col. II L. 209; 1428 col. II L. 136; 1443 col. III L. 205; 1455 col. III L. 8; 1460 LL. 23/24).

2164. City. See also our lemma no. 2201/2202, 2204, and 2262.

2165. City. The role of civic beauty in the Imperial period. On the basis of literary, epigraphic, numismatic, and archaeological evidence, I. Maupai, *Die Macht der Schönheit. Untersuchungen zu einem Aspekt des Selbstverständnisses und der Selbstdarstellung griechischer Städte in der Römischen Kaiserzeit* (Bonn 2003), points to the importance beauty had for the self-esteem and self-identification of a Greek city in the Roman Imperial period. She subdivides 'beauty' into several categories, to each of which a separate chapter is devoted: the natural setting of the city (15-72), buildings (73-202), beauty from the past (203-239), civic virtues (241-269), staged beauty (i.e., education and rhetoric; 271-305), provocative beauty (307-327), destroyed beauty (329-346), and criticized beauty (347-367). The sources use several key words to designate different aspects of beauty, e.g. κάλλος, λαμπρότης, χάρις, κόσμος, τάξις, συμμετρία, μέγεθος, πολυανθρωπία, ἀξία, εὐνομία, καλοκάγαθία, εὐεργεσία, ἀρετή, εὐσέβεια. M. concludes that during the Second Sophistic the discussion about beauty, going back to Plato, is being revived and used towards the embellishment of cities. This in combination with the desire of the upper classes for reputation led to an emphasis on external appearance rather than usefulness, and to criticism by competing elite-members or from the lower classes. M. sees in the cities' inability to overcome inner disunion a reason for the ultimate rise of Christianity.

2166. Damnatio memoriae. C. Hoët-van Cauwenbergh, *CCG* 14 (2003) 263-280, collects the evidence for damnatio memoriae suffered by female members of the Julio-Claudian dynasty in Roman Achaia. The damnatio memoriae was carried out either because these women were involved in a conspiracy (Agrippina the Younger) or due to the damnatio of a male relative (e.g., Messalina). H. discusses in detail the following inscriptions: *SEG* XLVII 221 (Eleusis; damnatio of Agrippina; 275); W. Peck, *Abhandlungen der Sächsischen Akademie der Wissenschaften* 63, 5 (1972) 42 no. 76 (Epidauros; Agrippina; 271, dr.); *IG* IV² 605 (Epidauros; Agrippina, not Poppaea; L. 2: [Ἀγριππία]ν γυναῖκα; 273/284); *IG* VII 2713 (Akraiphia; Stablia Messalina,

not Poppaea; 265-269). The erasure in *IG* IV² 603 (Epidauros) is due to the reuse of the block (271/272, 274/275; dr.).

2167. Death. M.-T. Couilloud-Le Dinahet, *art.cit.* (see our lemma no. 2150) 78-85, briefly discusses various types of funerary monuments (rock-cut tombs with architectural facades; funerary chambers with columns; funerary altars), and ceremonies (ἐκπορὰ of important citizens; public burial intra muros; cult of living (Diodoros Paspas) and deceased citizens). On 85-92 the role of associations in providing a burial place for their members (especially in Rhodes) and the heroization of the deceased in a family context are dealt with. Many inscriptions are briefly adduced.

2168. Economy. Taxation in the Greek world. On the basis of literary and epigraphic sources, L. Migeotte in *Symposium 1999* (cf. our lemma no. 1314 bis) 297-313, attempts to place different types of cities in relation to their different types of direct taxation. To this end, he examines especially the following inscriptions: *SEG* XXVI 1306 (Teos), XXXVII 859 (Herakleia under Latmos), XXXVIII 380 (Chaironeia), XLIV 402 (Boiotia), XLVIII 96 (Athens); *Chamotis. Verträge* 69 (Gortyn); *TAM* II 1 (cf. *SEG* LII 1753); *Milet* I.3.149 (*SEG* LI 1608); *I.Priene* 2, 12, 18; *I.Smyrna* 573; *Rigsby, Asyria* 7 (Smyrna). He concludes that indirect taxation prevailed in the Greek world: whereas all cities levied also taxes on immovable possessions and possessions connected to them, taxes on production are most frequently encountered.

2169. Emperor. See our lemmata nos. 2155, 2158, 2182, 2207, 2214, 2227/2227 bis, 2230, and 2255.

2170. Epigrams. The address to the passer-by in funerary epigrams. Funerary epigrams, usually located near a street (cf. *IG* IX² 1.214 = *CEG* 142; *GV* 97 = *CEG* 167) directly address the passer-by. T. Alfieri Tonini, *Acme* 56, 1 (2003) 62-71, collects such examples (*IG* I³ 1208 = *CEG* 34; *IG* I³ 1277 = *CEG* 13; *IG* I³ 1219 = *CEG* 51; *IG* IX.2.255 = *SEG* XV 369 = *CEG* 117; *IG* XII.9.285 + Suppl. = *CEG* 108; *SEG* XXXVI 52, XLI 540; *GV* 1960a = *CEG* 174; *CEG* 148), in some cases presenting the Greek text and Italian translation (*IG* I³ 1194 bis = *CEG* 13; *IG* I³ 1240 = *CEG* 27; *IG* I³ 1204 = *CEG* 28; *IG* I³ 1143 = *CEG* 131; *GV* 1831 = *CEG* 120; *CEG* 162) and briefly discussing common themes (e.g., biographical information, the tomb as point of orientation, continual lament, burial abroad). See also our lemmata nos. 906 ter and 1760 bis.

2171. Epigrams. The concept of death and afterlife in funerary epigrams. R.A. Tybout, *Hermeneus* 75 (2003) 113-124 (in Dutch), examines Greek funerary epigrams of the Hellenistic and Roman periods and concludes that the ideas about death and afterlife were not consistent but

rather contradictory, sometimes even in one and the same epigram. They were usually expressed through *topoi*, often taken from anthologies, but the choice of motifs was individual and depended on the experience in life (contra, e.g., *SEG* L 1750; *LI* 2291). For T.'s article in *Lampas* 36 (2003) 329-377 (in Dutch with English summary) see *SEG* L 1750 and *LI* 2291 in fine; see also our lemmata nos. 1306, 1368, and 1422. For conceptions of death see also our lemma no. 2223.

2172. Epigrams. Corpus: Merkelbach-Stauber, *SGO* IV and V. P.-L. Gatiér, *An.Ép.* (2003) [2006] no. 1776, offers some critical observations on the geographical classification of regions in the Near East in Merkelbach-Stauber, *SGO* IV: 1) all cities of the Dekapolis (sections 21/21-24) are assigned to Palaestina (to which some cities, like Gerasa and Philadelphia, never belonged); 2) the division of section 22 (Nabataea-Arabia) into the areas Nabataea (22/01-49) and Arabia (22/51-91) is strange, with Petra (capital of the Nabataean kingdom) in Arabia (22/71) and Bostra (capital of the province of Arabia) in Nabataea (22/42); 3) some villages are presented in their own right, but others are unduly mixed up with cities: the five inscriptions from I'gaz (not presented as an ensemble: nos. 20/05/05-07 and 20/05/97-98) should not have been included among the texts from Apameia (the village is situated far to the east of that city); on the other hand, Dana with a single inscription (20/20/01, to which the reference *IGLS* 493 should be added) has an entry of its own, though it belongs to the Antiochene; 4) some indications of provenance are erroneous: 20/01/99 (*SEG* XLV 1922) was found in the monastery of St. Symeon the Stylite on the 'Mont Admirable', between Antiochia and Seleukeia Pieria, not in Seleukeia; 20/17/03 from Tafas (80 km south of Damascus) should be assigned to Dion in the Dekapolis and not to Damascus; the epigram 21/24/02 from Rajib does not belong to the tomb illustrated by a photograph on p. 367.

For an epigram from Byblos to be added to *SGO* IV see our lemma no. 1805.

C. Brixhe, *BE*(2005) no. 391, offers some critical reflections on *SGO* V, containing the indices, concordances, and addenda and corrigenda (see *SEG* LII 1918); from following epigrams (re-published in this volume, B. offers observations affecting the interpretation: nos. 02/09/33 (Aphrodisias), 05/01/10 (Smyrna), and especially 14/06/24 (Laodikeia Katakekaumene; *SGO*'s German translation is not in accordance with the syntax) and 14/09/04 (Savatra; προσευχή: 'prayer' rather than 'church').

2173. Epigraphy. History: Henry P. Borrell (1795-1851). In *PRIA* 99C (1999) 73-113. D. Whitehead presents the results of his study of an anonymous notebook of some 180 pages, which he attributes to the above antiquarian, resident as a merchant in Smyrna in the 1820s and 1830s and a prolific collector of ancient Greek coins. The notebook contains majuscule transcriptions of 212 ancient inscriptions: 5 Latin, 5 Lycian, 1 bilingual Greek-Lycian, 1 bilingual Greek-Phoenician, 1 bilingual Greek-Latin, 10 Nabataean Aramaic, and the rest Greek. Most come from the islands of the southern Aegean, Ionia, Cuna, and Lycia, and Borrell claims to have owned at least 8 of these stones. Others he seems to have copied from the notebooks of other people. The notebook was later heavily annotated by 'a classical scholar of very considerable erudition,' who added minuscule versions of some of the texts, some Latin commentaries, and citations of *CIG*.

W. identifies him as J. Kennedy Bailie. In *CIG* II, Boeckh cites Borrell as one of his sources for the texts of 2811, 2933, and 2935. After tracing the complex history of the notebook from Smyrna to its present owner, James Glendinning of Stewartstown, County Tyrone, in Northern Ireland (83-100), W. provides a full catalogue of the inscriptions, with appropriate publication references (101-113). For the 5 inscriptions from the notebook that are apparently otherwise unpublished, see *SEG* XLIX 827 (Thessalonika), 1074 (Lindos), 1121/1122 (Kos), and 1432 (Knidos).

2174. Epigraphy. History: William Sherard. M. Crawford, *RN* 159 (2003) 83-107, analyses the epigraphic manuscripts of William Sherard in the British Library and gives an account of Sherard's method of work in the context of epigraphic research in the 17th and 18th centuries. He argues that the accepted relationship between different copies of the same texts has to be revised in many cases, which has consequences for the establishment of inscriptions that are lost today.

2175. Epigraphy. Inscriptions in teaching. T.F. Winters, *CJ* 98 (2002/2003) 289-294, demonstrates the possibilities of using inscriptions in the teaching of elementary Greek. The focus is on Attic dedications, inter alia *IG* I² 583 and *SEG* XXIX 43.

2176. Epigraphy. Museum collection: Warsaw. A. Łajtar - A. Twardocki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003) [henceforth: *I Varsovie*], contains 125 inscriptions of various provenances presented in the following geographical order (and according to categories of inscriptions within in each section): Attica (17-20 nos. 1/2), Thrace (21-46 nos. 3-12; see also our lemma no. 1825), Aegean islands (47-60 nos. 13-15), Asia Minor (61-101 nos. 16-29), Syria/Phoenicia/Palaestina (102-115 nos. 30-41), Egypt/Nubia (116-321 nos. 42-119: the bulk of the inscriptions in this volume; dedications and epitaphs for the greater part), and Italy (322-329 nos. 120-124; for no. 124 see our lemma no. 1097); the single text published under unknown provenance (330/331 no. 125) should be assigned to Egypt: see our lemma no. 2010. The detailed lemmata include French translations, app. cr., bibliography and (often copious) commentary; each inscription is illustrated by a (mostly excellent) photograph. An introduction informs on the history of the collection (3-14 [for this subject see also *SEG* XLIX 2446 and *LI* 2297]). An Appendix (333-336) contains brief descriptions, dates and bibliography (no texts) of eight inscriptions formerly belonging to the collection of the Lyceum Hosianum in Braunsberg (Braniewo) but now lost: 1) *I Kyzikos* 27 c (333 no. A 1); 2) *CMRDM* 90 (333/334 no. A 2); 3) T. Wiegand, *MDA(I)* 33 (1908) 156/157 no. 16 (334 no. A 3); 4) *I Sardis* 100 (334/335 no. A 4); 5) *I Fayoum* 208 (335 no. A 5); 6) *I Fayoum* 119 (*SB* 5022; 335 no. A 6); 7) *I Fayoum* 216 (336 no. A 7); 8) *SEG* XLIII 1114 (*SB* 7303; 336 no. A 8; see our lemma no. 1968). An elaborate concordance (339-353) and full indices (355-400) conclude the volume.

Among the inedita we mention those dated prior to 800 A.D., the chronological limit observed by SEG: nos. 77, 104, 115/116, 118/119, and 125; only nos. 77 and 125 are something more than insignificant fragments: see our lemmata nos. 2008 and 2010. J. van der Vliet, *JJP* 34 (2004) 122/123, points out that no. 118 is a Coptic rather than a Greek epitaph. For a review see J. Bingen, *CE* 79 (2004) 369/370 [for an inscribed bronze weight in the National Museum of Warsaw, probably from Smyrna; see A. Bajtár, *EA* 38 (2005) 143/144 (dr.)].

For some additions and corrections see P. Gauthier, *BE* (2004) no. 20: in no. 30 εὐπορος ἐκ νεότητος ἑὸν (LL. 3/4) refers to the moral quality of the deceased: 'plein de discernement dès son jeune âge' rather than 'riche dès sa jeunesse'; in no. 44 τὴν πρόσσόδον τὴν ἀπὸ τῶν οἰκημάτων (LL. 4/5) refers to the revenues of, rather than the benefit, from the real estate; in nos. 48 (cf. also 49), the expression ὁ γενόμενος ἐν τοῖς πρώτοις φίλοις (LL. 1/2) followed by the name of an office (here ἐπὶ τοῦ λογιστηρίου κτλ.) indicates that the person either had been in charge of it, but does not hold it anymore, or has got the office and holds it now; the dedicators of no. 52, οἱ ἀπὸ πόλεως γεῶνχοι, are land-holders or -exploiters rather than land-owners (cf. *IG* XII 6. 169 LL. 19/20, where the γεῶνχοι are evidently 'colons de la terre sacrée'); ἄλυσσε is translated in the active sense ('qui n'a pas causé de chagrin') in no. 86, but in the passive ('exempt de chagrin') in nos. 39 and 41: 'les deux auteurs ont légèrement hésité' (for this problem see also our lemma no. 2258). We give a comparatio numerorum with SEG and the corpora [supplying references to SEG XLVIII-LII as well as some others, Tybout].

<i>IG</i>	<i>I. Varsovie</i>	<i>SEG</i>	<i>I. Varsovie</i>	<i>SEG</i>	<i>I. Varsovie</i>
B ² 7343	1	XXIV		XLIV	
XII 1 128	15	1557	65	1222	28
XII 8 267	13	XXXV		1509	74
		1046	120	XLV	
<i>SEG</i>		XXXVII		2181	40
VIII		912	19	2182	122
610	53	1172	29	2183	41
611	73	1739	121	XLVI	
774	65	XXXIX		292	2
775/776	92/93	1711	75	847	26
802	68	XL		XLVII	
803	71	1107	21	2128	49
XIII		1580	80	2129	48
623	124	1582	82	2144	51
XXX		1585	83	2145	54
1769	81	XLII		2146	46
XXXI		635-638	9-12	2147	61
1562	100	639/640	7/8	XLVIII	
XXXIII		930	123	2010	91
1545	123	XLI		2026	79
XXXIV		895	25	XLIX	
1555	92	1161	79	1078	15

<i>SEG</i>	<i>I. Varsovie</i>	<i>I. Kalchedon</i>	<i>I. Varsovie</i>	<i>SB</i>	<i>I. Varsovie</i>
XLIX		62	24	8849	43
2109	42, 48, 72			14176	110
2216 (1)	??	<i>I. Klaudiopolis</i>		14177	113
2216 (2/3)	92/93	p. 147 no. T. 27	9	15005	75
2216 (4)	65				
2248 (1)	53	<i>I. Kyzikos</i>		Lefebvre,	
2248 (2)	73	518	16	<i>Recueil</i>	
2255	88			666	109
L		<i>I. Priene</i>		671	99
1619	75	376	20		
LII				<i>I. Alex. Ptol.</i>	
2088 (1)	67	<i>I. Sestos</i>		1	43
2088 (8)	71	58	3	20	45
LII				58	48
1746 (2)	68	<i>SB</i>		p. 36 note 123	50
		5021	48		
<i>CIG</i>		5716	109	<i>I. Fayoum</i>	
761	1	5718	68	210/211	56/57
2161	13	5725	76		
		7286	4	<i>I. Portes</i>	
<i>I. Byzantion</i>		7287	58	109/110	92/93
324	5	7288	68	112	65
330	6	7289	71		
		7290	66	<i>ITHSy</i>	
<i>I. Perinthos</i>		7291	87	189	42
2	4	7292	85		
		7293/7294	88/89		
<i>IGUR</i>		7295	91	Bernard,	
635	124	7296	90	<i>Inscr. mé-</i>	
		7297	98	<i>triques</i>	
<i>IGR</i>		7298	97	3	67
I 1161	60	7299	25	47	68
IV 235	3	7300	99	55	70
621	22	7301	94	57	72
1190	58	7302	96	79	69
		7304	78	91	71
<i>I. Ephesos</i>		7305	95		
2311	19	7691/7692	92/93	<i>JIGRE</i>	
		7694	65	59/60	86/87
<i>I. Erythrai</i>		7749	53	61	85
306	17	7750	73	62/63	88/89
378	18	8807	60	64	91
				65	90

I. Prose	I. Varsovie	GV	I. Varsovie	Merkelbach- Stauber, SGO	I. Varsovie
21	42	481	30	I	03/01/04 20
		602	20		03/07/16 17
		699	67	II	08/01/51 16
OGIS		854	69	IV	20/08/01 30
21	43	912	71		
		948	17		
CIJ'		1154	14	Pfohl-Möbius	
1470/1471	86/87	1237	3	221	6
1472	85	1480	70	1190	18
1473/1474	88/89	1842	68	1821	14
1475	91	1923	16	2191	3
1476	90				
1532	56				
				ILS	
				9471	23

2177. Epigraphy. Scholars: Margherita Guarducci (1902-1999). *Epigraphica* -- Guarducci is a collection of articles published in commemoration of the great Italian epigraphist. On 43-62, L.D'Amore presents a bibliography of G.'s monographs and articles, all in all 403 publications (G.'s numerous reviews, lemmata in encyclopedia or lexica, and articles in papers and periodicals aiming at a broad public, are not included). The first section contains, under the title 'Ricordi' (13-62), brief essays by M.L.Lazzarini, S.Panciera, G.Bandini, G.Molisani, G.Dontas, D.Peppis Delmouso and E.Greco, devoted to various aspects of her professional life and scholarly activities. Most of the 'Studi' occupying the second section of the book (63-251) concern Greek epigraphy: see our lemmata nos. 86, 625, 942, 985, 1077, 1084, 1096, 1103, 1108, 1351, 1464, and 1466.

2178. Epigraphy. Scholars: Louis Robert (1904-1985). M.Sartre in V.Sales (ed.), *Les Historiens* (Paris 2003) 161-177, offers a survey of the multiple research interests and the vast array of publications of this epigraphical champion (estimated at more than 18,000 pages). For some minor corrections see P.Gauthier, *BE* (2006) no. 3.

2179. Epigraphy. Selection of inscriptions. The *Choix d'inscriptions grecques*, published under the direction of J.Pouilloux (Paris 1960), which has long been out of print, has been reprinted with an appendix by G.Rougemont and D.Rousset containing a selection of recent literature (Paris 2003). These bibliographical addenda are arranged in two parts, the first of which lists selections of Greek inscriptions and 'instruments de travail', the second several recent publications to each of the thematic sections in which the book itself is divided.

2180. Epigraphy. Selection of historical inscriptions. P.J.Rhodes-R.Osborne, *Greek Historical Inscriptions 404-323 BC* (Oxford 2003) publish a selection of 102 inscriptions which is intended to replace M.N.Tod, *Selection of Greek Historical Inscriptions II* (Oxford 1948) and to continue R.Meiggs-D. Lewis, *A Selection of Greek Historical Inscriptions to the End of the fifth century BC* (revised ed., Oxford 1988). In contrast to their predecessors, they provide English translations of all texts and some photographs, drawings, and maps; also included is a concordance. After the preface with a brief overview of the history of the volume, R.-O. give in the introduction information about the historical background, pertaining to the epigraphical publication of documents, to the political organization of Attica, to the layout of Athenian documents, to the Athenian calendar and monetary system, to the history of epigraphical research, to conventions of epigraphical publications, and to Greek numerals. A list of Athenian archons of the years 403/2-323/2 follows at the end of the book. Each text is preceded by a brief description, and the readings of the inscriptions are – where possible and/or necessary – checked and often revised. The main part of the commentaries is restricted to basic explanations in order to place the texts in their historical context, but sometimes brief remarks on particular problems are given at the end. – Since the concordance is arranged after the number in R.-O., we give here, in the reverse order, a comparatio numerorum with major publications.

IG II ²	R.-O.	IG II ²	R.-O.	IG IV	R.-O.
1	2	204	58	556	42
10	4		212		
14	6		226	70	
18	10		228	71	
20	11		233	72	
28	18		236	76	
29	19		237	77	
34	20		334	81	
42	23		337	91	
43	22		351	94	
96	24		356	98	
103	33		360	95	
105	34		523	34	
107	31		624	94	
110	38		1128	40	
111	39		1156	89	
112	41		1183	63	
116	44		1237	5	
123	52		1629	100	
124	48		1635	28	
125	69	1656/1657	9	8 (?)	85
126	47	2403	4	526	83
127	53	5222	7		
141	21				

<i>IG XII.3</i>	R.-O.		<i>Corinth VIII.1</i>	R.-O.	<i>I.Iasos</i>	R.-O.
1259	82		23	74	30	90
<i>IG XII.5</i>			<i>Corinth VIII.3</i>		<i>I.Labraunda</i>	
1277	40		23	74	40	55
<i>IG XII.7</i>			<i>CID I</i>		<i>Milet I.2</i>	
5	51		9	1	9	16
62	59					
			<i>CID II</i>		<i>Milet I.3</i>	
<i>IG XII.9</i>			4	45	136	93
189	73		34	66		
			36	67	<i>I.Mylasa</i>	
<i>IG XII Suppl.</i>					1-3	54
303	61		<i>F.Delphes III.1</i>			
			400	80	<i>I.Priene</i>	
<i>SEG</i>					1	86 B
IX	2	96	<i>F.Delphes III.5</i>		156	86 A
	72	97	3	45	458	16
XII	87	79	14	67		
	100	36	23	66	<i>Syll.³</i>	
XVIII	13	81			117	2
	222	92	<i>I.Délos</i>		119a	3
XDI	527	37	87	3	120	4
XXVI	72	25	98	28	122	6
	1282	17			124+125	9
XXVII	942	78	<i>IOSPE II</i>		126	8
XXXV	389	15	8	65	128	10
XXXVI	750/751	85			131	7
XXXVII	340	14	<i>CIRB</i>		134	16
XL	959	99	9	65	135	12
XLII	112	46			136	18
XLVII	96	26	<i>I.Adramytteion</i>		137	19
			45	68	142	20
<i>Agora</i>					147	22
XVI	34	6	<i>I.Erythrai</i>		149	23
	48	35	6	8	150	24
	73	79	8	56	159	33
	75	81	9	68	163	34
XIX	L.4a	37	502	18	164	31
	L.7	81			167	54
	P.5	36	<i>I.Iasos</i>		168	56
			20	99	173	39

<i>Syll.³</i>	R.-O.		<i>Syll.³</i>	R.-O.	<i>Tod, GHI</i>	R.-O.
174	38		987	87	150	49
179	43		1004	27	151	47
181	41		1025-1027	62	152	51
182	42		1168	102	153	48
183	32				154	69
184	44		<i>OGIS</i>		155	56
185	21		1	86 B	156	52
190	48		8	83	157	53
191	69				158	50
192	52		<i>Tod, GHI</i>		160	57
193	51		97	2	162	40
194	49		99	3	164	75
196	53		100	4	165	68
201	57		101	6	167	64
204	58		104	7	169	66
206	64		106	8	171	65
213	65		107	9	172	67
228	70		108	10	173	70
229	68		109	11	174	71
230	67		111	12	175	72
239	45		113	16	177	76
244	66		114	18	178	77
255	71		116	1	179	82
256	72		118	20	184	86 A
258	75		122	23	185	86 B
259	77		123	22	187	80
260	76		125	28	189	91
261	82		126	24	190	90
271	81		130	30	191	83
275	80		131	31	192	84
277	86 A		132	32	195	93
280	91		133	33	196	96
283	84		136	34	198	94
286	93		137	35	199	98
288	94		138	54	200	100
304	95		139	21	202	101
305	100		140	45	204	88
306	101		142	39		
307	90		143	38	<i>LSAG</i>	
921	5		144	41	407 no. 62	3
957	89		145	42		
963	59		147	44		

LSCG	R.-O.	LSCG Suppl.	R.-O.	CEG	R.-O.
32	58	48	61	632	30
69	27	115	97	809	74
92	73			877	92
118	87			888	13
151	62				

2181. Glass. Female glassblowers. In the context of an article devoted to female glassblowers on record in Latin stamps on glass bottles, F. Mainardis in A. Buonopane - F. Cennini (edd.), *Donna e lavoro nella documentazione epigrafica. Atti del I Seminario sulla condizione femminile nella documentazione epigrafica* (Faenza 2003) 87-112, on 90/91 (ph.) presents the text of an inscription on a glass beaker, published by E. M. Stern, *The Toledo Museum of Art. Roman Mold-blown Glass. The First Through Sixth Centuries* (Rome 1995) 100-102 no. 5 (cf. SEG XLV 2254; see also ead. in G. Erath - M. Lehner - G. Schwarz, edd., *Komos. Festschrift für Thuri Lorenz zum 75. Geburtstag*, Vienna 1997, 132): Νεϊκαῖς ἐπόησεν · ἡ μνησθῆ ὁ ἀγορίσας (1st cent. A.D.). M. reckons with the possibility that Νεϊκαῖς is not a female name [see SEG XXXV 1760 bis: O. Masson suggested that 'Νεϊκαῖς = Νεϊκαῖος shortened to Νεϊκαῖς'; see also SEG LI 2230].

2181 bis. Honors. Repetition of crowning. C. Veligianni-Terzi, in Ky' Παυελλῆνιο 'Ιστορικὸ Ἐννέδριο, 24, 25, 26 Μαΐου 2002. Πρακτικά (Thessalonike 2003) 21-36, collects and discusses in detail decrees prescribing the repetition of the crowning of a benefactor in the Classical and Hellenistic periods. In the Classical period, this great honor is attested only once (IG II² 212). It becomes more common in the Hellenistic period, but only in the northern parts of the Greek world (Thrace and Black Sea; Syll.³ 656 = I. Thrac. Aeg. E5; I. Sestos 1² 13 and 107; I. Histriae 8 and 12; Syll.³ 730), with only one exception (I. Laodikeia 5).

2182. Honors. Honorary monuments for Roman provincial magistrates. D. Erkelenz, *Optimo praesidi. Untersuchungen zu den Ehrenmonumenten für Amtsträger der römischen Provinzen in Republik und Kaiserzeit* (Bonn 2003), systematically discusses the following subjects: geographical and chronological distribution of the evidence; the honorands (senatorial and equestrian magistrates and family members) and the honoring bodies (cities; provinces; private people); inscriptions and their formulas; characteristic features of the honorands and of the honoring bodies; typology of the monuments (busts; statues; equestrian statues and 'Gespannmonumente' [see also this lemma in fine]); places where the monuments were erected and the relation with monuments for the emperor, motives for erecting such monuments (often a beneficium/ruepyria); costs.

On 235-314 tabular survey of inscribed monuments; for the Greek-speaking areas and their inscriptions see especially 248-266 and 268-270. On 315-322 tabular survey of the geographical and chronological distribution of the evidence, the percentages of the various categories of

honorands, the honoring bodies and Latin, Greek and bilingual texts, and of monuments erected outside the honorand's home-town. On 342/343 a list of honorary monuments erected prior to the creation of provinces. For a review see O. Salomies, *SCI* 24 (2005) 293-296.

In ZPE 143 (2003) 287-294, D. Erkelenz examines the habit of erecting votive altars for the benefit of provincial governors or equestrian officers and compares this practice with the erection of statuae honorariae. In a tabular survey of 48 inscribed *arae pro salute* he mentions four Greek inscriptions: three from Kos (BCH 60, 1936, 199) and one from Egypt (IGR I 1109; from Mahemdieh). In another table the numeral distribution of *arae* and *statuae honorariae* over the provinces of the empire is visualised.

Id., *JRA* 16 (2003) 201-218, collects 29 inscriptions inscribed on bases which supported equestrian statues ('Gespannmonumente'); most of them come from the Latin-speaking provinces in the West; there are only three Greek texts: *NO* 357 (no. 27), *I. Cret.* IV 292 (no. 28; see our lemma no. 944) and *I. Perg.* 433 (IGR IV 406; no. 29). It is the size of the base which points to either a simple equestrian statue or a 'Gespannmonument'. In the East the habit of erecting such monuments was much weaker than in the West. They were erected for members of the equestrian and senatorial elite and were certainly not a monopoly of the emperor.

2183. Kings/Queens. See also our lemmata nos. 2205/2206 and 2209.

2184. Kings. Attalids: Attalos (II) in inscriptions. P. J. Thonemann, *EA* 36 (2003) 104/105, suggests that the reason why Attalos during the reign of Eumenes II is called just 'Ἀτταλος in some inscriptions, but 'Ἀτταλος ὁ ἀδελφὸς τοῦ βασιλέως in others, may be the date of the texts: before the future Attalos III was born in 167 B.C., it was sufficient to refer to the king's brother with his name only (*I. Adramytteion* 17 LL. 11/12 and 23/24), whereas, after 167 B.C., he was distinguished from the younger Attalos by adding ὁ ἀδελφὸς τοῦ βασιλέως to his name (SEG XLIX 1540; cf. our lemma no. 1342; *MAMA* VI 173 LL. 10/11; cf. our lemma no. 1457).

2185. Libraries. L. Casson, *Libraries in the Ancient World* (London 2001) 48-60 and 153-155, adduces several inscriptions in a survey of libraries in the Hellenistic World: IG II² 1041 L. 23; 2363; Syll.³ 577/578, 672 (Delphi, Miletos, and Teos); H. Hepding, *MDAI(A)* 35 (1910) 436 and W. Dörpfeld, *MDAI(A)* 37 (1912) 277/278 (Pergamon; competitions in καλλιγραφία and ἀνάγνωσις); L. Robert, *BCH* 59 (1935) 421-425 (Kos); M. Sagre, *RFIC* 13 (1935) 214-222 (Rhodes). See also W. Höpfer in id. (ed.), *Antike Bibliotheken* (Mainz 2002) 53-55 and 67-80 (libraries in Athens, Rhodes, Nysa, and Pergamon) and the review by M. Sève, *Topoi* 12/13 (2005) 605-619.

2186. Linguistics. Bilingualism. After a long introduction (1-110), in which problems around bilingualism, code-switching and other linguistic questions are amply discussed and many

bilingual (Greek/Latin) inscriptions are adduced in passing (especially from *IGUR*), J.N. Adams, *Bilingualism and the Latin Language* (Cambridge 2003), in great detail deals with languages in contact with Latin (111-296; nothing relevant for *SEG*), code-switching (297-416), bilingualism, linguistic diversity and language change (417-526), Latin in Egypt (527-641) and bilingualism at Delos (642-686); Ῥωμαῖοι and Ἰταλικοί; for the argument and the inscriptions from *Ι.Δελος* discussed see *SEG LI* 754). The final three chapters (686-766) are irrelevant for *SEG*. Throughout the book Greek inscriptions are quoted and/or discussed in numbers which defy enumeration. Unfortunately there is no index of Greek inscriptions. We single out the following (categories of) texts which are discussed in some detail: *I.Memnonion*, passim (546-555); bilingual building inscriptions from Egypt (571-576); inscriptions by pilgrims and tourists in Kalabsha, Dakka, Thebes (Deir el-Bahari; Valley of the Kings: *I.Syrinxes*) and the area between Koptos and Quseir (*I.Ko.Ko.*) (579-588); the trilingual dedication of Cornelius Gallus (*I.Philae* 128; *OGIS* 654; *IGR* I 1293; *ILS* 8995; *SEG LI* 1798*; 637-641).

2187. Linguistics. Bilingualism (Greek/Latin): mutual interference in epitaphs and honorary inscriptions. I.Mednikarova, *ZPE* 143 (2003) 117-134, studies the syntactical structure of Greek and Latin epitaphs, notably the 'accusative of the deceased'. She confirms J.N. Adams' suggestion (*ZPE* 123, 1998, 235/236) that this accusative in Latin epitaphs (and honorary inscriptions) reflects the influence of the Greek, where it was the characteristic feature of honorary inscriptions as the object (often implied) of a verb like τιμάω or ἀνιστάναί/ἀναθεῖναι. The influence occurred when Greek epigraphy prevailed in the area or when the writer of the inscription was familiar with the Greek tradition from his homeland. The epitaphic structure ὁ δέσιν τὸν δέσιν, frequent especially in Thessaly, Thrace, Macedonia and (parts of) Asia Minor, either imitates honorary inscriptions or depends on a verb like θάπτειν vel sim., whether suppressed or not. Ἀνιστάναί/ἀναθεῖναι τινά, mainly typical of Lykaonia and Isauria, may refer metonymically to the image of the deceased represented by the funerary relief; related to this type is the formula κομμεῖν τινά. On the other hand, the use of the dative instead of the accusative in Greek honorary inscriptions is to be explained as an influence from Latin epigraphy (cf. P.Veyne, *Latomus* 21, 1962, 49-98).

2188. Linguistics. Grammar. See our lemma no. 1271.

2189. Linguistics. Persistence of the dative in Christian formulas. A.Martin, *ZPE* 144 (2003) 177-180, collects papyrological and epigraphical evidence for the vitality of the dative, contrary to its general decline resulting in its complete disappearance in Mediaeval (and modern) Greek, in early Christian commemoration formulas (the 'μνησμο-*motif*', including forms of μνησκόμοι or μνησμεύω). The epigraphical examples are all of the type Κύριε μνήθητι, μνησθῆθι ὁ Θεός, vel sim.: *IG* XIV 158 (Wessel, *IGCV* 501); *IGLS* 1897; *IGLS* XXI 2 149; *SEG* XXXII 1517; Grégoire, *Recueil* 233 (with an interesting confusion of dative and genitive: μνησθῆτι, Κύριε, τῷ σὺ δούλῳ Νικολάου); *DOP* 20 (1966) 264 no. 16 (*BE* 1968 no. 562).

A.K.Orlandos - L.Vranoussis, *Τὰ χαράγματα τοῦ Παρθενῶνος* (Athens 1973) no. 98. The datives instead of the expected genitives are the result of 'un Pottemant global dans la syntaxe des cas' (180) rather than errors; the dative continues to express the person to whose advantage the verbal action takes place: the formula 'remember me in your prayers' (occurring in papyri) is almost synonymous to 'pray for me' or 'intercede on my behalf'.

2190. Literature. Inscriptions in novels. E.Sironen in S.Panayotakis - M.Zimmerman - W.Keulen (edd.), *The Ancient Novel and Beyond* (Leiden-Boston 2003) 289-300, comments on the role of (fictitious) inscriptions in Greek and Roman novels. Present in many novels and romances (an appendix on 299/300 lists decrees/edicts, dedications/honors, epitaphs, instrumenta domestica, acrostic (riddle) inscriptions and a miscellaneous category), they play an integral part in the plot of only two low-brow novels, namely *An Ephesian Tale* by Xenophon of Ephesos and the anonymous (Latin) *Story of Apollonius King of Tyre*.

2191. Medicine. Physicians. On the basis of a Corpus of 525 inscriptions (524 lemmata + 2 bis nos. (92 and 337) minus one vacat (490)) E.Samama, *Les médecins dans le monde grec. Sources épigraphiques sur la naissance d'un corps médical* (Geneva 2003), devotes three chapters to the following problems: Ch. 1 (7-27): Medical personnel: midwives (μαῖα; ἱατρομαῖα); masseur (ἀλείπτης; ἱατροαλείπτης); physicians (ἱατρός; ἱατῆρ etc.; ἱατρίνη); anthroponyms of doctors; training/schooling (within the γένος of the Asklepiads; medical schools (Alexandria; Kos; Knidos); apprenticeship; itinerant doctors). Ch. 2 (9-58): Intervention of doctors in case of νόσος/ἀρρωστία or κίνδυνος; their ἐπιμέλεια, εὐνοία, σπουδή and τέχνη; their tools (ἄκος; φάρμακον); specialization (ἱατρός ὀφθαλμικός; focus on τραύματα; military doctors); relations with patients; the ἱατρεῖον; the ἱατρός δημόσιος (cf. *SEG LI* 2317); recruitment of public physicians; labor conditions; the ἀρχιατροί (royal physicians; ἀρχιατρός τῆς πόλεως, in the course of the 2nd cent. A.D.); doctors and money: cost of medical training and of settling down; fees (for public doctors: μισθός; ὥφοντιον; the ἱατρικόν: municipal tax, from the revenues of which the salaries of the public doctors were paid; payments by individual patients; fees for and gifts to private doctors); privileges for and benefactions by doctors; greed of doctors. Ch. 3 (59-79): The place of the doctor in society: legal status (citizens; slaves; freedmen); doctors holding urban magistracies and priesthoods, especially of Asklepios, and contributing to the financing of temples; private doctors of dignitaries, kings and emperors; corporations of doctors (in- or outside a Μουσεῖον); medical contests, especially in Ephesos; participation in urban cults; privileges for doctors as a professional group [for the exemption from μισθιακαὶ ἀρχαὶ in Kyrene - *SEG IX* 1 LL. 43-45 (no. 453 in S.'s Corpus) - see my remarks in *TvG* 96, 1983, 330/331; S. (72 and 567/568) writes about the 'dispense de charges et magistratures (ἀρχαὶ)' but fails to note that membership of the powerful gerousia and of the college of strategoi, i.e., of the real political elite, does not belong to those archai; the Kyrenian iatroi demosion probably belonged to the equivalent of what P.Veyne called the plebs media and the 'petit notables' are likely to have been at best the lower members of the boule ('inferiores'), who may or may not have held some lower magistracies, or members of the gerousia in cities during the Empire; alternatively, they

may have belonged to the group just under the boule; some doctors are known to have been members of the gerousia in Roman imperial times, for which both bouleutai and non-bouleutai were recruited. Pleket); the deontology of the physicians: the Hippocratic oath; writing of medical treatises; virtues of doctors (καλός, καλοκόγαθός, ἐσθλός, εὐσχήμων, εὐτακτός, παιδεία).

In her Corpus S. presents the Greek texts, French translations, bibliography and commentary in notes under the texts and in a series of 51 complementary notes (on 556-570). In 'Annexes' S. presents 'Dubia et Delenda', i.e., a justification for not including certain inscriptions in her catalogue (I), statistics about the various categories of inscriptions and their geographical distribution (II) and a 'Bilan régional' (III), in fact an elaboration of Annexe 2. There are indices for Important Greek Words, Latin Words transcribed in Greek, names of Doctors and Selected Topics, but no Concordance. Below we give a comparatio numerorum.

For nos. 76/77, 79, 87, and 497/498 see our lemmata nos. 528, 535, 580, 609, 1139 and 1068, respectively (in no. 289 (IGR III 732) the reading ἰατρὸς is to be rejected; see TAM II 906: φιλόπ[α]τρης; on the drawing TPIS, Pleket). For some new texts or comments, or texts missed by S. see SEG XLVIII 1095 and 1101 (Kos); LI 664 (about IG IX².1 4 1551; from Kephallenia), 934 (*I.Histriae* 4 + 16), 943 (*I.Kallatis* 8; problematic), 976 (Olbia; problematic), 1479 (Aquincum), 1708 (Bithynion; Merkelbach - Stauber, SGO II no. 09/09/14) and 1849 bis (admittedly concerning a veterinarian); SEG LI 611/612 (Pella) and 1201 (Mysia); our lemmata nos. 844 and 846 (from Kos). For no. 8 (IG II² 3782) see now M.Haake, ZPE 153 (2005) 128/129: late 2nd/early 1st rather than ca. 300 B.C. For nos. 231 and 278 and the concept of the ἰατρὸς φιλόλογος see A.Buonopane in *Donna e lavoro* -- (cf. our lemma no. 2181) 121/122. S. assigns her no. 291 to Laodikeion-on-the-Lykos but the text is not in *I.Laodikeia am Lykos*. In her no. 408 (a proskynema from Wadi Hammamat) S. suggests writing τοῦ ἱπ(ικου) ἰατ[ροῦ]; the adorans is 'médecin de la cavalerie' rather than veterinarian; for some doubts about the reading see É.Perrin-Samnadour, *An.Ép.* (2003) [2006] no. 1867. For further comment see P.Gauthier, *BE* (2004) nos. 7 and 241; J.Bingen, *ibid.* no. 403; D.Feissel, *ibid.* no. 490 (cf. our lemma no. 1139); for reviews see N.Massar AC 74 (2005) 257-266, and P.Baker, *Phoenix* 60 (2006) 152-154 [See now also N.Massar, *Souner et Servir. Histoire sociale et culturelle de la médecine grecque à l'époque hellénistique* (Paris 2005); M.Hari Raj, *Medicins et malades de l'Égypte romaine. Étude socio-légale de la profession médicale et de ses praticiens du I^{er} au IV^e siècle ap. J.-C.* (Leiden 2006); I.Andorlini - A.Macone, *Medicina, medico e società nel mondo antico* (2004; nondum vidimus) and G.Petel, 'God and physician: competitors or colleagues?' in A.Macone (ed.), *Medicina e società nel mondo antico* (Atti del Convegno di Udine, 4-5 ottobre 2005) (Udine 2006) 55-62. Pleket]

IG	Samama, no.	IG II ²	Samama, no.
I ² 1019	1	2245	24
III 3482	27	3780	14
II ²		3782/3783	8
47	4	3798/3799	17/18
374	6	3807	15
483	7	4513	19
772	11	5935	20
1534 A	10	6873	2
1534 B/1535	9	7752	16

IG II ²	Samama, no.	IG XII 3	Samama, no.
7810	21	221	157
9052	12	259	158
13159	23		
IG IV		IG XII 5	
365	30	600	162
395	29	719	164
723	32	823/824	165/166
782	33	912	167
IG V 1		IG XII 6 1	
159	37	12	168
179	38	151	124
623	39	IG XII 7	
730	40	221	160
1145	35	231	161
1176	36	IG XII 8	
1199	34	260	312
1245	41	450	175
		602	174
IG V 2		IG XII Suppl.	
50	44	p. 120	164
385	45	p. 144	161
IG VII		p. 210	120
2249	50	249	163
2688	48	424	173
IG IX 1		IG XIV	
104	51	604	520
516/517	69	666	504
881	78	689	508
IG IX ² 1		809	502
209	69	852	501
660	68	892	503
748	58	942	493
750	67	967	477
807	78	1330	473
IG IX 2		1424	481
11	77	1462	487
313	71	1468	483
317	72	1469	472
772	74	1478	484
1276	75	1529	513
IG X 2 1 163	86	1680	463
IG XI 4		1750	462
633	104	1751	460
693	107	1755	468
775	106	1757	469
1078	108	1759	461
1200	105	1786	465
IG XII 1 1032	118	1788	466
IG XII 2 484	119	1813	482

	Samama, no.	SEG XV	Samama, no.
<i>IG XIV</i>		549	159
1879	476	<i>SEG XVI</i> 497 (L.L. 7-10)	170
1900	478	<i>SEG XVII</i> 437	240
1934 (d)	470	<i>SEG XVIII</i>	
1937	499	455	222
2019	464	519	196
2053 (a)	493	640	393
2064	467	726	453
2104	474	<i>SEG XIX</i>	
2261	500	440	89
2276	494	467	98
2310 (a)	497	794	336
2343	498	<i>SEG XX</i>	
2547	523	135	369
<i>SEG I</i> 181	62	503	395
<i>SEG II</i>		692	445
332	61	<i>SEG XXII</i> 196 (b)	3
667	244	<i>SEG XXIII</i> 305	58
<i>SEG III</i>		<i>SEG XXIV</i>	
416	51	811	310
599	103	1112	99
<i>SEG IV</i>		<i>SEG XXV</i>	
80	505	180	5
493	226	793	99
521	205	<i>SEG XXVI</i>	
<i>SEG VI</i>		284	20
554	337	1311	231
563	331	1390	336
571	333	1809	396
798	329	<i>SEG XXVII</i>	
<i>SEG VIII</i>		510/511	124/125
733	441	513-515	129-131
736	442	519	138
738	443	716-718	255-257
<i>SEG IX</i>		769	197
1	453	937	290
817	457	<i>SEG XXVIII</i>	
<i>SEG XI</i> 624	38	225	22
<i>SEG XII</i>		291	12
333	83	517	76
389	171	759	178
<i>SEG XIII</i>		860	214
361	60	886	195
473	492	972	190
525	323	983	314
<i>SEG XIV</i>		1261	365
599	511	<i>SEG XXIX</i>	
615	480	227	13

	Samama, no.	SEG XXXVI	Samama, no.
<i>SEG XXIX</i>		765	166
924	511	850	511
998	470	929	475
1180	235	946	509
1203	236	1441	415
<i>SEG XXX</i>		<i>SEG XXXVII</i>	
305	23	152	14
844	97	723	168
1175	506	840	524
1179	493	895	204
1226	505	1081	309
1237	458	1789	35
1280	266	<i>SEG XXXVIII</i>	
1636	371	878	166
1853	119	1020	507
<i>SEG XXXI</i>		<i>SEG XXXIX</i>	
262	27	246	20
379	47	456	49
630	81	1276	296
834	511	<i>SEG XL</i>	
938	267	1008	210
950	208	1489	386
952	206	1552	394
954	210	<i>SEG XLI</i>	
959/960	201/202	209	22
997	241	680	137
1171	330	874	471
1416	389	<i>SEG XLII</i>	
<i>SEG XXXII</i>		774	166
1261	321	1140	322
1302/1303	334/335	1525	404
<i>SEG XXXIII</i>		<i>SEG XLIV</i> 779	512
158	25	<i>SEG XLV</i>	
670	123	445	52
671	132	1394	519
673	133	1945	390
759	510	2077	395
786	485	<i>SEG XLVI</i>	
856	254	1680	337bis
<i>SEG XXXIV</i>		2314 (3)	112
325	43	<i>SEG XLVII</i>	
497	73	1073	92bis
1003	495	1280	124
1034	521/522	<i>SEG XLVIII</i>	
1290	301	1109	139
<i>SEG XXXV</i> 1266	230	1114	134
<i>SEG XXXVI</i>		1117	140
620	84	1425	196
696/697	101/102		

SEG XLIN	Samama, no.	CIG	Samama, no.
1856	335	5974	477
SEG LI 1081, 1084	124	6197	462
SEG LII 1202	191	6208	481
		6265	476
		6270 (h)	470
CIG		6292	467
606	19	6297	474
846	253	6429 ³⁵	466
1106	30	6506	465
1227	32	6554	483
1275	38	6555	472
1279	37	6567	484
1407	39	6604	460
1778	72	6607	461
1788	74	6658	473
1897	78	6735	499
2339 (b)	167	6752	498
2482	158	6758	496
2714 ³⁸	263	8644	259
2847	254	9164	358
2987	216	9209	354
3283	195	9256	328
3285	193	9451	520
3311	194	9669	488
3350	192	9777	487
3596	182	9792	489
3643 ⁴	181		
3736 ⁴	304		
3872 (b)	298	Corinth 8.3	
3953 (h)	252	206	31
4165	322	300	28
4277 ³⁰	285		
4289	287	IvO 62	46
4315	290		
4379 (c)	338	CID II	
4684	395	4	54
4706 (c)	400	6 B	55
4714 (c)	403	CID IV 96	56
4716 (d ⁵⁷)	408		
4766	418		
4772	416	F.Delphes III 2 117	66
4778 (d)	417	F.Delphes III 3 298	65
4781 (c)	434	F.Delphes III 4	
5054	448	25	57
5057	449	58	62
5088	450	87	64
5702	513	108	63
5821	502	352	58
5877	508	362	56

F.Delphes III 5	Samama, no.	Iscr. Cos	Samama, no.
3	54	ED 132	128
6 B	55	ED 136	132
		EV 219	143
		EV 241	144
EAM			
157	87		
165	88	Maiuri, N.S.	
		438	128
I.Beroia		475	142
326	82		
360	83	Tu.Cal	
		58	151
IGBulg. 1		78	152
30	96	140 (a)	153
150	94	146	154
315	93		
IGBulg. 1 ²			
15 ter	96	I.Cret. 1	
150	94	VIII 7	127
315	93	17	177
		XXIII 4	176
IGBulg. III 1		I.Cret. II III 3	136
1204	91		
1467	90	I.Cret. IV	
IGBulg. III 2 1776	92	168 (p. 238)	126
		511	179
I.Histriae			
26	98	IGDS 22	511
57	99		
		IGDGG 60	506
IOSPE 1 ² 348	103		
		IGUR	
		30	479
I.Delos		102	477
442 A	109	282	473
1525	111	299	464
1547	112	408	483
1573	113	409	472
2611	110	422	484
		607	463
		675	460
PH			
5	123	682	468
13	128	684	469
37	121	686	461
84	146	724	465
92	147	835	478
282	149	850	486
344	141	994	493
345	145	1163	481
409	150	1187	513
		1247	462

	Samama, no.	TAM V.3 1479	Samama, no. 240
<i>IGUR</i>			
1258	482		
1283	476		
1303 (d)	470	<i>MAMA III</i>	
1349	467	22	355
1355	474	167	357
1673	485	269	358
1689	475	409	359
		528	360
		617	361
<i>ICUR</i>		<i>MAMA IV</i> 86	299
5659	487	<i>MAMA VI</i>	
9483	488	91	246
		114	245
<i>Wesnel, IGCVO</i>		117	247
140	514	373	300
141	517		
142	487	<i>MAMA VII</i>	
143	489	233	302
144	520	566	342
145	488	<i>MAMA VIII</i>	
146	497	118	344
		208	347
<i>TAM II</i>		329	343
147	278	404	335
178	282	552	253
184	281	<i>MAMA IX</i>	
221	283	74	294
224	284	115	293
339	285		
369	286	<i>IGR I</i>	
590	279	37	477
595	280	182	473
663	277	203	481
906	289	218	483
910	290	219	472
<i>TAM IV</i>		226	484
135	308	239	513
220	307	269	463
367	309	282	462
<i>TAM V.1</i>		283	460
268	238	284/285	468/469
432	237	286	461
650	231	292	465
671	232	294	466
689	233	298	482
744	234	313	476
<i>TAM V.2</i>		319	478
961	230	328	470
1097	229	329	499

	Samama, no.	<i>I. Didyma</i> 280	Samama, no. 228
<i>IGR I</i>			
360	467		
366	474		
411	503		
461	508	<i>I. Eph.</i>	
473	504	604	204
482	498	622	216
843	312	719	205
929	459	1038	208
937/938	454/455	1386	203
1159	403	1320	222
1212	418	946	209
1252	408	1168	210
1289	447	1161/1162	211/212
1350	448	1164/1165	213/214
1361	450	1167	215
		3233	202
<i>IGR III</i>		2329 B	220
77	313	1677	217
374	338	2304	218
376	339	3055	219
534	278	3239	201
578/579	281/282	3818	242
599	283	3829	241
636	285	4101/4101 A	206/207
693	287	4101 B	210
732/733	289/290	4206	223
853	362	4350	221
903	364		
1333	382	<i>I. Erythrai</i>	
<i>IGR IV</i>		142	199
116	119	431	76
182	181		
507	187/188	<i>I. Hadrianoi</i> 61	184
520	191		
532	292	<i>I. Herakleia Pontica</i>	
553	295	7	318
690	297	33	317
1026	154		
1053	147	<i>I. Iasos</i> 89	269
1066/1067	148/149		
1086	145	<i>I. Ilion</i>	
1087	141	3	180
1108	150	34	182
1278	230		
1359	231	<i>I. Iznik</i>	
1383	238	175	306
1444/1445	193/194	275	305
		1326	316
<i>I. Byzantion</i> 128	310		

	Samama, no.	<i>I.Smyrna</i>	Samama, no.
<i>I.Kalchedon</i>	312	442	196
15		532	197
<i>I.Keramos</i> 32/33	267/268	536/537	194/195
		874	198
<i>I.Kibyra</i> 82/83	274	<i>I.Stratonikeia</i>	
		540	265
<i>I.Kios</i> 52	304	705	264
		1202	266
<i>I.Klaudiopolis</i> 72	313	<i>I.Tralleis (und Nysa)</i>	
		244	260
<i>I.Knidos</i>	273	<i>Studia Pontica III</i>	
90	272	7 (b)	323
324		24	326
<i>I.Kyzikos</i> 499	183	25	325
		86	324
<i>I.Lampsakos</i> 12	181	110 (a)	327
		217	328
<i>I.Magnesia</i>	224	<i>Hagel-Tomaschitz,</i>	
113	225	<i>Repert. Westkilik.</i>	
119		<i>Inscr.</i>	
<i>I.Manisa</i>		Anm 6	351
41	240	GKa 7	350
83	291	Kel 8 (a-b)	352
208	229	Krs 77	357
<i>I.Miletoupolis</i> 64	183	Kry 35	358
		118	359
<i>I.Milet I 3</i> 184	227	268 (b)	360
		605	361
<i>I.Pergamon</i> 576	187/188	Mri 19	356
		Oljb 41	362
<i>AvP VIII 3</i> 102	186	Scl 30	354
		48	353
<i>I.Perge</i>		112	355
12	341		
<i>I.Priene</i> 111	226	<i>IGLS I-VII</i>	
		724	366
<i>I.Prusa</i> 29	303	1528	377
		2683	378
<i>I.Sardis</i> 142	239	<i>IGLS XIII.1</i> 9114	382
<i>I.Sinope</i> 147	322	<i>SB</i>	
		1586	451
<i>I.Smyrna</i>		4248	392
118	192	7316	452

<i>SB</i>	Samama, no.	<i>I.Syringes</i>	Samama, no.
7488	441	1911	440
7491	442	2053	414
7493	443		
8284	395	<i>IThSy</i>	
		250	447
<i>Lefebvre, Recueil</i>		<i>Syll.³</i>	
4	397	144	4
135	399	239 (c)	54
190	401	240 I	55
496	446	335	7
799	444	528	127
<i>I.Alex.Imp.</i>		538 A	56
44	395	585	111
97	394	596	180
		620	166
<i>Bernand, Inscr.métriques</i>		803	461
14	398	804	145
77	402	807	224
		943	123
<i>I.Syringes</i>		1025	121
15	417		
53	419	<i>OGIS</i>	
120	420	42	132
130	421	104	111
142	422	207	450
160bis	423	220	182
658	424	256	112
663	425	374	113
805	426	690	416
1009	427	699	395
1081	428		
1136	429	<i>GIBM</i>	
1142	409	81	19
1144	430	143	35
1149	411	258	151
1167	412	260	152
1256	431	364	118
1269	413	394	374
1272	432	677	217
1298	433	799	273
1402	434	838	272
1525	435	915	271
1575	418	980	374
1617	436	1020	194
1801	437		
1822	438	<i>LBW</i>	
1871	439	161	216

	Samama, no.	GV	Samama, no.
LBW			
314, 318	263	584	72
568	262	611	482
734	298	627	175
1297	287	686	313
1336	290	692	335
1429	358	700	398
1523	198	718	183
1640	253	766	53
1663 (b)	243	785	458
1695	248	790	174
1696	251	902	371
		1005	114
		1034	323
CIP		1218	505
5	486	1283	481
475	217	1321	184
600	509	1384	52
1100	385	1395	195
1419	375	1486	324
1490	398	1543	251
		1574	50
LSAG		1632	97
276 no. 25	511	1699	12
403 no. 11	52	1736	467
		1749	306
CEG		1891	157
62	1	1907	495
127	52	1921	271
500	3	1932	40
569	2	1934	266
717	371	1967	71
		2020	28
GV		2027 (d)	470
57	1	2040	187/188
241	286		
244	476		
284	499		
313	402		
317	29		
342	2		
376	493		
431	462		
435	502		
445	329		
458	194		
506	317		
520	345		
535	20		
571	474		

**Merkelbach-Stauber,
SGO I**

01/12/19	271
01/21/01	155
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02/13/01	251
04/10/06	234
04/12/05	236
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05/01/51	195
05/01/98	197
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06/02/17	190

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		22921	457
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416	192	CIL IX 6213	509
467	310	CIL X	
1045	197	2858	501
2112	266	6786 (p. 679)	503
		CIL XIV 7569	466
CIL III 12116	364		
CIL III Suppl. 14188	309	I. Varsovie 62	391

2192. Numismatics. Inscriptions on coins. W. Leschhorn · P. R. Franke, *Lexicon der Aufschriften auf griechischen Vasen (LGAM) I* (Vienna 2002), bears on the following subjects also relevant to Greek epigraphists: 'Geographische Begriffe', 'Götter und Heroen', 'mythische Gestalten', 'Persönlichkeiten', 'Titel und Beinamen', 'Agonistik', 'rechtliche Formeln', and 'bemerkenswerte Wörter'. For a review see A. Martin, *AC* 73 (2004) 494/495.

2193. Onomastics: Βερενίκη. H. Solin, in H. Solin · M. Leisner · H. Hall-aho (edd.), *Latin vulgare - latin tardif VI* (cf. our lemma no. 1085) 401-418, studies the dissemination of the name Βερενίκη (Φερενίκη, cf. Φερένικος), under the influence of its royal bearers, and its transformation to Veronica. On 406-415, assembles the attestations of this and related names (Βερενίκα, Βερεννώ, Βερνίκη, Βερονεικίς, Βερενικίδης, Βερνικίδης, Βερνικίων, Βερόνικος, Βερενικιανός, Βερνικιανός, Βερονικιανός and their Latin counterparts) in the Graeco-Roman world.

2194. Onomastics: Γέτας. The name Γέτας is usually attributed by literary sources to slaves. After a study of attestations of Γέτας and related names (Γέτης, Γετομουσος, Γέτος, Γετούλας) in inscriptions and papyri, D. Dana, *Studi Classici* 37-39 (2001-2003) [2004] 85-102, concludes that this name was not exclusively used by slaves or by persons originating in the tribe of the Getae. The name was often used by the indigenous population in Thrace, east Macedonia, and Illyria. In Athens, it was often used by slaves, possibly originating in the tribe of the Getae.

2195. Onomastics. Greek names in Rome. H. Solin's invaluable research tool *Die griechischen Personenamen in Rom: ein Namenbuch*, first published in 1982 (see *SEG XXXII* 1665), now appeared in a second, thoroughly revised edition (3 vols.; Berlin-New York 2003). Cf. vol. I, p. X, where the author writes: 'Kaum eine Zeile aus diesem Werk ist unverändert geblieben'.

ben', the single exception being the dedication to his wife. See also J. Curbeta, *Epigraphica* 67 (2005) 561-565.

2196. Onomastics. The Jewish name Iul(I)us/Ἰου(λ)ός. E. Habas (Rubin) in A. Demsky (ed.), *These are the Names. Studies in Jewish Onomastics* 3 (Ramat Gan 2002) 73-92, collects the evidence for the name Iul(I)us/Ἰου(λ)ός and its Hebrew equivalent in Talmudic, Greek, and Latin literary sources, and in Latin and Greek inscriptions. Iul(I)us is an ancient and rare Roman name (cf. e.g. *CH* III Suppl. 2 12071; VI 12010; XII 1 (2) 3253; *IG* II² 2281; *IGLS* 2939). In a Jewish context, it is well attested in the family of the Jewish Patriarchs (notably in Talmudic sources of the 3rd/4th cent. A.D.), and also for other persons in Greek/Roman literature and inscriptions dating to the later Roman Imperial period (Appendix on 88-90, with texts and translations of *SEG* XXXIII 1298; *JWE* II 140 = *CIP*² 468; Latin text, with Iulus possibly standing for Julius; *I. Caesarea Maritima* 78; Ἰούλις, possibly for Iulus (rather Ἰούλιος) = Julius; add *SEG* XLII 1474 for a Ἰούλος in a certainly Jewish context, like Ἰούλλος in *SEG* XXXIII 1298, who is on record as the benefactor of a synagogue. Tybout, H. explains the occurrence of the name in the Romanized Jewish Patriarchs' family as a 'clever and refined measure' (87): an old and noble Roman name in itself, it resembled both the Hebrew equivalent and the Roman Iulius.

For Jewish names in general see our lemma no. 1839.

2197. Onomastics. Latin cognomina in Greek inscriptions. Cf. *SEG* LII 1944*. In his annual addenda to the corpus of cognomina H. Solin, *Arctos* 37 (2003) 173-189, presents the following new Latin cognomina on record in Greek inscriptions and new parallels from Greek inscriptions to cognomina already known (we record those for which S. gives the Greek form): Ἀκυλάνος (*Aquilanus), Ἀντωνῆς (*Antonias; in the Greek world this name may have been interpreted as Greek, e.g. as a derivation from Ἀντων, but a relation with Antonius is more likely), Ἀδοκίτος (?; for *Ἀσκήτος/Ascitus?), Γημιανός (*Gemianus; cf. Gemius/Γέμιος), Δόμνιλλα (Domnilla), Κορνᾶς (*Cornas), Λαυλιανή (*Laeliana; cf. Laelianus), Λαίτιος (Lactius), Λαίτιλος (?; *Laetulus), Μαρκύλος (Marculus), Οὐαλεντίλιανός (Valentilianus), Πεκτόριος (*Pectonius), Πριμιγένης/Πριμογένης (Primigenes), Προμοῦτος (Promotus), Ρηγλιανός (Regulianus), Ρουφᾶς (Rufas), and Φλάμμα (Flamma). See also our lemmata nos. 191, 485 and 555.

2198. Onomastics. Names in -νικος. M. Casevitz, 'Sur les finales en -νικος', *RPh* 76 (2002) [2004] 225-231, lists and discusses a great number of composite names in -νικος (and -νικης) mainly drawn from inscriptions.

2199. Onomastics. Second names, nick-names, and names denoting origin. Using the evidence provided by Byzantine lead seals (including a few seals of the 7th/8th cent. A.D.), W. Serbi, *SBS* 7 (2002), p. 119-136, collects evidence for the use of second names, both as nick-

names (e.g., Βαάνης Πόμπος or Πόμπης, Θεόδωρος Αὐδηνός) and as names denoting origin (e.g., Ρουφίνος Στροβυλίτης); some of them became family names (e.g., Ξυλινίτης).

2200. Peraia in Asia Minor. C. Carusi, *Isole e Pree in Asia Minore. Contributi allo studio dei rapporti tra poleis insulari e territori continentali dipendenti* (Pisa 2003), examines the extent and history of the Περαιαί of Lesbos (i.e., Mytilene), Chios, Samos, Samothrace, Klazomenai and Tenedos on the coast of Asia Minor in the archaic, classical and Hellenistic periods (until ca. 133 B.C.), with special attention to the impact which conflicts between the poleis and foreign powers (Persians; Alexander the Great) had on the Περαιαί. In an appendix (271-279) C. collects examples of the term περαια used in Greek literature and inscriptions to describe the χώρα lying 'opposite' a particular point of reference such as a πόλις or an island.

Inscriptions play an important role in this detailed and thorough study. We single out the following texts:

Lesbos: *IG* I³ 71 Col. III LL. 124-141 and 77 Col. IV LL. 14-27 (dr.; *ATL* II nos. A 9/10; the ἀκταιαί πόλεις of Mytilene; 425/424 and 422/421 B.C.; 22-44; see our lemma no. 55); *I. Pergamon* 245 (*IG* XII Suppl. 142; *OGIS* 335; Pergamene arbitration between Pitane and Mytilene and its implication for the extent of the Mytilenaeian περαια; ca. 150-133 B.C.; 72-80); *IG* XII.2 74 (lists of Mytilenaeian citizens, with landed property; two have land ἐπὶ Καίικου; 3rd cent. B.C.; 80-83); *IG* XII Suppl. 11 pp. 12 and 208 (*RDGE* 25 and 51; senatus consultum and letter of Roman magistrate about Mytilenaeian land; 55 B.C. and after; 83-85); *IG* XII.2 35 Col. (d) (*RDGE* 26; *Syll.*³ 764; *IGR* IV 33 (letter and senatus consultum concerning Mytilene; period of Caesar and Augustus; 85/86).

Chios: literary sources predominate, especially on Atameus; discussion of Maier, *Mauerbauinschriften* 192-195 (list of farm-lands of citizens of Chios; two have ἀγροὶ ἐπὶ Περαιαί; Attalid period; 120-124).

Samos: *I. Priene* 37 (Rhodian arbitration between Samos and Priene; mention of a fortress Κάριον and a piece of land called Δρυοῦσσα; 197-190 B.C.; 127-136, 146-149 and 165-171); *I. Eph.* 2001 (the fortress Χάραξ, possibly identical with Κάριον; 301-295 B.C.; 147-149); *I. Priene* 500 (letter of Lysimachos about arbitration between Priene and Samos concerning the Βατινῆτις χώρα, assigned to Samos; 283-281 B.C.; 149-154); *IG* XII.6 11 (*SEG* I 366; on Ἀναία, the nucleus of the Samian Peraia; restitution of land in the Peraia to its legitimate owners; after 243/242 B.C.; 137-146 and 172-179); *IG* XII.6 1 172A (*Syll.*³ 976; ca. 250 B.C.; grain from Annaia for the Hera temple and for Samos in general; 179-186); *IG* XII.6 1 42/43 (ca. 320 B.C.) and *F. Delphi* III.5 6 (a) (after 366 B.C.) (in all three texts Samians in Ἀναία are mentioned; 162-165); *I. Priene* 40/41 (*RDGE* 10 A and B; senatus consultum concerning conflict between Priene and Samos; before 135 B.C. and 135 B.C., respectively; 187-189). See also our lemma no. 878.

Samothrace: *IG* XII.8 156 (*Syll.*³ 502; *SEG* XXIX 794*) and *SEG* XXVI 1027 (concerning protection of a χωρίον on the Thracian coast opposite Samothrace by Hippomedon and Epinikos; 241-221 B.C.; 189-195).

For Klazomenai see our lemma no. 84.

2201. Politics. Buildings for magistrates (ἀρχαία) in Greek cities. R. Haensch, *Hermes* 131 (2003) 172-195, discusses the development and role of buildings used as the meeting places of magistrates in Greek poleis, especially in Athens. Most of the evidence is later than the 5th cent. B.C. In Athens, the earliest epigraphic evidence concerns the στρατήγιον, already attested in the 5th cent. B.C. (*IG* I³ 131 L. 19; cf. *IG* II² 500 LL. 39/40, 1479 LL. 66/67; *SEG* XIV 64; XXV 90), but the earliest such building may have been the θόλος used for the meeting of the πρυτάνεις. H. mounts a detailed refutation (186-190) of the modern theory, espoused by P.J. Rhodes (*The Athenian Boule*, Oxford 1972, 16-20; *A Commentary on the Aristotelian Athenian Politeia*, Oxford 1993, 317, 520) and many others, that the prytany system in the Athenian Boule was introduced only in 462/461 B.C. The existence of a πρυτανεῖον in Solonic times is doubtful [This is flatly contradicted by Solon's (genuine) amnesty law (Plutarch, *Solon* 19.3), which mentions trials at the prytaneion. Stroud]. The θεσμοθετεῖον was probably introduced after the reform of the archonship in 487/6 B.C. Whether the βασιλεύς used the στοά βασιλειῶς continually, is not certain. Other such buildings in Athens, attested through epigraphic and literary sources, include the ἀγορανομεία (*IG* II² 380), the παλιτήριον, the ἱππαρχεῖον (*IG* II² 895 = *SEG* XXI 436), and the ἀρχεῖον of the ἐπιμελητὴς ἐπὶ τὸν λιμένα (*IG* II² 1012). In addition to the function as meeting places of the magistrates, such buildings were the venue of rituals and common meals, and served as archives and places for the publication of documents and the erection of honorary monuments. The evidence outside of Athens is not abundant. We single out the buildings mentioned in inscriptions: an early πρυτανεῖον in Kyzikos (*Syll.*³ 4), the ἀρχεῖον and the ἀρχεῖον τὸ προστατικὸν in Iasos (*Syll.*³ 307; *SEG* LI 1506 L. 8), the ἐπαυλίδιον in Olbia (*SEG* XXXIV 758) [H.'s reference (193 note 103; *SEG* XXXVIII 758) is wrong, Chaniotis], the στρατηγεῖον in Laodikeia (*I.Laodikeia* 2), the τιμονεῖον in Priene (*I.Priene* 12), and the ἀρχεῖον in Nakrasa (*OGIS* 268) [one may add the evidence for πρυτανεία in Cretan cities, used by the magistrates (κοσμοί): *J.Cret.* I. IX.1 L. 16; I. XVI.1 L. 41; IV 182 L. 4. Chaniotis].

2202. Politics. Conflicts in the polis. A. Dössel, *Die Beilegung innerstaatlicher Konflikte in den griechischen Poleis vom 5.-3. Jahrhundert v. Chr.* (Frankfurt a/M 2003), discusses Greek inscriptions bearing upon the methods used by Greek cities to settle internal conflicts and to bring about civic reconciliation. She presents Greek texts, German translations and detailed comment for the following inscriptions: *SEG* XXXI 984/985 (Teos; our lemma no. 1337); *IG* I³ 14; II² 10 + 2403; 111 (*Syll.*³ 173; Tod, *GHI* 142); (our lemmata nos. 47, 82, and 90); *SEG* XXXVI 750 and 752 (Mytilene; our lemma no. 829); *IOSPE* I² 401 (*Syll.*³ 360; *SEG* LII 733*); Chersonesos Taurica; our lemma no. 764); *I.Hion* 25 (*OGIS* 218; our lemma no. 1372); *SEG* XXV 447 (XLIX 443*); *I.Ark* 24; Aliphicia; our lemma no. 410); *I.Iasos* 82 (foreign judges from Kalymna); *SEG* XXX 1119 (*IGRS* 206; Nakona; foreign judges from Segesta; our lemma no. 992).

2203. Politics. Constitutional reforms. A. Bencivenni, *Progetti di riforme costituzionali nelle epigrafi greche dei secoli IV-II a.C.* (Bologna 2003), presents in eleven chapters the text, with Italian translation; copious bibliography and detailed commentary, of the following documents: 1) Diagramma of Alexander the Great concerning Chios (334 or 332 B.C.). *Syll.*³ 283

(Tod, *GHI* 192; see our lemma no. 875); 2) Two decrees of Mytilene, related to Alexander the Great (332 B.C.): *SEG* XXXVI 750 (first decree); *IG* XII.2 6 (*IG* XII Suppl. 6; Tod, *GHI* 201; *SEG* XXVI 876; XXX 1041/1042; XXXVI 752; XL 673 (second decree); see our lemma no. 829); 3) Decrees of Eresos, a diagramma of Philip III Arridaos and a letter of Antigonos Monophthalmos, all reacting to a decision of Alexander the Great concerning the institution of democracy (306-301 B.C.): *IG* XII 2 526 (*IG* XII Suppl. pp. 65-67; *OGIS* 8; Tod, *GHI* 191; *SEG* XXX 1039; see our lemma no. 828); 4) Diagramma of Alexander the Great concerning Tegea (324 B.C.): *IG* V.2 pp. XXXVI/XXXVII (*Syll.*³ 306; Tod, *GHI* 202; *SEG* XXX 421); 5) Diagramma of Ptolemy I concerning Kyrene (321/320 B.C.): *SEG* IX 1 (XVIII 726; XXXVIII 1881; *SB* 10075); 6) Synoikismos of Latmos and Pidasa; see our lemma no. 1198; 7) Antigonos Monophthalmos and the synoikismos of Lebedos and Teos (306-302 B.C.): *Syll.*³ 344 (RC 3); cf. M. Wörle, *CRAI* (2003) 1373 with note 51 (see now also F. Pezzoli, 'Il progetto di sinecismo fra Teo e Lebedo (306-302 a.C.)', in A. Bertinelli - A. Donati, ed., *Le vie della storia. Migrazioni di popoli, viaggi di individui, circolazione di idee nel Mediterraneo antico. Atti del II Incontro Internazionale di Storia Antica, Genova 6-8 ottobre 2004*, Rome 2006, 367-375); 8) Seleukos II and Smyrna/Magnesia ad Sipylum/Palaimagnesia (after 246 B.C.): *I.Smyrna* 573 (*I.Magnesia ad Sipylum* 1; *OGIS* 229); 9) Seleukos II, Olympichos, Philip V and Mylasa (242/241?-220 B.C.): *I.Labraunda* 3-5 and 7/8; 10) Thraseus, Arsinoe and Nagidos (238-221 B.C.): *SEG* XXXIX 1426 (*SEG* LII 1462*); 11) Eumenes II and Tyriaion (after 188 B.C.): *I.Sultandagi* 1399 (*SEG* XLVII 1745). For reasons of space we do not summarize B.'s observations and conclusions concerning these eleven documents.

2204. Politics. Elites in the Hellenistic cities. I. Savalli-Lestrade, in *Les élites* 51-64, adduces numerous inscriptions in an overview of the position of political elites ('élites dirigeantes') in the Hellenistic poleis; she discusses inter alia the self-representation of 'political elites' in inscriptions, the honora for members of the elite, and the connections of members of the elite with Hellenistic kings and representatives of Rome.

2205. Politics. Hellenistic kings. I. Savalli-Lestrade, in *L'Orient Méditerranéen* 17-39, examines various aspects of the rule of Hellenistic kings: personal role of the king (*RC* 52; *SEG* XLVII 1745; on 37/38 a French translation of the latter); royal advisors and the royal council (*Miler* I 3 139 = *RC* 14; *RC* 61 = *I.Pessinous* 7; advisory role of council); royal audiences, especially for ambassadors presenting a ψήφισμα, ὑπόμνημα or ἀξιόμα, or audiences by representatives of the king; kings on tour and performing themselves in the cities (*SEG* XLI 1003 I); royal representatives, rather than the kings themselves, in contact with the local authorities (*SEG* XXXIX 1426 = LII 1462* (on 38/39 French translation); *I.Iasos* 3; *SEG* II 366).

B. Virgilio published a second edition of his *Lancia, Diadema e Porpora. Il re e la regalità ellenistica* (Studi Ellenistici XIV; Pisa 2003). For the first edition see *SEG* XLIX 2455. The chapters on urban and dynastic cults and on the kings, their φίλοι, etc. (see XLIX 2455), have been updated and considerably expanded. New is a long 'Appendice: Selezione di documenti' (203-310), in which 30 inscriptions are presented: Greek texts, with detailed app. cr.; Italian

translations; bibliography; references to the pages in the book on which the documents are discussed. For V.'s no. 15 see our lemma no. 1762, sigla sub (A), and for no. 32 our lemma no. 1706. We give a comparatio numerorum.

SEG	Virgilio, no.	I. Prusa ad Olympon	Virgilio, no.
XIII	592	1001	31
XX	326		
	411	I. Sultan Dagi	393
XXIX	1613		30
	1808	Altertümer von	
		Hierapolis	30
XXXIII	1246 bis		11
XXXIV	1251		
XXXV	1476	I. Estremo Oriente	
XXXVII	1010	290-292	1/2
XXXVIII	619		
	1546	I. Louvre	1
XXXIX	1284		4
	1560		3
	1560		5
XL	1386	I. Prose	8
XLII	1574		16
XLIV	1108		4
XLVII	1745	I. ThSy	241
	2056		5
L	1387		
LII	1521	OGIS	90
			212
			219
I. Didyma	492		7
			221
			225
I. Ilion	31/32		18
	33		19
			308/309
			315
			332
I. Labraunda	1		11/12
	3-7		33
		GIBM	1065
			5
I. Pergamon	158		
	246	RC	10-13
			18
			19
			29
I. Pessinous	1-7		33
			55-61

2206. Politics. Hellenistic queens. I. Savalli-Lestrade, in R. Frei-Stolba, A. Bielmann, O. Bianchi (edd.), *Les femmes antiques entre sphère privée et sphère publique* (Bern 2003) 59-77, discusses the position of the queens in the Hellenistic monarchies; she discusses *inter alia* the use of the expression *ο βασιλεύς* to designate Ptolemy II and Arsinoë II (62; SEG XIX 569, XXXIII 682), the existence of *φίλοι* of queens (63/64; cf. SEG XXXVII 1006; XXXIX 595), their political influence (64-66; cf. IG IV 750, SEG XXXIX 1046; *I. Iasos* 4), the inclusion of the

queen in the notion of the royal *οἶκος* (66; cf. SEG XLI 1003), and rituals for queens (*ὑπάντησις* and ruler cult; 67-72; cf. SEG XLI 1003; *I. Iasos* 4; *Syll.*³ 798; *OGIS* 309).

2207. Politics. Letters of Roman authorities on local dignitaries. C. Kokkinea, *ZPE* 142 (2003) 197-213, examines the letters sent by the emperor or officials of the provincial administration as response to honorary decrees or embassies of cities and then displayed as *μετρυπία* for the honored dignitaries; discussion of the formulas used, recipients, themes and style, and the praise and censure by the emperor. In an appendix, she reprints the most important parts of the relevant inscriptions (sometimes with English translation); for her discussion of *I. Ephesos* 1491 see our lemma no. 1273.

2208. Politics. Kinship between cities and peoples. Cf. SEG L 1731. A. Erskine in *The Idea of European Community* -- (cf. our lemma no. 1719) 205-216, argues that the claim of kinship gave shape to the relationship and served as a legitimization for a request. At the same time, the many cases of alleged kinship between Greek and non-Greek cities blur the dividing line between Greeks and barbarians which is all too often regarded as hard to cross. E. draws mainly on the following inscriptions: SEG XXXIV 282 (Nemea); Rigsby, *Asyria* 136-161 (Crete); *I. Magnesia* 16-87 (Rigsby, *op.cit.* 66-131 [SEG XLVI 1465]).

2209. Politics. Political history: Antiochos II and Ptolemy II in the Black Sea. A. Avram, *CRAI* (2003) 1181-1213, attempts a reconstruction of the wars among cities of the Black Sea mentioned by Memnon (*FgrHist* 434 F 13 and 15; cf. Polyainos, *Strat.* 4.16) and collects the evidence for the involvement of Antiochos II and Ptolemy II. According to this reconstruction, in part following suggestions by the late J. G. Vinogradov [cf. SEG L 696 and L I 934], Antiochos II's campaign in Thrace and his alliance with Greek cities (cf. our lemma no. 644) and Thracian dynasts should be dated to 255 B.C.; in the same year Byzantium, an ally of Ptolemy II, attacked Kallatis; thereupon Antiochos II besieged Byzantium; the city was saved in 254 B.C. through intervention of the fleet of Ptolemy II whose cult was introduced in Byzantium; the war came to an end through diplomatic activities of Apollonia Pontica and Ptolemy II (cf. our lemma no. 720; for the presence of the Ptolemaic fleet cf. the naval graffiti of Nymphaion: SEG XXXIV 756 = L 696); after the end of the Second Syrian War (253 B.C.) the war captives were set free (*I. Histria* 4+16; on 1197/1198 text and French translation; cf. already SEG LI 934; cf. also our lemma no. 721). The involvement of the two Hellenistic kings was part of their conflict in the Second Syrian War, with secondary fronts in Bithynia (war of the succession of Nikomedes; ca. 256-254 B.C.) and in the Black Sea. Antiochos I and II were interested in Thrace (cf. the treaty between Antiochos I or II and Lysimachia: SEG XXXI 1056 = *I. Ilion* 45).

2210. Politics. Peace keeping in the Roman East. Cf. SEG LI 2329; LII 1953. On the basis of mainly epigraphical and papyrological, but also literary evidence, N. Yannakopoulos,

Mediterranea Antica 6 (2003) 825-905, studies the development and functions of offices whose holders were responsible for peace and security in the Roman East. He concentrates on the εἰρηνοφύλακες, ἐπιστάται εἰρήνης and ἐπὶ τῆς εἰρήνης and examines their duties and status under three aspects: selection of officers and the administrative units of their duties; nature and practice of duties; ideological foundation. Y. argues that their duties were not mainly the prosecution of bandits (contra K. Hopwood in S. Mitchell, ed., *Armies and Frontiers* (cf. *SEG* XXXIII 1591) 173-187; id. in K. Hopwood ed., *Organised Crime in Antiquity*, London 1999, 177-206; B.D. Shaw, *P&P* 105, 1984, 3-52; id. in A. Giardina, ed., *L'uomo romano*, Rome 1989, 335-384 [quoted after the French edition: *L'homme romain*, Paris 1992 (non vidimus)]), but were much more diverse, especially in Egypt ('suppression of urban crime and the investigation into cases of thefts, burglaries, attacks and murders'). He concludes that the offices concerned with security originated in the imperial service, but were taken over and developed further by the Greek communities; in this way the local dignitaries contributed to the Pax Romana/Augusta by taking on responsibility in peace keeping. [Cf. now C. Bréaz, *La sécurité publique en Asie Mineure sous le Principat (Ier-IIème s. ap. J.-C.)*, *Institutions municipales et institutions impériales dans l'Orient romain* (Bâle 2005), who arrives at exactly the opposite conclusions (cf. especially 10/11); for Egypt, P. Sängers, *Tyche* 20 (2005) 143-204, Corsten]. In an appendix on 883-897, Y. gives a list of attestations of officers involved in peace keeping which also shows that the overwhelming majority of epigraphical testimonies comes from Asia Minor.

2211. Politics. Provincial koina. E. Lewartowski in *Les Élétes* 207-221, offers some reflections on the social background of members of the provincial assemblies, their involvement in local politics and the prestige derived by them from these activities. Emphasis on a long line of successful ancestors (πρόγονοι), the magistracies held by them and their euergetic activities, the honors awarded to them by professional associations, their honorary epithets (ἀξιολογώτατος, κράτιστος, θαυμασιώτατος) and their virtues. A large number of inscriptions is referred to in the notes [In distinguishing three different types of κοινά ('supra-provinciaux', e.g. the Amphiktyony and the Panhellénion; 'provinciaux', e.g. Achaia, Asia, Bithynia, Pontos, Syria; 'regionaux', e.g. Boiotia, the koinon of Lesbos) L. seems to regard the Bithynian and the Pontian koina each as 'provincial' only because the province bears a double name; it is, however, doubtful whether this criterion suffices to differentiate them from the 'regional' koina, Corsten].

2212. Politics. Symmachia and sympolitia in the Hellenistic period. K. Buraselis in *The Idea of European Community* -- (cf. our lemma no. 1719) 39-50, gives an overview of federative political forms in the Hellenistic period, discussing in particular the Corinthian League of Philip II (*Staatsverträge* 403 b) and its revivals under Antigonos Monophthalmos (*Staatsverträge* 446) and Antigonos Doson (*Staatsverträge* 506/507), the Aitolian Koinon and its treaties of isopoliteia (references to *IG* IX² 1.3 A; *SEG* XLVIII 588 = our lemma no. 485 bis; *I.Cret.* II 19 = *Syll.*³ 622 B; *ISE* 7178; *Staatsverträge* 463 and 585), and the Achaean Koinon (reference to *Syll.*³ 490). B. points out that Hellenistic federations grew under the shadow of

hegemonic alliances; an important feature was the inclusion of members beyond the old tribal boundaries.

2213. Prosopography: Kallikrates of Samos. With the new Poseidippos' epigrams which refer to Καλλικράτης Βοίσκου Σάμιος, the nauarch of Ptolemy II, as his starting point (*ep.* 36/37, 39, 74 ed. Austin-Bastianini), P. Bing, *GRBS* 43 (2002/2003) 243-266, collects the evidence concerning Kallikrates' career and discusses in detail the foundation of a shrine for Arsinoe Philadelphos/Ἀρροδίτη Ζεφυρίτις at Cape Zephyrion (Poseidippos, *ep.* 36/37, 39) and the dedications of statuary groups in Olympia (*OGIS* 26/27) and possibly Alexandria (Poseidippos, *ep.* 74). Kallikrates' activities were closely connected with the political and cultural interests of the Ptolemaic court and may be seen as a mediation between Greece and Ptolemaic Egypt. B. adduces the following inscriptions: *IG* XII.6.446 and 588 (= *OGIS* 29); Durrbach, *Choix* 25; *I.Cret.* LXXII.4 A LL. 35-38; T.B. Mitford, *ABSA* 56 (1961) 9 no. 18; *SB* 429.

2214. Prosopography. The family of Lucius Verus. F. Chausson in F. Chausson - É. Wolff, *Consuetudinis amor. Fragments d'histoire romaine (I^{er}-VI^e siècles)* (Rome 2003) 103-161, uses literary and epigraphical sources in a thorough study of the family networks of the emperor Lucius Verus, involving the Avidii, the Ceionii and the Vettuleni (14 stemmata on 153-161). Among the inscriptions (113-144) Latin texts prevail, but some Greek texts are also used, notably *SEG* XVI 257 (Argos; briefly discussed on 123/124; text); other Greek or bilingual inscriptions of which C. presents the text are *IG* II² 4780 (128 note 90), *IG* XIV 1036 (*IGR* I 112; *IGUR* 158; 116 note 60), *SEG* XVI 166 (Athens; 126 note 82), *Clara Rhodos* no. 63 (130 note 97), and *I.Eph.* 704 (116 note 61).

2215. Religion. Anahita in Asia Minor. On the basis of literary, archaeological, epigraphic and numismatic evidence, M. Riel, *ZAnt* 52 (2002) 197-210, gives an overview of the origins and the development of the cult of this Persian goddess in Asia Minor from the 6th cent. B.C. to the 5th cent. A.D. The Greeks identified Anahita sometimes with Aphrodite, but in most cases with Artemis (cf. Ἀρτεμις ἡ Μηδεία: *SEG* XXXII 1612 L. 14; Περσική Ἀρτεμις: *SEG* XXXI 998); she was also associated with (Hellenized) Anatolian gods. Her cult was particularly widespread in Pontos, Cappadocia, and Lydia (comments on evidence from Hierokaisaria, Hypaipa, Philadelphia, and Maionia). R. refers to (and occasionally quotes in part) the following inscriptions: *SEG* XLI 1417 (Ἀναίτις Βαρζοχάρη [cf. P. Debord, *Aspects sociaux et économiques de la vie religieuse dans l'Anatolie gréco-romaine* (EPRO 88; Leiden 1982) 353 note 54, Corsten]); *XLVI* 1506; *XLIX* 1537; *I.Ephesos* 2 [not 41], 3817A, 3820; *TAM* V.1.64, 331, 362, 449/450, 575; V.2.1245 and 1253 (R. thinks it possible that both come from the sanctuary at Hierokaisaria), 1252; Petzl, *Beichtinschriften* 36, 60, 96; I. Diakonoff, *BABesch* 54 (1979) 153 no. 49 [cf. also *SEG* XLI 1009, Corsten].

2216. Religion. Aretalogy. B. Rossignoli, *Polis. Studi interdisciplinari sul mondo antico* 1 (2003) 155-162, reflects on the chronology of aretologies, their nature (sacred and profane), and the relations between ἀρετή and hymn. Non vidimus; cf. S. Dardaine, *An.Ép.* (2003) [2006] no 147.

2217. Religion. Asia Minor: Imperial cult. P. Herz, 'Zur Geschichte des Kaiserkultes in Kleinasien: die Kultorganisation für die *cives Romani*' in *AMS* 49 (Bonn 2003) 133-148, argues that the cult of Dea Roma and Divus Iulius, which according to Dio Cassius (51.20.6) the *cives Romani* in Ephesos and Nikaia were ordered to institute, did not survive for long. His main argument is that already under Augustus' rule enfranchised Greek citizens acted as *archiereus* in the provincial cult: old *cives Romani*, i.e., Roman negotiatores or colonists, and new *cives Romani* are likely both to have participated in the provincial cult which according to Dio was founded by the indigenous Greeks on the initiative of the provincial assembly. Brief remarks on *I. Sardis* & *GIBM* 894 (Halikarnassos) and *SEG* XLIV 938 (Miletos) and on the implications of διὰ βίου in the titulature of ἀρχιερεῖς.

2218. Religion. Asia Minor: religious life. G. Petzl, 'Zum religiösen Leben im westlichen Kleinasien: Einflüsse und Wechselwirkungen' in *AMS* 45 (Bonn 2003) 94-101, briefly discusses *Syll.* 3 985 (*SEG* XXXI 1002; XLVII 2320; Philadelphia: mixture of Anatolian and Greek elements), *SEG* IV 645 (XLVIII 1441; Merkelbach-Stauber, *SGO* I 04/21/01; P. suggests that the Μηρῆ θεῶν, who is also διὸς ἐκ Ἀθηναίων κόρη (= Artemis = Artemus Ana(e)itis) and βᾶσυνης κόσμου, embodies a mixture of various religious traditions), *SEG* XXIX 1205 (XLVI 1531; XLVIII 2188; Sardis: Persian and Greek elements) and *SEG* XXVII 993 (XXXI 1687; XXXV 1821; Oinoanda; German translation).

2219. Religion. Athena's seaside sanctuaries. As an appendix to his paper 'Athena and Early Greek Society' in M. Dillon, ed., *Religion in the Ancient World. New Theories and Approaches* (Amsterdam 1996) 383-475, N. Robertson collects literary, epigraphical, and archaeological evidence for the worship of Athena on the coasts of Greece - in Attica, Peloponnesos, and Crete - and Italy. 'Acropolis shrines which happen to occupy a promontory, as at Lindus, are not included.' For Athens, see our lemma no. 153 (Salamonios and Sounion).

2220. Religion. Christianity. The Virgin Mary. D. Mazzoleni, *Theotokos. Ricerche interdisciplinari di mariologia* 11 (2003) 155-176, discusses the references to the Virgin Mary in early Christian inscriptions, with the focus on onomastics, dedications of churches and graffiti. Non vidimus; cf. M.-Y. Perrin, *An.Ép.* (2003) [2006] no. 154.

2221. Religion. Confession inscriptions. Cf. *SEG* LII 1965. E.J. Schnabel, *NT* 45 (2003) 160-188, analyses the Lydian confession inscriptions (cf. *SEG* XLIV 951), focusing on three aspects: divine punishment of the sinner, divine demand for public confession (on 169-171 a list of all transgressions on record) and divine demand for acknowledgement and praise. Public humiliation and recognition of the god's power belong together. After an overview of previous views on pagan confessions (Zingerle; Pettazoni; Versnel; Diakonoff; Frisch; Riel; Mitchell; Petzl), S. argues that the pressure to confess sins publicly is to be related to the 'perceived necessity to reinforce the control of the local god over his or her devotees' (160). This necessity stems from the increasing importance of Christianity in Lydia and Phrygia in the 2nd/3rd cent. A.D., i.e., the period during which most confession inscriptions were erected. There were important Christian communities in major Lydian cities like Sardis, Thyateira and Philadelphia and in Phrygian Hierapolis in the 1st-3rd cent. A.D. [the evidence, however, is not overwhelming: *Revelation* 2/3 is not impartial evidence for 'thriving Christian communities'; the 'Christians for Christians'-inscriptions are from Phrygian Appia and date from 248-350 A.D., i.e., too late to explain the rise of confession texts in Lydia, which date from 81/82 A.D. to the 2nd/3rd cent. A.D., Petzl] Εὐλογία of the (power of the) god is reminiscent of public confessions of faith among Christians. Christianity was an important competitor, especially so in view of the 'apparent effortlessness of Christian atonement of guilt and forgiveness of sins' (187). The concomitant success of Christian preachers may well have 'prompted an increased exploitation of traditional mentalities and practices with the goal of solidifying the control of the "gods of the fathers" over the village people' (187).

[On confession inscriptions see also H.S. Versnel in D. Cohen (ed.), *Demokratie, Recht und soziale Kontrolle im klassischen Athen* (Munich 2002) 37-76; A. Chaniotis in S. Colvin (ed.), *The Greco-Roman East. Politics, Culture, Society* (Cambridge 2004) 1-43; id. in F.R. Pfeilsch (ed.), *Konflikte* (Heidelberger Jahrbücher 48; Heidelberg 2004) 233-254; R. Gordon in L. Hernández Guerra - J. Alvar Ezquerro (edd.), *Actas del XXVII Congreso Internacional Girea-Arys IX 'Jenseits der Religionen: a control social en el mundo antiguo'*, Valladolid, 7-9 de noviembre 2002 (Valladolid 2004) 193-203; N. Belayche in L. De Blois - P. Funke - J. Hahn (edd.), *The Impact of Imperial Rome on Religions, Ritual and Religious Life in the Roman Empire. Proceedings of the Fifth Workshop of the International Network Impact of Empire (Roman Empire, 200 B.C. - A.D. 476)*, Münster, June 30 - July 3, 2004 (Leiden-Boston 2006) 66-81; M.P. de Hoz, *ZPE* 155 (2006) 139-144, Tybout]

2222. Religion. Cultic and general epithets. Based on the collection of a large number of epithets of gods in inscriptions and literary sources, R. Parker, *OAH* 28 (2003) 173-183, argues that epithets primarily fulfilled two functions: they identified the aspect of a deity that was relevant in a specific situation; and they differentiated between cult sites.

2223. Religion. Death and expectations of afterlife in funerary epigrams and the New Testament. I. Peres, *Griechische Grabinschriften und neutestamentliche Eschatologie* (Tübingen 2003), analyzes numerous Greek funerary epigrams (both literary and on stone; 3rd cent. B.C.-2nd cent. A.D.; most are (partially) translated into German) and selected passages from the New Testament to detect common as well as contradictory motives and concepts. After a substantial survey (20-105) of the full range of 'Jenseitsvorstellungen' in epigrams and their predecessors in

<i>IG XII Suppl.</i>	J. no.	SEG XXXV	J. no.
1169	168	1116	133
<i>IG XIV</i>		1320	72
925	181	SEG XXXVI	
977	182	1114	82
979	190	SEG XXXVII	
1449	195	601	50
1642	186	SEG XXXVIII	
1990	187	1276	73
2045	189	SEG XXXIX	
		649	49
<i>SEG XII</i>		SEG XL	
459	154	1110	104
<i>SEG XIV</i>		1135/1136	92/93
752	126	1223	85
<i>SEG XV</i>		SEG XLI	
635	154	679	164/165
<i>SEG XVII</i>		1064	75
211	8	1171	83
320	35	1188	76
494	154	SEG XLIII	
495	146	660	188
<i>SEG XVIII</i>		SEG XLV	
555	104	1595	146
<i>SEG XXVI</i>		SEG XLVII	
1237	133	26	1-3
1265	143	SEG XLIX	
1272	136	1750	104
1275	144	SEG LI	
<i>SEG XXVIII</i>		885	19
1187 (1-3)	81		
<i>SEG XXIX</i>		<i>CIG</i>	
1204	111	956	5
<i>SEG XXXI</i>		1059	6
633	23	1948	161
983	148	2052	46
<i>SEG XXXII</i>		2336 (b)	162
475	10	2525 (b)	156
488	9	3073	132
<i>SEG XXXIV</i>		3173	116
1266	73	3176	122
<i>SEG XXXV</i>		3190	121
751	23	3195	117

<i>CIG</i>	J. no.	<i>I. Perinthos</i>	J. no.
3210	118	56	37
3629	90	57	36
3679	87		
5957	190	<i>I. Histria</i>	
5958	182	99	64
6206	195	100	65
6238	186	167	63
6286	187	199	66
6476	189		
		<i>I. Tomis</i>	
<i>Dimitsas,</i>		120	62
<i>'H Μακεδονία</i>			
1104	30	<i>I. Kallatis</i>	
1412	34	35	54
		36	55
<i>I. Beroia</i>		42	56
22	18	43	57
		44	58
<i>IG Bulg.</i>		45	59
<i>I</i>	20	46	60
	23	80	61
	29		
	401	<i>I. Délos</i>	
<i>II</i>	480	1522	163
<i>III</i>	1517		
	1518	<i>Maiuri,</i>	
	1862	<i>Nuova Silloge</i>	
	1864	492	155
	1865		
<i>V</i>	5244	<i>IGUR</i>	
	5550	156	182
	5579	159	190
	5656	160	188
		981	189
<i>I. Byzantion</i>		1169	195
30-35	38 (1-6)	1228	186
37	40	1324	187
38	41		
39	42	<i>I. Porto</i>	
40	39	8	181

	J. no.	I. Ephesos	J. no.
TAM V.1			
477	112	1595	140
744	109	1601	137
806	106	1602	138
817	107	3329	135
822	108	3808 A	145
TAM V.2			
1256	110	I. Erythrai	
		132	129
		222	130
MAMA VI			
239	84	345	128
257	83		
		I. Ilion	
		154	90
IGR I			
52	182		
212	195	I. Iznik	
262	186	1324	p. 146 (comm. on no. 73)
343	187		
356	189	I. Knidos	
385	181	160	154
787	37		
IGR IV			
217	90	I. Kyme	
386	98	17	104
396	99	30	103
1393	116	40	105
1399	122		
1406	120	I. Kyzikos	
1433	121	26	88
1434	117	540	74
1533	129		
1567	131	I. Magnesia	
1748	116	117	147
		215	146
I. Ephesos			
106	133	Milet VI.2	
275	136	733	149
293	142		
434	144	I. Pergamon	
1211	141	222	95
1250	143	297	102
1267	134	319/320	100/101
1268	139	485	94
		486 (a)	99

	J. no.	GIBM	J. no.
I. Pergamon			
487	97	358	158
488	96	595	140
		601/602	137/138
I. Smyrna			
600	122	786	154
622	119	909	152
639	121		
652	115	GV	
722	125	694	11
728	126	974	186
729	123	1029	5
730	120	1030	187
731	116	1319	45
732	117	1344	149
733	127		
734	118	Merkelbach-Stauber, SGO I	
		01/12/09	152
Syll. ³		01/20/21	149
851	122	02/01/02	146
978	154	04/19/02	112
1100	1	05/01/04	126
1101	2	05/01/82	124
1108	55	06/02/06	102
1109	4	SGO II	
1115	94	09/05/86	p. 146 (comm. on no. 73)
OGIS			
735	169	08/06/04	88
		09/06/19	73

2226. Religion. Dionysos: terminology of his mysteries. R. Turcan, *Liturgies de l'initiation bacchique à l'époque romaine* (Liber). *Documentation littéraire, inscrite et figurée* (Paris 2003), on 49-93 presents an alphabetically arranged catalogue of Dionysiac functionaries, with references to inscriptions and modern publications, without any 'prétention à l'exhaustivité'. The well-known inscription from Torre Nova (IGUR 160) plays a large role. ἀμφιθαλής, ἀνθιερεύς (ἀνθιεράομαι), ἀντροφύλαξ, ἀπὸ καταξώσεως, ἀπὸ Διονύσου, ἀρχίβαρχος, ἀρχιβασάρα/ἀρχιβάσσαρος, ἀρχιβούκολος, ἀρχιγάλλαρος, ἀρχιμύστης, ἀρχινέανισκος, βύκκη, (ιερός) βάκχος, βασσαρά, βουκόλος, γάλλαρος, γραμματεὺς, δαδούχος, διαταξιάρχος, ἐνθρόνιος, ἐπιμελητής (τῶν μυστηρίων), εὐκοσμος, ἐστιάρχος, ἥριος, θεοφάντης, θεοφόρος, θυρανοφύλαξ, θυρανοφύλας, ἱαχυσταί, ἱερεὺς/ἱέρεια, ἱερολόγος, ἱερομνημων, ἱεροφάντης, ἵππος, καταιβάτης, κισταφόρος, κρανιάρχης, κρατηριακός, λικναφόρος, λυχναπρία, μυσταγωγός, μύστης/μυστίς, ναρθηκοφόρος, νεό-

βακχος, νεοφάντης, ὀργηφάντης, παλαιὸς γέρων, πατρομύστης, κυρφόρος, σαρπηφόρος, σεβαστοφάντης, σειρήτης, σείληνοκοσμος, σείληνός, σείστημάρχης, σιμοφόρος, σπειράρχης, συμμύστης, σύνβακχος, ὑδροσκόπος (derived from ὑδροσκοπέω), ὕμνοφός, ὕμνοδιδάσκαλος, ὑποτράφος, ὑπουργός, χορηγός, φαλλοφόρος.

2227. Religion. Emperor cult. In his article 'Der Kaiserkult im Osten des römischen Reiches im Kontext der zeitgenössischen Ritualpraxis', in H.Cancik-K.Hitzl (edd.), *Die Praxis der Herrscherverehrung in Rom und seinen Provinzen* (Tübingen 2003) 3-28, A.Chaniotis compares a number of rituals in the emperor cult and other cults in an attempt to find evidence (mainly epigraphic) for the convergence of the ceremonies and rituals in both types of cults. The following rituals/ceremonies are discussed: birthdays (of emperors and traditional deities; cf. SEG XLIII 724/725); processions, especially their 'Inszenierung' (clothes worn by the participants; categories of participants and their place in the procession; crowns, golden and otherwise, carried by priests); the carrying of statues (ἀγάλμα πομπικόν; σεβαστοφόρος, εἰκονοφόρος, κομιστής θεῶν προτομῶν; cf. SEG XXXIX 1462 L. 61; MAMA IX 131; SEG XLVIII 1960); sacrifice and banquet: εὐχαιρία, δημοθονία (cf. IG VII 2712 LL. 22-31 and 55-90; IGR IV 292); dedications (not every inscription on a statue base and mentioning the emperor in the accusative is a dedication; the same is true for some inscriptions mentioning the emperor in the dative; cf. SEG XL 1059 (a gift rather than a dedication to the emperor) and XLIX 1718); hymn singing (cf. I.Didyma 217 = Merkelbach - Stauber, SGO I 01/19/01; I.Stratonikeia 1101 (on which see A.Chaniotis, *Kernos* 16, 2003, 186-189, and id. in D.Harth-G.Schenk (edd.), *Ritualdynamik. Kulturübergreifende Studien zur Theorie und Geschichte rituellen Handelns*, Heidelberg 2004, 296-300); SEG XLI 981 = Merkelbach - Stauber, SGO I 03/02/01); 'Ästhetisierung des Rituals', i.e., special emphasis on the beauty of clothes, on a procession as a spectacle (θέα; χάρις), with reference to SEG XXXV 744 and XXXVIII 1462 LL. 62-65); priests (husband and wife as (high)priest and -priestess in emperor and other cults); the role of private initiative in the creation of rituals (SEG XXXV 744; XLIII 717/718). The tendency towards interiorisation of religion (hymns, aretologies, prayers, requirement of a pure mind, personal contact between man and deity) is stronger in traditional cults than in the emperor cult; there are admittedly inscriptions mentioning prayers and vows to emperors, both living and dead (see e.g. TAM V 2 998 = IGR IV 1273) but they are considerably fewer in number than similar texts for traditional deities; brief discussion of SEG XLV 1719 (where the θεοὶ Σεβαστοί/Augusti and the demos possibly expected to receive the altar as a gift rather than as a dedication?) and II 718 (dedication by a priest of Zeus and προθύτης of the Sebastoi of 200 denari to Hadrian and the demos as εὐχή; here εὐχή perhaps means 'promise', referring to the summa honoraria of the priest, rather than 'vow'; cf. our lemma no. 1603); cultic punit as a requirement for the worshipper does not occur in the imperial cult. Finally, brief comment on SEG XLVIII 1129 (dedication to the Olympic gods and the θεοὶ Σεβαστοί, i.e., Augustus and Livia for the well-being of Augustus: the emperor is the one who both protects and is to be protected himself. Inconsistencies in traditional and imperial cults are numerous).

K.Harter-Uibopuu, *ibid.* 209-231, collects and discusses the rather limited and sometimes equivocal evidence for the emperor cult in the Thessalian Koinon (IG IX 2.614b?; SEG XIX 402).

the Boiotian Koinon (IG VII 3426), the Koinon of the Eleutherolakones (SEG XI 922/923), the Panachaioi (IG VII 2878?), the Delphic Amphiktyony (F.Delphes III.4.258: ἱερεῖς τῶν Σεβαστῶν καὶ ἐπιμελητὴς τῶν Ἀμφικτυόνων; IG IV 590 and IG IX.2.44: ἀγανοθέτης τῶν μεγάλων Πυθίων καὶ Ἑλλαδάρχης), and the Panhellenion (e.g., OGIS 504). The evidence usually consists in references to ἀρχιερεῖς and the association of the emperor with festivals. In mainland Greece the emperor cult was primarily practiced in the cities

2227 bis. Religion. Emperor cult: the cult of Hadrian in Asia Minor. On the basis of literary, numismatic and epigraphic sources, B.Burrell, *GRBS* 43 (2002/2003) 31-50, shows that the provincial temples in Kyzikos, Smyrna and Ephesos were dedicated to Hadrian alone, not to the emperor as or in connection with Zeus, as hitherto believed. She adduces in particular the following inscriptions: IG II² 3297; I.Ephesos 274, 279, 428, 430, 742, 814, 921; I.Smyrna 595, 697.

2228. Religion. Gaia/Ge. S.Georgoudi; in S.Des Bouvrie (ed.), *Myth and Symbol. I. Symbolic Phenomena in Ancient Greek Culture. Papers from the First International Symposium on Symbolism at the University of Tromsø, June 4-7, 1998* (Bergen 2002) 113-134, presents an overview of the Greek conceptions of Gaia with reference (on 128 and 131) to the cult of Γῆ Καρποφόρος (IG II² 4758), Γῆ Μάκαιρα Τελεσφόρος (IG VII 245), and Γῆ Μήτηρ Οὐλβρις Θεὰ Δέσποινα (SEG XLII 1322). Despite the great cosmic and ideological significance of the Earth and the civic territory, the cult of Gaia remained a peripheral phenomenon.

2229. Religion. Healing heroes. After summarizing the history of research on the cult of healing heroes, M.E.Gorman, *AION(archeol)* 9/10 (2002/03) 163-196, stresses the fact that heroes with healing properties (including Asklepios) constitute a separate category. She has collected epigraphical, archaeological, and literary evidence for 187 cult sites (119 of them for Asklepios). In her study she discusses the rituals connected with these cults, in particular the προθυσία and the joint cult of healing heroes and other divinities (ἐντεμένιοι, συντεμένιοι, σύμβωμοι); the practice of incubation; the particular relationship of young men to these cults; the dedicatory practices (τύποι, statues, pottery, weapons); the important features of the sanctuaries (e.g., existence of water, ἐγκοιμητήριον). G. assumes that the Asklepieion of Epidaurios had a leading role in the dissemination of the cult of Asklepios [but J.Riettmüller, *Asklepios. Heiligtümer und Kulte* I (Heidelberg 2005) 37-39, 91-106, has now presented strong evidence in favor of a Thessalian origin of Asklepios' cult, Chaniotis]. Despite the private nature of the worship, these cults were under the control or supervision of the polis, e.g., as regards the appointment of priests. The history of the cult of Asklepios in Athens shows this involvement of the polis (cf. IG II² 4960-4962).

See also our lemmata nos. 33 and 2244.

2230. Religion. Highpriestesses in the provincial cult of the emperors. Cf. S.J. Friesen, *Highpriestesses of Asia and emancipatory interpretation* in S. Matthews, C. Briggs Kirtledge, M. Johnson-DeBaufre (edd.), *Walk in the ways of Wisdom. Essays in honor of Elisabeth Schüssler Fiorenza* (Harrisburg 2003) 136-150 (non vidimus).

2231. Religion. Initiation: ritual of hair-offering. D.D. Leita, in D.B. Dodd - C.A. Farone (edd.), *Initiation in Ancient Greek Rituals and Narratives. New Critical Perspectives* (London 2003) 109-129, surveys the evidence for hair-growing and hair-cutting rituals urging that no sharp distinction be drawn between sacred and profane, private and public, ritual and practice. On the basis of evidence from Thessaly (*IG IX.2* 146; cf. *IG IX.2* 585), Paros (*IG XII.5* 173), and Panamara (esp. *I.Stratonikeia* 449 and 1263; cf. 405, 412, 417, 428, 434, 444/445, 450, 483, 489-491, and 545), he argues that the hair-cutting ritual was primarily a family event without a fixed 'ritual script' (age, date, etc.), involving a period of deliberate, marked growth of hair. ■ was not connected with the acquisition of citizenship, as the relevant evidence from Panamara shows that slaves also performed the rituals and that fathers sometimes cut their hair along with their sons (*I.Stratonikeia* 402, 428, and 463). The ritual primarily demonstrated family solidarity. The growth of hair could be associated with different meanings in different contexts (e.g., sexual maturation, femininity, imitation of historical and heroic hairstyles, Laconizing).

2232. Religion. Isis. J. Den Boeft, 'Propaganda in the cult of Isis' in P.W. van der Horst - M.J.J. Menken - J.F.M. Smit - G. van Oyen (edd.), *Persuasion and Dissuasion in Early Christianity, Ancient Judaism, and Hellenism* (Leuven 2003) 9-23, uses a number of Isis aretalogies (H. Engelmann, *The Delian Aretalogy of Sarapis*, Leiden 1975; *I.Kyme* 41; *SEG VIII* 548 + 551 = Bernald, *Inscr. métriques* 175 (cf. *SEG LII* 1750); *XXVI* 821) for his view that the gradual spread of the Isis cult in the Greek world was not due to active mission but rather to the implementation of the intrinsic potential of the deity as expressed in the aretalogies: the latter were propaganda rather than missionary tools.

2233. Religion. Jewry: Jewish epigraphy. In *Bulletin of Judeo-Greek Studies* 30 (2002) 23-30, M. Williams started a series of surveys on progress in the study of Jewish inscriptions of the Graeco-Roman period (Greek/Latin/Hebrew: corpora; new inscriptions; studies on known inscriptions). See also 33 (2003/2004) 40-46, and 35 (2004/2005) 26-33 (survey article 'The Epigraphy of the Jewish Diaspora since the Publication of Schürer (Revised), vol. III (1986)').

2234. Religion. Jewry: 'Jews and Blues'. P.W. van der Horst in *Des Géants à Dionysos* (cf. our lemma no. 1953) 565-571, collects some literary and epigraphical sources testifying to persistent affinity of Jews with the 'Blue' circus faction (seal-markers in the bouleuterion): Rouche, *Performers* no. 180: τόπος Ἐβραίων and τόπος Βενέτων, Ἐβραίων τῶν παλειῶν, *Milet VI* 2 940 (h): Βενέτων Εὐδοκῶν; as a result these Jewish partisans found themselves in

opposition especially to the Greens. Social psychology offers insights into the mechanisms of adherence to groups and the concomitant opposition to other groups.

2234 bis. Religion. Jewry: synagogue and city in Asia Minor. On the basis of *MAMA VI* 264 (*IJO II* 168) and *IJO II* 36 (printed by R. without the lacunas in the centre), T. Rujak, in N. Belayche - S.C. Mimouni, *Les communautés religieuses dans le monde gréco-romain* (Turnhout 2003) 93-105, examines the relationship of the communities of the Jewish synagogue and the cities in which they were located. She concludes that the synagogues played an important role in the social life of the cities as 'loci of articulation' between the Jews and the other citizens. Given this close relation, R. suggests that the Greek political system influenced the development of Judaism, not only in the Diaspora but more broadly.

2235. Religion. Leges sacrae. Starting with some oracle inscriptions (especially *I.Psid.Cen.* 5) and mainly on the basis of *leges sacrae*, A. Chaniotis, *Kernos* 16 (2003) 177-190, tries to elucidate the procedures of negotiating and finally adopting religious regulations by the civic institutions in the Eastern Roman Empire. He chooses four examples: 1) *Milet I.3* 134 (*LSAM* 53; *Milet VI.1* 134): the decree, induced by a high civic and religious official of the city, Τιβ. Κλ. Δαμῖος, attests to the neglect of traditional rituals and aims at remedying this, apparently against the interests of a great part of the citizens. The reason for Damas' action was his personal piety; he had to use a strategy of persuasion since the rituals involved the spending of money; 2) *I.Ephesos* 24 (*LSAM* 31): contrary to Damas in Miletos, Γ. Λαβέρτιος Ἀμεινός in Ephesos could count on the support of his fellow citizens in enhancing the glory of their patron goddess Artemis since the Ephesians could expect (also material advantages from this proposal; 3) *I.Stratonikeia* 1101 (*LSAM* 69): Σόσανδρος, secretary of the council, tries to enhance the cult performances by the singing of hymns, for which he provides detailed instructions. He acted out of piety and with the wish to educate the youths who sang the hymns; 4) *LSCG* 8 (Athens): Similarly, Ἀρναυτιανός revives ancient rituals connected with the mysteries at Eleusis since they have been neglected and in order to enable the ephebes to participate in a more impressive staging.

In conclusion, C. characterizes 'remembrance of the past services of the gods, performance of an aesthetically pleasing celebration, and guidance' regarding the education of fellow citizens and the youths as elements of the strategy of persuasion applied in the cases presented. This strategy was necessary for the members of the élite to convince first their peers and then the common citizen (A German version was published by id. in D. Harth - G. Schenk (edd.), *Ritualdynamik. Kulturübergreifende Studien zur Theorie und Geschichte rituellen Handelns* (Heidelberg 2004) 291-304).

2236. Religion. Livestock in sanctuaries. K.E. Psaroudakis, Τὰ λεγὰ κοπάδια τοῦ ἡλίου. Οἰκονομικο-κοινωνικὸς παράμετροι τῶν λεγῶν ζώων στὴν ἀρχαιότητα, *AD* 55 A (2000) [2004] 23-36, presents an overview of the presence of livestock belonging to sanctuaries and the use of pasture land, (*Syll.*³ 636 = *LSCG* 79; *IG V.2* 3 = *LSCG* 67; *IG XII.5* 2 = *LSCG* 105), prohibitions against the presence of private herds on sacred land (*I.Cret.* I IV 9; *LSCG* 37,

70, 84, 91; Syll.³ 963), sale of livestock during festivals, and economic and social importance of distribution of sacrificial meat. For stock-breeding in general see our lemma no. 2144.

2237. Religion. Magic: selection of amulets. R. Merkelbach, *Abrasax. Ausgewählte Papyri religiösen und magischen Inhalts* 4. *Exorzismen und jüdisch-christlich beeinflusste Texte* (Opladen 1996), includes six documents which on account of their material belong to the field of epigraphy (German translations; commentary): 1) 44-46 no. 2 (silver leaf; Rome; see our lemma no. 1110); 2) 47-57 no. 3 (lead tablet; Carthago; Audollent, *DefixTab* 242); 3) 81-87 no. 7 (Berytos; SEG XLI 1530; silver bracelet; R. Kotansky, *Greek Magical Amulets* (cf. SEG XLIV 1737) no. 52); 4) 103/104 no. 9 (ph.; gem; unknown provenance; A. Delatte-P. Derchain, *Les inscriptions magiques gréco-égyptiennes*, Paris 1964, no. 381); 5) 111-122 no. 11 (lead tablet; Hadrumetum; Audollent, *DefixTab* 271); 6) 122-126 no. 12 (a) (gem; Leontopolis; SB 5620; C. Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian*, Ann Arbor 1950, 184 and 300 no. 283; Guarducci, *EG* IV 277).

2238. Religion. Magic: amulets with BAPXA and a crab. M. G. Lancellotti, *Studi epigrafici e linguistici sul Vicino Oriente antico* 20 (2003) 93-114, discusses three gems made of jasper, inscribed ΒΑΡΧΑ or ΒΑΡΧΑΙ, and bearing the image of a crab (ph.): 1) P. Zazoff (ed.), *Anne Gemmen in deutschen Sammlungen* III (Wiesbaden 1970) no. 190 = S. Michel, *Bunte Steine* - (cf. our lemmata nos. 2109-2116) 51 no. 45; 2) U. Pannuti, *Museo - Napoli. La collezione clinica* (cf. SEG XLIV 1704) no. 292; 3) SEG XLIV 1738 (9); L. also adduces gems with crabs and other magic inscriptions. At the start and the end of her article, L. offers methodological comment on the study of magic gems, inter alia underlining that material, inscription and representation are complementary elements, each indispensable for a full interpretation. In the case of the ΒΑΡΧΑ(Ι) amulets all elements testify to a medical purpose, and to a connection of health and medicine with astrology which often underlies texts and representations on medical amulets. Literary sources show that jasper was considered to possess healing qualities; the crab was used to remedy various diseases (with specializations for the sea and river variant), whereas the Crab (Cancer) as a sign of the zodiac was believed to display its maximal healing force when the planet Jupiter (equally known for its favorable effects on health, and associated with the jasper) reached its zenith in its sign. The term ΒΑΡΧΑ(Ι) probably represents the Semitic root *BRK, 'kneeling', from which the notion of 'benediction' is derived; it alludes to the benevolent protection awarded by divine beings to the bearer of the amulet.

On methodology see also M. Lancellotti, 'Problèmes méthodologiques dans la constitution d'un corpus des gemmes magiques' in A. Moreau, J.-C. Turpin, ed., *La magie. Actes du Colloque International de Montpellier*, 25-27 mars 1999, vol. II, Montpellier 2000, 153-166, problems of definition: 'magic' is a more appropriate term than 'gnostic' amulets; history of scholarship; importance of magic gems for the history of religion; corpus project; on the relationship of medicine, religion and astrology see also ead., 'Médecine et religion dans les gemmes magiques', *RHR* 218, 2001, 427-456, largely based on literary sources).

2239. Religion. Magic: amulets with a lion overcoming a bull. A. Mastrocinque, *Thetis* 10 (2003) [2004] 92-95, discusses the iconographical motif of the lion (or a griffin, sphinx, or cricket) holding a bull's head (or a human skull) under its claw or in its mouth: symbol of the victory of a solar deity over evil forces, ultimately going back to Egyptian theology. Most gems with this motif come from Egypt. On 93 M. mentions two inscriptions occasionally accompanying these scenes: κρατῶ σε, ἔχω σε (single example: C. Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian*, Ann Arbor-London 1950, 36 and 151) and ποῦνι σῶν (or similar, slightly corrupt variants: two of the three appearances of the Egyptian sun god, viz. at sunrise, noon and sunset: Σεπουῖ μοῦνι σῶν, 'lotus, lion, ram') [For examples inscribed *ἔχω* see our lemma no. 2125 sub nos. 20/21 and 29].

2240. Religion. Magic: exorcisms of the wandering womb. C. A. Faraone, *ZPE* 144 (2003) 189-197 (texts and translations), offers a comparative analysis of five exorcistic texts aimed at stopping a woman's womb from wandering: a gold amulet from Beirut (see our lemma no. 1803; 1st cent. B.C./1st cent. A.D.), a Latin lead amulet from West Deeping, England (R. S. O. Tomlin, *ZPE* 115, 1997, 291-294; 4th cent. A.D.), a recipe and an amulet on papyrus (3rd/4th and 6th/7th cent. A.D., respectively) and an Aramaic recipe from the Cairo Geniza (7th-11th cent. A.D.). These documents reflect the same tradition, though they are not copied from the same exemplar. The common structure of their commands is: (a) 'I adjure you, womb, (b) to stay in your place (c) and do not deviate (d) and do not do X (e) but stay (in your own place) and remain calm/unharmful, (f) stay in that place, which Z gave you or where you were created'. The combined study of these documents results in new insights in the relative chronology of the underlying versions and in some new interpretations, which we summarize for the Beirut amulet in the app. cr. of our lemma no. 2240.

2241. Religion. Magic: θυμός. C. A. Faraone, 'Thymos as masculine ideal and social pathology in ancient Greek magical spells', in S. Braund - G. W. Most (edd.), *Ancient Anger. Perspectives from Homer to Galen* (YCIS 32; Cambridge 2003) 144-162, on 145-151 examines the use of θυμός and ὀργή (ὀργίζομαι) in binding spells (defixiones). The charms labeled θυμοκάρτοχα originate from two different traditions. One of them is connected with cursing and the binding of the θυμός, which originally had positive connotations (soul, spirit, will, courage; cf. the distinction between θυμός in general in *DTA* 51-53 and κακός θυμός in *DTA* 84a); by the Imperial period θυμός often appears in connection with ὀργή (anger, but also impulse and erotic passion; e.g. Audollent, *DefixTab* 22, 33; *Suppl. Mag.* 57, 34-44; *PMG* XII 179-182). The second tradition is connected with spells and amulets which aimed at warding off the anger and hostility of others (cf. *PMG* IX); this amuletic tradition was regularly deployed by social subordinates against their superiors; it was based on the belief that males had an excessive amount of θυμός and ὀργή, which were to be controlled or healed by women or social subordinates. For these reasons the θυμοκάρτοχα spells are best described as 'passion-restraining spells' that aimed at controlling a variety of phenomena, such as anger, competitive zeal, heated verbal exchanges, and erotic attraction. Brief discussion of Audollent, *DefixTab* 22 LL. 26-30 and

37/38, 25 LL. 16-18, and 33 LL. 3-6 (all 3rd cent. A.D.; Cyprus), where θυμός and ὀργή are directed toward somebody and are likely to mean 'anger' or 'wrath'. In SEG XXXV 213-227 (3rd cent. A.D.; Athens), however, θυμός and ὀργή appear in a list of positive faculties and should be rendered as 'impulse' or 'passion for, drive toward'. On 148 note 25, F. suggests translating ἐπιτομή, frequently occurring in these Athenian texts, as 'attack', 'on-rush' rather than as 'charm' (so ed.pr. D.R.Jordan).

2242. Religion: Μαλεάτας. In a discussion of the early history of the cult of Mount Κυνόρτιον near Epidaurus and the possible properties of the deity Μαλεάτας (patron of hunting, music, and young men) that was associated with Apollo Maleatas, M.Rocchi, *Minos* 37/38 (2002/2003) 419-436, adduces the following inscriptions: IG II² 4962 L. 3 (Μαλεάτης); IV² 128 (Ἀπόλλων Μαλεάτας, Μῆλος); V.1 213 L. 57 (Μαλεάταια); V.1 929 (Μαλεάτας); 929 c (Ἀπόλλων Μαλεάτας); XII.3 372 (Ἀπόλλων Μαλεάτας).

2243. Religion. Men in Lydia and Phrygia. Cf. S.Hübner, 'Spiegel und soziale Gestaltungskraft alltäglicher Lebenswelt: der Kult des Men in Lydien und Phrygien' in AMS 45 (Bonn 2003) 179-200: 1) Epithets: (a) geographical: Τυμωλείτης, Καμαρείτης, Ἀξιοτηνός, Ἀσκαπνός; (b) political, expressing the rule of Men (κατέχειν, βασιλεύειν; προκαθήμενος); Κύριος, Τύραννος; (c) Men plus genitive of a name (or ἐξ + gen. of a name): e.g. ἐξ Ἀττάλου, Τιταίου, Ἀρτεμιδώρου etc.; the name is taken to be the founder of the cult; (d) functional: ἐπίσκοπος, Οὐράνιος etc. Combination of epithets; 2) Nature of Men: punishing, healing; his δύναμις; in Lydia confession texts, in Phrygia ex-votos for Men as protector; Men not connected with the emperor-cult in the countryside; 3) Organization of the cult: ἱερεῖς, ἱεροί; priests do not occupy civil functions; no contact with municipal administration in Lydia; temples have their own estates; in Phrygia Men is embedded in urban life.

2244. Religion. Payment for cures in sanctuaries of healing deities. M.E.Gomini - M.Melfi, *Kernos* 15 (2002) 247-265, collect references in inscriptions of Oropos (*I.Oropos* 276/277), Pergamon (AvP VIII.3 161), Rhodes (*LSCG* Suppl. 108), Lebena (*I.Cret.* I xvii 6), Epidaurus (*IG* IV².1 122, 124, 126), Kos (*LSCG* 155, 159), and uncertain provenance (*LSCG* 164) to cash payments for cures from healing deities made by worshippers in θῆσαυροι in these sanctuaries, and examine archaeological evidence from Corinth, Epidaurus, Lebena, Fregellae, Bouthrotos, and Kos of receptacles for such payment. The authors attempt to establish a typology wherein coin payments in anticipation of a cure were deposited in covered strongboxes with restricted access, whereas gifts or payments in gratitude for cures received were placed in larger pit-like or well-like constructions in the ground.

2245. Religion. Priests for gods, and priestesses for goddesses. J.Mylonopoulos, *Poseidon* 295/296 and 301/302, collects examples, some epigraphical, that break the 'rule' of

priests for gods, priestesses for goddesses. He cites, in particular, examples of priestesses for gods; e.g., for Poseidon at Kalaureia (Pausanias 2.33.2), at Thebes (*IG* VII 2465), and at Sparta (*IG* V.1 589, 608?); for Plouton at Eleusis (*LSCG* 7 L. 24); and for Ares at Selge (*I.Selge* 20). He traces this 'anomaly' back to the evidence of Linear B tablets in the Mycenaean period.

2246. Religion. Priests: sale of priesthoods. Cf. B.Dignas, "'Auf seine Kosten kommen' - ein Kriterium für Priester? Zum Verkauf von Priestertümern im hellenistischen Kleinasien" in AMS 49 (Bonn 2003) 27-40: such sales were typical of cities in Asia Minor and on the eastern Aegean islands between the 4th and 1st cent. B.C./1st cent. A.D.; a διαγραφή contains information on the duration of the priesthood (normally for life), the privileges (inter alia, part of the sacrificial meat; (part of) the τραπεζώματα) and revenues of the buyer; the terms of payment and the duties of the buyer (see SEG LI 1066). Brief comment on *LSCG* 175 (3rd cent. B.C.; Kos) which refers to the period before the priesthood was offered for sale; in Kos the sale of priestships stopped at the end of the 1st cent. B.C. and a return to a system of annually appointed or elected priests sets in. *I.Lindos* 648 (1st cent. B.C.) refers to an annual election; *SEG* XL 956 (Herakleia on the Latmos; 100-75 B.C.) attests a transition from sale to annual election. Sale was an 'ad-hoc Reaktion auf finanzielle Schwierigkeiten im kultischen Bereich' (35) and a mechanism which did not burden the city's budget. Transition from sale to annual election did not change the social background of the priests; they continued to belong to the urban elite. Though D. on 39/40 initially seems to play down the euergetic character of annually elected priests, in the end she, nevertheless, seems to opt for euergetism as explanation (Priesthoods are likely to have been incorporated in the system of magistracies and other functions held by members of the elite after payment of a summa honoraria. Honor appealed to the elite more than the 'market'-mechanism of selling and buying; moreover, that mechanism opened up possibilities for others than 'the most appropriate people' (so Fabius Persicus in *I.Eph* 18 (b) LL. 16-20). Elections controlled by the members of an increasingly timocratic boule, were a safer mechanism for members of the elite. Pleket). See also H.-U.Wiemer, *Chiron* 33 (2003) 265, for a list of inscriptions recording the sale of priestships in Greek cities.

2247. Religion. Sacrifice. E.Lupu, *art.crit.* (cf. our lemma no. 465) 335-339, collects the epigraphic evidence for sacrificial tariffs, reprinting the relevant passages of the inscriptions (translation) and commenting on the general principles for the payment of fees for private sacrifices: *SEG* L 766 LL. 10-12 (Kos); *Ischr.Cos* ED 216 B LL. 4-8; *LSCG* 45 LL. 2-7 (*IG* II¹ 1361; Peiraieus); 88 LL. 11-15 (Olbia); 125 (Mytilene); *LSCG* Suppl. 72 A LL. 1-3 (Thasos); 108 LL. 8-12 (Rhodes); *LSAM* 73 LL. 29-32 (Halikarnassos).

G.Ekroth, *Sacrificial Rituals* -- (cf. *SEG* LI 1980), discusses in some detail the following inscriptions in connection with sacrifices in Greek hero-cults: the sacrificial calendar of Mykonos (*LSCG* 96) as evidence for prohibitions against carrying away the meat of the sacrificial victim (οὐ φορά; 322-324); the lex sacra of Ioulis (*IG* XII.5.593) in connection with the term προσφάγιον and the destruction of the victim (229); and the Koan lex sacra (*LSCG* 151) as evidence for sacrifices in hero-cult (145, cf. 322). See also our lemma no. 809.



2248. Religion. Theos Hypsistos. M. Waltraff, *Mediterraneo antico* 6 (2003) 534/535, shares the view that there is nothing like a coherent 'cult' or a 'specific ritual or specific priests' of one single god called θεός Ὑψίστος (cf. SEG LI 2354 and LI 1968 bis, both contra SEG XLIX 2495). He sees no clear evidence for monotheistic tendencies but prefers the terms 'heno-latry' and 'henotheism'. Cf. also our lemma no. 1691.

2249. Religion. Urban and rural centres. B. Dignas, 'Urban centres, rural centres, religious centres in the Greek East: worlds apart?' in *AMS* 45 (Bonn 2003) 77-91, rejects a strict distinction between urban and rural religious centres: deities as patrons of a community (προκαθημενός) occur in both contexts; the same applies to appeals to divine justice and to the consignment (καταγραφάει) of persons to deities. Inscriptions from the temple of Apollo Laibenos show close relations with various neighboring cities. Cf. A. Chaniotis, *EBGR* (2003) [2006] no. 41, for some criticism.

2250. Religion. Vocabulary. P. Lombardi, *Studi epigrafici e linguistici sul Vicino Oriente antico* 20 (2003) 33-38, examines several verbs as to their meaning and importance in a religious context: ἀπαγγέλλειν ('report, explain', by cult officials) and δέχεσθαι ('receive', by the city) in rites concerning the receiving of auspices for the polis (*IG* II² 410). As to the participation in rituals, she argues that it was important to openly announce who is meant to 'take part' (μετέχειν), be it as a participant in or as a recipient of sacrifices; in addition, μετέχειν can also be used to denote 'participation' in divine characteristics. She makes use of the following inscriptions: *IG* II² 1076; *SEG* XLI 1003; *Inscr. Cos* ED 5 with *SEG* XXXIII 675; *I. Magnesia* 80.

2251. Religion. Women and mysteries. C. Martínez-Maza, 'Devotas mistericas en la Roma bajoimperial', *Aevum* 77 (2003) 53-68, focuses on the activities of some elite women in mystery cults in Rome in which their husbands played key-roles. The evidence consists of mainly Latin and two Greek inscriptions; their texts, presented in an appendix (66-68), concern Fabia Aconia Paulina, Caccina Lolliana, Rufina Volusiana (*IG* XIV 1018) and Sabina (*IG* XIV 1019).

2252. Religion. Zeus Olbios. H.-W. Drexhage, *AMS* 45 (Bonn 2003) 159-178, presents a corpus of inscriptions recording Zeus Ὀλβιος. The cult is attested in Olbia, Mysia (especially in the area of Kyzikos) and in Cilician Olba. The Corpus contains the following texts: 1) From Olbia: *IOSPE* I² 42 and 143; 2) From Mysia: *JHS* 17 (1897) 293 no. 74 (L. Robert, *OMS* II 1343/1344 and *Hellenica* II 152/153); *JHS* 25 (1905) 56 nos. 1 (= L. Robert, *Collection Froehner* 59 no. 2), 2 (= *Coll. Froehner* 59 no. 3) and 4 (*Coll. Froehner* 59 no. 5) and 57 no. 6 (= *Coll. Froehner* 59 no. 7); *BCH* 32 (1908) 521 (= *Coll. Froehner* 58/59 no. 1); L. Robert, *Collection Froehner* 58 nos. 47/48 and 59 nos. 8 and 9 (= *CIG* 2017); our lemmata nos. 1374/1375; 3) From Olba (Cilicia): Hagel-Tomaschitz, *Repertorium* (see *SEG* XLVIII 1750) OID 36.

For Olbia and Mysia D. argues that the epithet Ὀλβιος is functional, i.e., refers to a deity who brings fertility and prosperity; in Cilician Olba Zeus is the equivalent of Luwian Tarhun(t) and his epithet has a geographical connotation. On 177 D. briefly refers to a Latin inscription from German Hedderheim: a dedication to Iuppiter Olbius (Iovi Olbio) probably by a soldier or trader from Cilicia (*CIL* XIII 7346).

2253. Society and economy. Rural sanctuaries in Lydia and Phrygia, Roman Imperial period. On the basis of epigraphic evidence, M. Riel, *EA* 35 (2003) 77-101, presents a study of the socio-economic life, the administration and the functioning of rural sanctuaries. These sanctuaries exercised power over their dependent populations, and their economy was mainly based on landed and other immovable property, from both of which they drew revenues, on animal husbandry, and on cash revenues from fines and fees (e.g. λύτρα, εὐίλασία). R. deals with the titles and duties of the personnel (ιερείς, πρότοι ιερείς, πρωτοίερείς, ιερατεύοντες, ἱέρειαι, ἱερίσσαι, νεωκόροι, ἐπιμεληταί, προφῆται, διάκονοι, δοῦλοι τῶν θεῶν, ἱερόδουλοι, ἱεροί, ὑποτακτικοί θεῶν, ὑπηρέται), and examines the role of cult associations (δοῦμος, βέννος, ἑῖνοι Τεκμορέοι), the economy, and temple jurisdiction (mainly on the basis of Lydian 'confession inscriptions'; cf. *SEG* LI 1965 [see also A. Chaniotis, 'Under the watchful eyes of the gods: aspects of divine justice in Hellenistic and Roman Asia Minor' in S. Colvin (ed.), *The Greco-Roman East. Politics, Culture, Society* (Cambridge 2004) 1-43, Pileket]).

2254. Sophists. M. Antonius Polemon. M.-H. Quet, 'Le sophiste M. Antonius Polémon de Laodicée, éminente personnalité politique de l'Asie romaine du II^e siècle' in *Les Élités* 401-443, on 410-423 discusses the following inscriptions: *AvP* VIII 3 33 (Polemon erects a statue of Demosthenes κατά ὄναρ), *IGR* IV 350/351 (Oliver, *Greek Constitutions* 59, with an unknown role of Polemon), *IGR* IV 1431, especially LL 33-42 (*I. Smyrna* 697; Polemon's role as intermediary between Smyrna and Hadrian, list of imperial gifts) and *IGR* IV 1398 (*I. Smyrna* 594; organization of the emperor cult). Comment on the chronology of the gifts mentioned in 1431 and those on record in Philostratos, *VS* 1.25 (531) and on Polemon's agnomen of the Ὀλμπία Ἀδριανῶν (On the sophist's descent see P. J. Thonemann, *EA* 37 (2004) 144-149, Pileket).

2255. Statues. The emperor Claudius. J. M. Hoye, in *The Cauldron of Arianas* 365-388, revises the catalogue of M. Stuart, *The Portraiture of Claudius. Preliminary Studies* (Ph.D. diss., Columbia University 1938) and discusses the geographical and chronological distribution of bases for statues of Claudius, the occasions for erecting statues, and the dedicators.

2255 bis. Tiles. B. Kindt, *op.cit.* (cf. our lemma no. 506) 11-14, presents an overview of inscribed clay tiles in Greece (graffiti and stamps) and of the types of inscriptions that appear on them (names of fabricants and magistrates, βασιλικός/βασιλική, δημόσιος, ethnics, names of

tribes, names of divinities, designations of buildings, monograms); on 115-128 a useful catalogue of 287 inscribed tiles from the entire Greek world.

2256. Vase inscriptions. For bibliography from 1993-2001 on vase inscriptions of a wide variety of types, see J.-J. Maffre et alii, 'Bulletin Archéologique: Céramique,' *REG* 116 (2003) 152-302, nos. 8-10, 12, 25, 26, 34-41 ('inscriptions vasculaires'), 62, 115, 116, 136, 211, 227, 267, 287, 292, 293, 339, 364, 376, 522, 545, 557, 560, 562, 579, 661, 663, and 667. Many of these items have already appeared in *SEG*.

2257. Vocabulary. See also our lemma no. 2250.

2258. Vocabulary. "Άλυπε, χαίρει in epitaphs. J.-B. Yon, *Syria* 80 (2003) 151-159, focuses on the geographical diffusion of the formula (χρηστὲ καὶ) ἄλυπε, χαίρει, which according to the now prevalent view should be understood in the active ('causing no grief') rather than passive ('who suffered no grief' or 'regretted') sense (cf. e.g. *SEG* XLV 2348). The formula, which emerged in the 2nd cent. B.C., is on record in epitaphs from many parts of the Greek world, especially in Egypt (though still a clear minority, concentrated in Leontopolis, Terenouthis, and Hawarah in the Fayum, the Aegean (but dispersed over many islands, with a few examples on enchi; with numerous examples, the formula should be considered a local custom only in Naxos and especially Anaphi; ca. 15 of those in Delos (total of ca. 30) are erected by Syrians or persons with Semitic connections), and above all in Syria: it is very frequent in the epitaphs of Antiochia, Laodikeia, and Emesa; in Sidon 45% of all epitaphs includes the formula; new finds in Zeugma (e.g. our lemmata nos. 1773/1774, Tybout) show that it was used with remarkable consistency by heterogeneous groups of the population. Zeugma is culturally close to Palmyra, where, however, the formula remains restricted to the epitaphs of members of a few elite families: see our lemma no. 1812. Among the small group of deceased addressed ἄλυπε χαίρει in Asia Minor, mainland Greece, and in the West are relatively many Syrians (e.g. in Athens, Laconia, Zakynthos) and a Roman legionary (Capua).

2259. Vocabulary. 'Ἐπιδημεῖν and παρεπιδημεῖν. On the basis of literary and epigraphic evidence, C. P. Jones, *ZPE* 144 (2003) 157-160, argues that both verbs mean 'to visit' without any indication of time, but not, e.g., 'stay as a foreign resident', vel. sim. He adduces the following inscriptions: *SEG* XLII 891 [where, however, the translation 'heaven' for κόσμος is not by *SEG*; Corssen]; XLII 863/864; 865 LL. 27/28; *F. Delphes* III 2 33, III 4.2 118; III 4.3 307 III; *IGR* IV 294 (correcting his own wrong translation in *Chiron* 4, 1974, 199); *Amyzon* 154, 156; *I. Ephesos* 1145; L. Migeotte, *BCH* 117 (1993) 355 with note 14; Rigsby, *Asyria* 159 L. 46 (for ἐπιδημεῖν cf. Chaniotis, *Verträge* p. 260).

2260. Vocabulary. Κολοσσός. With two epigrams of Poseidippos (62 and 68 ed. Austin-Bastianini) as their starting point, E. Kosmetatou - N. Papalexandrou, *ZPE* 143 (2003) 53-58, discuss the use of κολοσσός as a designation of statues. They argue that the term originally referred to statues, usually images of humans, the size of which could be determined from the context (e.g. *IG* XI.2.145 L. 24; *SEG* IX 3 LL. 44-52; IX 72); by the Hellenistic period κολοσσοί were associated with large size.

2261. Vocabulary. Ναυαρχίς. H. Konen, *Lavarna* 14 (2003) 43/44, rejects the theory, according to which the epithet ναυαρχίς, on record on coins and inscriptions of various harbor-cities in Syria, is to be related to the fact that these cities were navy-bases of the classis Syriaca. He suggests that, in analogy with the Athenian trierarchia, these cities contributed money for the equipment of the ships.

2262. Vocabulary. Πόλεις ἀδελφαί. K. Eudoxia, *Epigraphica* 65 (2003) 35-45, examines inscriptions from the Hellenistic and, especially, the Roman Imperial period, in which cities or their populations are called each other's ἀδελφαί/ἀδελφοί (ἀδελφότης also occurs). She discusses, inter alia, *IG* XII.9 1186; *I. Lampsakos* 4; *I. Arikanda* 1; *I. Smyrna* 676 (E. suggests that Smyrna honors the city of Nikomedia as its ἀδελφός; τὸν λαμπρὸν δῆμον τῶν ἀδελφῶν [Νικομηδῆων]; both cities could claim a descent from Athens); *IOSPE* 12 359 (Chersonesos Taurica is called ἰσάδελφος; *IGR* III 302 (cf. *SEG* LII 1367; Pisidian Antiochia); *JRS* 2 (1912) 84-86 no. 3 (cf. *SEG* LII 1367; Taviun); *I. Ephesos* 2054/2055. Reflections on the reasons why cities pretended to be or actually were each other's 'brother'. For the concept of συγγένεια between cities see *SEG* XLIV 1689, XLIX 2430, and L 1731.

2263. Vocabulary. Roads. Y. Lolos, *Glotta* 79 (2003) [2005] 137-174, studies the ancient terms (nouns and adjectives) for Greek roads, with occasional brief discussions of inscriptions: 1) terms for country roads: A. ὁδός (road; street); εὐθεία (main road); 'highway'; λασφόρος/λεωφόρος ('frequented road', 'thoroughfare'; cf. *OGIS* 483 (*SEG* XIII 521) LL. 23-30 for prescriptions concerning the width of leophoroi and hodoi, and the mention of some narrower roads (ἄτρακτοι) for the purpose of communication between neighboring communities); ἀμαξήλατος/ἀμαξιτός ('cart road'); δημοσία ('public road'); βασιλική ('royal road'); 'public road'; L. Robert, *OMS* I 345-355 LL. 6-10, from Nysa, suggests that βασιλικαὶ and λεωφόροι ὁδοὶ were of similar nature, both cross-territorial 'highways' not going through every city in the province; *TAM* III 1 14 A LL. 5/6, from Termessos, honors those involved in the construction of a 'royal road'; ἱερὰ ('sacred road'); ξενίε/ξενική ('foreign road leading abroad; opposed to ἀστική; cf. *IG* V.2.443 L. 45 from Megalopolis; *Syll.* 3 636 L. 24 from Delphi; *IG* XIV 352 LL. 15 and 18 from Halicarnassus (see Chaniotis, *Verträge* p. 1191); σχιστή ('divided road'; 'two branched road'); κοίτη ('hollow road'); δοχμα ('slanting road'; cf. *F. Delphes* III. 4.42, only attestation); B. κέλευθος ('road'; 'way'; a rather poetic term; a τρικέλευθον, i.e., the coming together of three keleuthoi is on record in *SEG* XXV 449 from Alipheira); C. ἄτρακ-

πός ('trampled path'; 'track'); D. τρίβος ('worn or beaten track'); E. στῖβος ('trodden way'; 'path'; 'track'); F. πάτος ('trodden or beaten path'); G. λαύρα ('path'); H. οἶμος ('path'; 'short-cut?'); I. στενωπός ('(narrow) mountain pass'); K. δίοδος ('way through'; 'passage'; 'narrow but central pass'; 'strait'); L. πάροδος ('passage'; 'pass'; 'narrow approach'); 2) **terms for city streets:** A. δόδος; δημοσία (I.Erythrai 151 distinguishes δημοσία ὁδοί, streets also for vehicular traffic connecting city quarters and important monuments, from the smaller ὁδοὶ ἀνδρόδρομοι reserved for pedestrians); πλατεῖα ('avenue'; 'main street'; in early documents connected with processions: Syll.³ 57 L. 27 (Milet I 3 133); IG II² 380 LL. 19/20; later it refers to major streets in general; cf. I.Prusias 9 LL. 14/15 (cf. SEG XXX 1442); B. δρόμος ('race course'; 'wide street'); C. (δόδος or δρόμος) λιθόστρωτος ('paved (major) street'; cf. I.Kouition 111); D. ἄγυια or ἄγυια ('street'); E. ῥύμη ('street'; δημοσία; βασιλική); F. ἄμφοδον/ἄμφοδος ('street of houses'; 'street'; mostly 'city quarter', e.g. in OGIS 483 (cf. above sub I A) LL. 41 and 80 (for an exhaustive study of this term see now J. du Bouche, RPh 78 (2004) 43-55, originally meaning insula (i.e., the plot between two streets), is extended to indicate a 'quarter' (i.e., several insulae) by metonymy from the 3rd cent. B.C.; from the 1st cent. B.C. it is also used in the sense of 'road', Tybout); G. δειγμαῖα, τὰ ('streets in a grid system'; = decumanus?; only in SEG XLVIII 592 LL. 13, 17, and 27 from Delphi); H. λαύρα ('alley'; 'narrow street'; 'city quarter'); I. στενωπός ('narrow street'); K. δίοδος ('alley'; 'narrow street'; in IG XII 5 872 LL. 122/123 from Tenos, the term refers to a little street leading to a house, an impass located within the insula and not on the public street); L. περίπατος ('promenade'; cf. IG II² 2639, giving the length of a walking pass circling the Akropolis).

See also SEG XLIX 2408.

2264. Women. See also our lemmata nos. 2166 and 2251.

2265. Women. Owner's inscriptions and literacy in the Archaic period. Starting from an inscribed Lakonian hydria (cf. our lemma no. 374), M. Steinhart in *Essays William Slater* 204-231, lists 30 inscriptions on vases, loom weights, jewels, kymbala and other objects from the Archaic to the Hellenistic period mentioning a female owner (210-221) (For loom weights with female names in the genitive see A.Chaniotis in id. (ed.), *From Minoan Farmers to Roman Traders. Sidelights on the Economy of Ancient Crete* (Stuttgart 1999) 206 note 36; to a pair of cymbals (no. XXXVIII) add SEG XLI 1709 (Στατος κρη). Chaniotis); SEG XXIX 842 = XXI; XXXIX 1740 = XXVIII (ph.); XLVIII 2078 = XXX (ph.); Agora XXI no. F 4 = IV; no. F 84 = XXII; F 158 = XXV; F 165 = XXVI; Corinth XV 360 no. 15 = XXIII; Arena II 54 = XXI; IV 86 = XIV; IV 88 = XV; IGDS 81 = XI; 115 = XXVII; 149 A = XX; 172 = XVIII (ph.); 218 = XIX; IGDOG 17 = I; I 12 = III (ph.); I 46 = VI (ph.); LSAG² 131 no. 9 = V (ph.) [but if Αἰνέτο is the woman painted on the vase (Αἰνέτα κρη), this is a label and not an owner's inscription, Chaniotis]; 283 no. 1 = XII (ph.); 357 no. 27 = XVII; 373 no. 64 = XVII; 457 no. S = XIV (ph.); 458 no. W = XV; 460 no. 66 = XVIII; 461 no. K = IX; 470 no. A = X; 476 no. F = VII; 480 no. T = VIII; A.H.Ashmead - K.M. Philipps, Jr., *Catalogue of the Classical Collection, Museum of Art, The Rhode Island School of Design. Classical Vases Excluding Attic Black-Figure* (Providence 1976) 27 no. 27 = XX (Δελφίδος ἐμί); E.Simon et alii, *Minoische und*

griechische Antiken. Die Sammlung Kieselev im Martin von Wagner-Museum der Universität Würzburg 2 (Mainz 1989) = XIII (Αύκας); D.Williams - J.Ogden, *Greek Gold. Jewellery of the Classical World* (New York 1994) 82/83 no. 37 (Ζώνλα?) [A didrachm of Sikyon (217 no. XXIV; ca. 350 B.C.) with the inscription Ἀρτέμιος τῆς ΕΛΕΤΑΣ ΑΜΟΝΙ (G.Manganaro, JNG 33 [1981] 15) is more likely to have been part of a treasure belonging to Artemis than to refer to the ownership of a woman by that name). S. discusses these texts as evidence for literate (wealthy) women in the Archaic period (221-231; cf. IG I³ 857; dr.; I.Delos 2).

2266. Women. Slaves. S.Bussi, 'Schiavi: prezzi e tasse sul lavoro' in *Donna e lavoro* ... (cf. our lemma no. 2190) 277-286, begins by discussing some inscriptions shedding light on females working outside the household: SGDI 2001 (Delphi; manumission of a royal slave working in royal ἐργαστήρια); Syll.³ 1000 (G.A.L.Vreken, *De lege quadam sacra Coorum*, Groningen 1953) L. 9 (female slaves, possibly working in vineyards). B. suggests that taxes to be paid for such slaves were levied on the profits derived by the masters from the work done by the slaves rather than on the slaves as such ('poll-tax'). Subsequently she compares prices for female and male slaves on the market and the amounts of money to be paid by both sexes for their manumission. In both cases the amounts of money are lower in the case of female slaves.

2267. Women. Σοφία. The virtue of σοφία (education and intellectual abilities) in connection with women is discussed in light of the epigraphic evidence by A.Bielman in *Les femmes* ... (cf. our lemma no. 1354) 77-107. B. reprints (French translation) and discusses briefly the following inscriptions and their iconography (women represented with a book scroll): IG II² 6873 (ph.); IG VII 2019/2020 (ph.); SEG IV 634 (GV 1811; Merkelbach-Staubert, SGO I 04/02/11; ph.); see our lemma no. 1354; I.Byzantion 368 (ph.); CEG 494; Priuhl-Möbius 467 (ph.). B. also adduces three texts that refer to the σοφία of men: GV 69, 134 (Merkelbach-Staubert, SGO I 03/05/02), and 136.

ADDENDA ET CORRIGENDA

2268. Corrections to SEG XXX, XXXIII, XXXV, XXXVII, XLII, XLV, XLVI, XLVIII, XLIX, L, LI, LII, and Consolidated Index for SEG XXXVI-XLV. SEG XXX 1785 (1/2): these inscriptions were already included in SEG XVIII 746 and 745, respectively (see our lemma no. 2040). SEG XXX 1787: this inscription was already included in SEG XX 761 and XXX 1787 (see our lemma no. 2061). SEG XXXIII 1306: this inscription was already included in SEG VII 970 (see our lemma no. 1899 app.cr.).

SEG XXXV 1557: these inscriptions were already included in *SEG XXXIV* 1503 (see our lemma no. 1868).

SEG XXXVII 825-834: in the heading read Selene instead of Semele (cf. our lemma no. 1148 app.cr.); in 834 read $\pi\omega\epsilon\iota$ instead of $\pi\omega\epsilon\iota$ (see our lemma no. 1146 app.cr.).

SEG XLII 891: this inscription was already included in *SEG XXXVIII* 981 (cf. our lemma no. 1040).

SEG XLII 1637-1656: read A.J.Drewes instead of A.J.Andrews.

SEG XLV 1997: add the reference *I.Gerasa* 240 after the heading (see our lemma no. 1889).

SEG XLV: In the Index on pp. 730/731 sub Pairsades I, read 1016 (instead of 1011).

SEG XLVI 1302: add *SEG XXXVIII* 983 = Guillo 227 to the comparatio numerorum (see our lemma no. 1040).

SEG XLVIII 1291: add *IGUR* 1700 to the reference *SEG XXXV* 1045 (see our lemma no. 1098).

SEG XLIX 2135: read *SEG XIII* 614 instead of *SEG XIII* 64 (and correct in the Concordance on p. 893).

SEG XLIX 2334: add the text presented in our lemma no. 2012; sub (I) read Harpokrates instead of Harpokates.

SEG XLIX: in the Concordance on p. 892 read *SEG VIII* 774-776 (instead of 774/775) = *SEG XLIX* 2116.

SEG L 1559: in no. 1559 add the texts recorded in our lemma no. 1142.

SEG L: in the Index on p. 693 s.v. 'commerce, - at markets and festivals', add the lemma-no. 1696.

SEG LI 1013: read Finkielsztejn (instead of Finkielsztejn).

SEG LI 2195: add *SB* 616 to the references in the heading (cf. our lemma no. 2013).

SEG LI: in the Index of Geographical Names (except Attica) on p. 800 s.v. "Απρυ change 2094 into 1939 app.cr.; in the Index of Selected Topics on p. 889 s.v. 'priesthood, sale of' change 1064-1064 into 1064 and 1065/1066.

SEG LI: in the Concordance on p. 907 read *SEG XXXIV* 1577 (instead of 1557) = *SEG LI* 2154; on p. 929, Col. III, read *IGLS XXI.2* instead of *XX.2*.

SEG LII 32: this entry repeats some typos that were in the original article. The correct references to the inscriptions discussed by D.Rocchi are *IG I³* 79 (not 791), 1095 (not *IG II²* 1095), and 1096; *IG II²* 1191 (not 1126); and 2624. We thank M.M.Miles for bringing this to our attention.

SEG LII 886: on p. 301, the headings in Col. III and Col. V should be *IGDS* instead of *LSAG*.

SEG LII 799: in fine, read see also our lemmata nos. 718 ... (instead of nos. 716 ...).

SEG LII 958: in fine, read *EBGR* (2001) [2004] no. 76 (instead of *EBGR* (2000) [2003] no. 76) [pointed out to us by J.Day].

SEG LII 1147 bis: read *SEG LI* 1585 instead of *XLVI* 1585; at the end of the lemma, read *SEG* instead of ed.pr.

SEG LII 1394: on p. 472 read *SEG XXXVI* 1206 instead of *XXXXVI* 1206.

SEG LII 1404-1421: the inscriptions from the border region between Lycia and Pamphylia belong to the former rather than to the latter area; cf. the map in S.Sahin, *EA* 33 (2001) after p. 156.

SEG LII 1607: sub (6) correct *IGLS XIII* 1.9129 into *IGLS XIII* 1.9134 (cf. D.Feissel, *BE* 2005, no. 527 in fine); the same correction should be made in the Concordance on p. 896.

SEG LII 1679: on p. 578 in the app.cr. ad L. 4 read in the addition by A.Martin 'as an apposition to' instead of 'as an opposition to'.

SEG LII 1706: correct Aeropropolis into Areopolis (both in the heading and in the app.cr., also in the Contents on p. XXII).

SEG LII 1726: add Merkelbach-Stauber, *SGO IV* 22/56/01 to the references; in the Concordance on p. 903 add Merkelbach-Stauber, *SGO IV* = *SEG LII* 1726.

SEG LII 1761: read *Tyche* 17 (2002) 260 instead of *Tyche* 17 (2002) 460.

SEG LII: on p. 635 read in the header KYRENAIKA instead of UNKNOWN PROVENANCE; **SEG LII:** in the Index of names on p. 727 the name Καμάριον should be deleted (see our lemma no. 1902).

SEG LII: in the Concordance on p. 897 add *SB* 1436 = *SEG LII* 1782 bis; read *SB* 7767 (instead of 7667) = *SEG LII* 1761; read *SB* 8394 = *SEG LII* 1805 app.cr. (instead of 1805); on p. 898 read *SB* 8859 = *SEG LII* 1751, 1797 (instead of 1751 only).

Consolidated Index XXXVI-XLV: p. 224 sub Pairsades I, read *XLV* 1016 (instead of 1011); on p. 846 delete the entry *OGIS* 671/672 = *SEG XLIII* 1270; on p. 672 add *SEG XLIII* 1270 to the entry *Syll.³* 671/672.

I.A. NAMES OF MEN AND WOMEN

- Α-- 1057 (4); 1613, 1695
 Α--ίμου (gen.) 1199.4
 'Αβάσκαντος 1805
 Αββης 1842
 Αββας 1842
 Αββεσσμβος 1842
 'Αβελ 1971?
 'Αβουινδάντια 722 app. cr.
 'Αβροξ 942.6; 947.5
 'Αβρίας 520
 'Αβροκόμας 1432
 'Αβρονείκη 1202 app. cr.
 'Αβρώ 1202
 ΑΓ ΨΙΟΥ 1561
 'Αγάλντος 967, 970
 'Αγαθίνωρ 520, 1248
 'Αγαθίνος 1132
 'Αγαθίνος 479, 929
 'Αγαθόωρος 815 F; 929
 'Αγαθολής 658 app. cr.; 811, 834 bis, 929
 'Αγαθωμένης 658.5
 'Αγαθόπους 1341.14; 1710
 'Αγαθώ 461
 'Αγάθων 524, 533 (2/3); 549.2; 570, 781,
 796 app. cr.; 1428, 1561; Κλ. 'Α. ό και
 'Ελιξ 1287 bis, Αύρ. 'Αγάθων 1287 ter
 'Αγαθωνιανός; Κλ. 'Α. 1287 bis app. cr.
 'Αγασίας 812
 'Αγασίλλας 1428
 'Αγέμαχος 815 G, 1843 (1)
 'Αγέσιος 834
 'Αγέσιππος 815 D, F
 'Αγέστρατος 524, 815 F; 1265
 'Αγι-- 1246
 'Αγησανόρος 1312 A 40; B.4
 'Αγήσαρχος 1243.4', 2046
 'Αγησιανός 1238
 'Αγησίστρατος 2051?
 'Αγησιφών 1256
 'Αγητωρ 1238
 Ηγήτωρ 1039 A
 'Αγίας 929
 Ηάγίας 1039 A
 'Αγισθένης 776 app. cr.
 'Αγλούμβροτος 815 C
 'Αγλόχαρτος 815 C
 'Αγλαίκριτος 815 A
 'Αγνόδαμος 1428
 'Αγοράκριτος 853.4/5, 17
 'Αγοράναξ 745 (2); 815 A
 'Αγρεοφών 920
 'Αγριος 815 E
 'Αγρίππας 2101 (44 B); Μάρκος 'Α. 567
 ιαίλατες
 'Αγροίτας 928
 'Αγρυπνος 987
 'Αγύριος 985
 'Αγυρις 985
 'Αδεινίας 987, 994
 'Αδηρίτος 877
 Αδίας? 2086
 Αδιος? 2086
 Αδρα(-) 1005 (9)
 'Αδρανίων 1005 (9)?
 'Αδραστος 613.1.9; 1005 (9)?
 'Αδριανός 803 (7, 12)
 'Αδσκήτος 2197
 'Αδυμος 613.1.8, 17, 27, II.6, 25
 'Αέτης: Αύρ. 'Α. 1663
 'Αετός 1725, 1819 (α); 2101 (1)
 'Αζδρας? 2132 (77)
 Αζίζος 1907?
 'Αθα 795
 'Αθανασία 877
 'Αθανάσιος 1880?
 'Αθανάδορος 1428
 'Αθενώδοτος 675
 'Αθη. 519
 'Αθηναγόρας 1215, 1676
 'Αθηναγόρης 670
 'Αθηνώδης 1121
 'Αθήναιος 1227 B

- 'Αθήνης 658.5 (gen. 'Αθήνεω)
 'Αθηνόδορος 464, 781, 1173/1174, 1175?,
 1299.2
 Αΐα cf. s.v. Γέμελλα
 Αιαγουρος? 1814
 Αιθήριος 1108
 Αιάκης 1428
 Αιγλάνωρ 2049
 Αιδησίος 2120 B?
 Αίθερ-- 1428
 Αιθέριος 653, 1108
 Αιλία cf. s.v. Λουκία
 Αϊλιος cf. s.v. Διο--; Θεμιστοκλής, Κλέων, Πού-
 δης, Πρέσικος, Πρωτοτέων, 'Ρηγουλιανός, Στα-
 τούτος, Φίλιτος
 Αϊμίλιος cf. s.v. Λεύκιος
 Αινέας 877, 929
 Αινεσίδαμος 488
 Αινέτα 2265
 Αινήτωρ 815 E
 Αϊσιμος 942.5; 947.5
 Αίσχινας 560, 834
 Αίσχίνης 524, 781
 Αίσχρίων 712 bis (1)
 Αϊσχυρος 853.4, 17
 Αϊσχυριν 524
 Αϊσχυλίνος 1270 (2) app. cr.; 1789
 Αϊσχύλος 854.11; 992
 Αϊσωπιτάνα? 1093
 Αϊσωπος 877
 Αϊφίκιος cf. s.v. Απολλώνιος
 'Ακάκις 750 (2)
 'Ακανθος 1481
 'Ακείλιος cf. s.v. Οθένηστος, Χείλων
 'Ακεστίας 1243.7
 Ακκα 1697
 'Ακκα 987
 Ακο-- 1882
 'Ακορνος 781
 'Ακρίσιος 1547
 'Ακτίς 735
 'Ακυλ-- 1187 (8)
 'Ακυλάνος 2197
 'Ακύλας 643 (2); 1187 (8)?; 2062 (5);
 2143 (3)
 'Ακυλίνος 1187 (8)?
 'Ακυλίνα 1187 (8)?
 'Αλ[-] 613 II 19
 Αλαφ-- 2126
 Αλαφα 2126?
 Αλαφαλλος 2126?
 Αλαφρος 2126?
 Αλαφρι 2126?
 'Αλβια 'Α. 'Α. Δουλίς 1507
 'Αλειδας 1029
 'Αλεξ-- 1027
 'Αλεξάνδρα 1348.4
 'Αλεξανδρίδης 524
 'Αλεξανδρος 512 B.5/6; 609, 718 bis, 795,
 842, 1312 A.3, 50; 1329.2; 1348.4;
 1373.10, 32, 36, 45; 1497, 1515, 1538,
 1547/1548, 1563, 1568, 1696.30; 1698,
 3; 1944, 2056, 2087; Αδλ. Φικετώρ. 'Α.
 621; Αύρ. 'Α. 1486; M. II. 'Α. 1436.27;
 K. 'Α. 2106
 'Αλεξήνωρ 1698.2/3; 1701
 'Αλεξικίσκος 506
 'Αλεξιμαχος 2082
 'Αλεξιμβροτίδας 815 F
 'Αλέξιππος 511, 542, 548, 551
 'Αλέξαν 1153?
 'Αλίγκιος 877
 Αλιμος? 2108 (13)
 'Αλίνη 2086 app. cr.
 'Αλίνης 2086
 Αλιουσαλλος? 1683
 'Αλκαίος 506
 'Αλκαμένης 1039 A
 'Αλκέτας 781, 1428
 'Αλκίδαμος 877
 'Αλκιμος 767 (6)
 'Αλκιππος 518, 548
 'Αλκμάν 1889 D (2)
 'Αλκυώ 877
 Αλλακοας 1613 app. cr.
 'Αλλήνηνα: 'Ελένα 1010?

Αλαπίδας 2040 (8)
 'Αλαιοι 1501 app.cr
 'Αλαπος 1010
 'Αλαπός 2040 (8)
 Αλφοκρετίων 1329 app.cr. L 17
 'Αλφοκρετίων 1329 17
 'Αρ[...], Ιουλιος 613 1.7
 'Αρ[...], Ιουλιος 613 app.cr
 'Αρβ[...], Ιουλιος, cf. s.v. Φρουριανός
 Αρβίλλος 510
 'Αρειν-- 196.5; 888
 'Αρεινός 542
 'Αρεινός 519
 'Αρμα 1541
 'Αρμάς 1556
 'Αρμαχίων 888
 'Αρμία 1040, 1454a; 1470, 1548, 1570
 'Αρμιανός, Αύρ. 'Α. 1486
 Αρμιαντής 1471 bis
 'Αρμιαντής? 1471 bis app.cr
 'Αρμιάς 1539, 1561
 'Αρμιον 1524
 'Αρμιονας 955 app.cr
 'Αρμιονας Γ. Αρβέρ. 'Α. 2235 (2)
 Αρουνίας 458
 Αρυνέων 877
 Αρυνανδρος 520
 'Αρυντας 929, 1708
 'Αρυντωρ 781
 'Αμυρος, Προκλή. 'Α. 877
 'Αμύα 674?
 'Αμφανδρος 524, 759
 Αμφι-- 539 56
 Αμφία 966
 Αμφιδίκος 549.2
 'Αμφικλής 539 5; Αύρ. 'Α. 1322
 'Αμφικράτης 759 (1)
 'Αμφικρατος 1428
 'Αμφίλοχος 510
 Αμφίτας 781 1428
 'Αμφίτιμος 872.52/53
 Αμ-- 1526
 Ανακρέων 1889 D (1)

'Αναμαχίων 888
 'Αναξ-- 2049
 'Αναξαγόρας 1789
 'Αναξανδρος 929
 'Αναξέα 2049
 'Αναξικλής 1846
 'Αναξικράτης 834, 1224
 'Αναξίλεα 2049?
 'Αναξίππα 2049?
 'Αναξίππιδας 1981 bis
 'Αναπέρρης 788 (8)
 'Ανασόμενος 1814
 'Αναστάσιος 803 (1); 2132 (15)
 'Ανατολία 1737
 'Ανάχυρος 788 (8)
 'Ανδραγόρα 1942 (1)
 'Ανδρέας 732 (8); 803 (11/12); 1039 B,
 1884, 2060 (3 a)
 'Ανδρικός 968
 'Ανδροκάδης 523 app.cr
 'Ανδρόμαχος 1312 A app.cr. L 52; B 2
 'Ανδρόνικος 512 B.10
 'Ανδρονίκη 1287 bis
 'Ανδρόνικος 613 1.3, 23; 781, 850 A.20;
 1057 (4); 1428, 1941
 'Ανδρόποπος 877
 'Ανδρασθένης 929
 'Ανδροφίλης 819
 'Ανδρων 811, 1312 A.3, 24, 36, 39; B.4,
 37
 'Ανήριστος 529
 'Ανθιμος 2132 (14)
 'Ανθιοχος 1470
 'Ανθος 888, 1026 (2); 1093, 1481
 'Ανίκιος, 'Α. Κάριος 1628
 'Ανικρος, 'Α. Κάριος 1628
 'Ανίσχος 2048
 'Αννα, Αύρ. Μαριαννική 'Α. 1598
 'Αννιανή, Φλογιανή 'Α.? 1601 app.cr
 'Αννιος 1909 bis
 'Αναληνός, Αύλος 'Α. 877
 'Ανύπτης 1065?
 Ανοστρας 1619

'Ανταγόρας 697
 'Ανταγος 1428
 'Ανταλλίς 1039 A
 'Ανταλλος 984?, 1039 app.cr
 'Αντάνωρ 579
 'Αντι-- 1243.2
 'Αντιγένης 529
 'Αντιγόνα 529
 'Αντιγόνη 1586 app.cr.
 'Αντίγονος 877, 929, 1270 (2)
 'Αντιδώρα 877
 'Αντικλής 1373.10, 14, 28, 32, 36, 45
 'Αντιλέων 613 1.27/27; 929
 'Αντίλοχος 815, 1185 bis.1
 'Αντίμαχος 1789
 'Αντίοχος 529, 688, 795, 1270 (3); 1470,
 1479
 'Αντιπατρίδης 695
 'Αντίπατρος 781, 1232, 1269, 1707.8/9,
 12; 1736, 2073
 'Αντισθένης 815 F
 'Αντίφιλος 613 1.6; 850 A.20; 1052
 'Αντόνιος 1862, 1993
 'Αντων 2197
 'Αντων-- 1401-1403
 'Αντωνάς 2197
 'Αντωνείνος 2002
 'Αντωνία 1536 app.cr. 7; cf. s.v. Παύλα, Στασί-
 μι
 'Αντωνιάς 1536
 'Αντώνιος 592, 1394; cf. s.v. Φαῦστος
 'Αζις 1916 (2)
 'Αυτίος 1907
 'Απ-- 1249
 'Απάτη 1010; Γερελλανή 'Α. 877
 'Απέλλας 1552, M. Κλ. 'Α. 1331.13
 'Απέλλεας 524
 'Απέλλης 524, 677
 'Απέλλιχος 1029
 'Απερ, Σεμπριόν 'Α. 2057 B 1
 'Απη 793 (1)
 'Απηναντας 793 app.cr
 'Απέρως 877
 'Απο. 782 (2)
 'Απολινάριος 802 bis
 'Απολλ. 782 (11-17); 790 (8); 798.2/3
 'Απολλ-- 1643
 'Απολλας 795, 888, 1005 (1)?; 1303
 'Απολλινάριος 748, 952 (1)
 'Απολλόδοτος 1231, 1249 app.cr.; 1312
 A 49
 'Απολλόδοτος 506, 547, 611, 654, 760,
 781, 877, 888, 907, 929, 1130, 1249 app.
 cr.; 1256, 1299 1; 1393
 'Απολλόθεμις 877
 'Απολλοκράτης 906
 'Απολλω. 929
 'Απόλλων 1746
 'Απολλωνίδα 1054?
 'Απολλωνίδας 1054?
 'Απολλωνίδης 877, 929, 1115, 1711
 'Απολλώνιος 513 D.11; 643 (2); 781, 795,
 815 B; 854.14; 877, 929, 1013, 1270
 (2), (3) app.cr.; 1288 (2)?; 1303, 1311,
 1312.1, 3, 24, 35, 39, 52; B.4, 30, 35,
 37, 39; 1344.4; 1373.3; 1428, 1463,
 1472, 1522, 1538, 1552, 1557, 1572,
 1611, 1627, 1688, 1695, 1967?; 'Α.
 'Ρύθμος 1332.13; Αύρ. 'Α. 1621;
 Μάρκος Αίφικτος 'Α. 1223; Τιβ. Κλ.
 'Α. 'Ελαιβάρης 1627 app.cr
 'Απολλώνιος 1988
 'Απολλώς 1614 app.cr
 'Απολλώφαντος 1572
 'Απουλήιος, M. Ούλ. Καριστάνιος 'Απου-
 (λήιος?) Κλέων? 1581 app.cr.; cf. s.v.
 Φλαβιανός
 'Αππας 1520 b; 1524, 1546
 'Αππη 1471, 1548
 'Αππης 1524, 1536, 1547, 1558
 'Αππης 1536 app.cr.; 1539; Αύρ. 1558
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 Φλαβιανός 877; Σέξτος 'Απουλῆιος Φ. 1287 ter
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 --ικος 785.1
 --ιον 1010
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 Κύκνος 1140 (2)?
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 Χειμών 1889 A (1)
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- τος 892
 --υλῆς 1010
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 --χίος 1063?
 --χος 613 II.36; 1005 (11)
 --ώ 1010
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I. B. NAMES OF SHIPS AND ANIMALS

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Ὀμόνοια 1736

Horses

Ἀξιότιμος 1786.57/58
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 Ἀστροφόρος 1786.49

Μύστις 1786.55
 Νικαφόρος 1786.48
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Ὀφίδης 1786.49
 Ὀπλίτης 1786.59
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Βρόμιος 1786.60

Δαφναῖος 1786.51/52
 Διαρκής 1786 app.cr.
 Διερκής 1786.51

Ἐροιάδης 1786 app.cr.
 Ἐροίδης 1786.61
 Εὐανδρία 1786.51
 Εὐδαίμων 1786.56

Ἡδυάθλης 1786.55
 Ἡρωίδης 1786 app.cr.

Ἰππὸνῃ 1786.57
 Ἰππόνικος 1786 app.cr.
 Ἰππόσευτος? 1786.47/48

Κλέαρχος 1786.58/59

Λύρος 1786.53

Μαραθώνιος 1786.53/54
 Μηλοβόλος 1786.59/60

Μύτις
 Νύκτις

Αἰλία cf. s.v. Firma
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 Antheus 584
 Antonas 2197
 Antoninus: P. Vedius A. 1273

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 Πολυμάθης 1786.58
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 Πρίαπος 1786 app.cr.
 Προσέχων 1786.50/51

Σθεναρός 1786 app.cr.
 Στεναρός 1786.49
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Ταλαμώνιος 1786.54
 Τελαμώνιος 1786 app.cr.
 Τερψίδημος 1786.48

Φερέδοξος 1786.51
 Φιλάδελφος 1786.56

Χρησμολόγος 1786.52

Ἄροτερπής 1786.54/55

Latin horse name
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I. C. LATIN NAMES

Antonius 2197; A. Vareius 1274
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 Appulius cf. s.v. Efigi
 Aquillius M' A. 1383
 Ascitus? 2197



- Atinius 877
 Aulus: A. Messala Rutilianus 617
 Aurelius: D. Aur. Sempronius Serenus 1165
 app.cr.
 Beberius 742?
 Baebius 584, 742?
 Batroclus: Ser. Fulv. B. 877
 Caecilius 584
 Caius 1312; C. Capatius Erastus 1630; C.
 Caristanius Fronto 1581 app.cr.; C. Clau-
 dius Titianus Demostratus 1274; C. Iul.
 Agatho 877; C. Iul. Hilarus 2149; C.
 Iul. Martialis 877; C. Licinnius Mucia-
 nus 1640
 Calvisianus: T. Flavius Varus C. Hermocra-
 tes 1367
 Capatius cf. s.v. Erastus
 Caristanius 1581 app.cr.; cf. s.v. Fronto
 Cessus 1630
 Cincia: Desidiana C. 1329 app.cr. L.2
 Claudius cf. s.v. Nero, Severus, Titianus
 Clemens: Q. Sci[-] C. 877
 Cognitus 877
 Cornas 2197
 Cornelius 584; cf. s.v. Rixa
 Crassus: P. Licinius C. 1312 A app.cr. L. 26
 Desidiana cf. s.v. Cincia
 Domilla 2197
 Dulcinius: D. Aur. Sempronius Serenus
 1165 app.cr.
 Efigx: L. Appul. E. 877
 Erastus: C. Capatius E. 1630
 Firma: Ael. F. 747
 Firmilla 1285; Scaptia F. 1285 app.cr.
 Flamma 2197
 Flavius cf. s.v. Hermocrates, Varus
 Florentia 1102 app.cr.
 Fronto: C. Caristanius Fronto 1581 app.cr.
 Fulvius cf. s.v. Batroclus, Herodotus
 Geminianus 2197
 Geminius cf. s.v. Marcianus
 Gemius 2197
 Gnaeus: Gn. Claudius Severus 1275
 Grannius 584
 Herennius 584
 Hermocrates: T. Flavius Varus Calvisianus
 H. 1367; T. Fl. H. 1385
 Herodotus: Ser. Fulv. H. 877
 Hilarus: C. Iul. H. 2149
 Ianuarius: Valer. Primus I. 739
 Iustus 735
 Iulia cf. s.v. Orestilla, Se[-], Surilla
 Julius 2096; cf. s.v. Agatho, Hilarus, Martialis,
 Mucianus, Sistus
 Iulius 2096
 Iulius 2096
 Iusta 1102 app.cr.
 Laethana 2197
 Laethianus 2197
 Laetulus 2197
 Licinius cf. s.v. Crassus
 Licinnius cf. s.v. Mucianus
 Lucius: L. Appul. Efigx 877; L. Cornel. Ri-
 xa 877; L. Serg. Paulinus 877; L. Serg.
 Paulus 877
 Manius: M'. Aquillius 1383
 Marcellianus 1157 A?
 Marcianus 742; Gemin. M. 1879 bis
 Marculus 2197
 Marcus 742; M. Iul. Sistus 1097; M. Ul-
 pius 1581 app.cr.; M. Ulp. Placidus 877;
 M. Valer. Ruga 584
 Maximus: C. Iul. M. Mucianus 584
 Medicus 1138
 Messala cf. s.v. Rutilianus

- Mucianus: C. Iul. Maximus M. 584; C. Li-
 cinius M. 1640
 Nero: Appius Claud. N. 1312 A app.cr. L. 26
 Nonius 584
 Orestilla: Iul. O. 877
 Papius 1312
 Paulinus: L. Serg. P. 877
 Paula: Scaptia P. 1285 app.cr.; 1286
 Paulus: L. Sergius P. 877
 Pausilipus 1159 B?
 Pectorius 2197
 Phyllis: Pompon. P. 877
 Pius: Scaptius P. 1286
 Placidus: M. Ulp. P. 877
 Pomponia cf. s.v. Phyllis
 Pomponius 584
 Primigenes 2197
 Primus: Valer. P. Ianuarius 739
 Promotus 2197
 Publius 1312; P. Vedius Antoninus 1273;
 P. Licinius Crassus 1312 A app.cr. L. 26;
 P. Scipio 1383
 Quintus: Q. Sci[-] Clemens 877; Q. Tres.
 877
 Rabla 1154?
 Regulianus 2197
 Rixa: L. Cornel. R. 877
 Romanensis 959
 Romanus 1108
 Rufas 2197
 Ruga: M. Valer. R. 584
 Rutilianus: A. Messala R. 617
 Scaptia cf. s.v. Firmilla, Paula
 Scaptius cf. s.v. Pius
 Scipio: P. S. 1383
 Se[-]: Iul. S. 877
 Sei-- 877
 Sempronius cf. s.v. Serenus
 Serenus: Dulcinius Aur. Sempronius S. 1165
 app.cr.
 Sergius 1108; cf. s.v. Paulinus, Paulus
 Servius: S. Fulv. Bairoclus 877; S. Fulv. He-
 rodotus 877
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 Sie 1154?
 Sies 1154?
 Sistus: M. Iul. S. 1097
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 Theodosius 732 (7)
 Titianus: C. Claudius T. Demostratus 1274
 Titus: T. Flavius Varus Calvisianus Hermo-
 crates 1367; T. Fl. Hermocrates 1385
 Tresius 877
 Ulpius: cf. s.v. Marcus, Placidus
 Uticilla? 1630 app.cr.
 Valentilianus 2197
 Valerius cf. s.v. Ianuarius, Primus, Ruga
 Vareius: Antonius V. 1274
 Varus: T. Flavius V. Calvisianus Hermocra-
 tes 1367
 Vedius cf. s.v. Antoninus
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 Βολαγόριος 560
 Γοργείος 987
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 Ἰππολόχειος 554
 Λεοντίδης 512 A.6

II. KINGS, DYNASTS AND THEIR FAMILIES

(Cf. also Index VIII for references to kings etc. without Greek titles)

Alexander III (the Great): Ἀλέξανδρος
847 app. et.; Ἀλέξανδρος ἡρώς 623 bis
Amastris, wife of Dionysios, ruler of
Herakleia: Ἀμαστρίς 1429

Amynias, king of Macedon: Ἀμύντας
Μακεδόνων βασιλεὺς 582

Antiochos I, king of Kommagene:
βασιλεὺς Ἀντίοχος θεὸς Δίκαιος
Ἐπιφανὴς Φιλορώματος καὶ Φιλέλ-
λην, ὁ ἐν βασιλείᾳ Μιθραδάτου
Καλλινίκου, ὁ κτίστης καὶ ἐνεργέτης
καὶ πρῶτος ἀναλαβὼν τὴν κίταριν
1763.1-6; βασιλεὺς μέγας Ἀντίοχος
θεὸς Δίκαιος Ἐπιφανὴς Φιλορώματος
καὶ Φιλέλλην, ὁ ἐκ βασιλείας Μιθρα-
δάτου Καλλινίκου καὶ βασιλίσσης
Λαοδίκης θεᾶς Φιλιάδελφου τῆς ἐκ
βασιλείας Ἀντίοχου Ἐπιφανοῦς Φιλο-
μήτορος Καλλινίκου 1763.1-6;
1766.1-6; 1768.1-6; 1769.1-6

Antiochos II, king of the Seleukid
kingdom: βασιλεὺς Ἀντίοχος 644

Antiochos IV, king of Kommagene: βασι-
λεὺς Μέγας Ἀντίοχος Ἐπιφανὴς
Φιλόκαϊσαρ καὶ Φιλορώματος --- καὶ
Φιλέλλην 1730

Antiochos VIII, king of the Seleukid king-
dom: βασιλεὺς Ἀντίοχος Ἐπιφανὴς
Φιλομήτωρ Καλλινίκος 1763.5/6;
1766.5/6; 1768.5/6; 1769.5/6

Aristonikos, Attalid pretender: Ἀριστόνι-
κος 1312 A.15.44

Arzinoe II Philadelphos, sister and wife of
Ptolemy II Philadelphos: Ἀρσινόη
Φιλάδελφος 1755

Attalos II, king of Pergamon: Ἀτταλός
2184; Ἀτταλός ὁ ἀδελφὸς τοῦ βασι-
λέως 2184

Attalos III Philometor, king of Pergamon:
Φιλομήτωρ βασιλεὺς 1312 A.13; Ἀτ-

ταλός 1312 A.15

Berenike II, wife of Ptolemy III: βασιλί-
σα Βερενίκη (with Ptolemy III: Θεοὶ
Ἐνεργέται) 1846

Darius I Δαρεῖος ὁ Ὑστάσπεω 1310

Eumelos, ruler of Bosphoros: Εὐμήλος 797
Hystaspes, father of Darius I: Ὑστάσπης
1310

Kassandros, king of Macedon: Κάσσαν-
δρος βασιλεὺς Μακεδόνων 582

Kleopatra Thea, daughter of Ptolemy VI
Philometor and Kleopatra II, wife of
Demetrios II Nikator: βασιλίσα
Κλεοπάτρα Θεά Εὐτηρία 1821,
Κλεοπάτρα Θεά 1756

Kleopatra VII, queen of Egypt: Θεά νεωτέ-
ρα 1742; Φιλόπατρις 1742

Kotys I, king of Odrysian Thrace: Κότυς
706

Laodike, wife of Mithradates I, king of
Kommagene: βασιλίσα Λαοδίκη
Θεά Φιλιάδελφος 1763.4/5; 1766.4/5;
1768.4/5; 1769.4/5

Leukon I, ruler of Bosphoros: Λεύκων
798.1; Λεύκων ἄρχων Βασπόρου καὶ
Θεοδοσίης καὶ βασιλεύων Σινδῶν
800; Λεύκων ὁ Σατύρου 801.1

Leukon II, ruler of Bosphoros: Λεύκων 799
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Magas, king of Kyrene: βασιλεὺς Μάγας
2028

Mercurius, king of Nubia: ὁ θεόσπετος καὶ
φιλόχριστος βασιλεὺς 2026 app. et.; ὁ
φιλόχριστος βασιλεὺς (τοῦ βασιλείου)
Μερκούριος 2026.7/8

Mithradates I, king of Kommagene: βασι-
λεὺς Μιθραδάτης Καλλινίκος 1763.3/
4; 1766.3/4; 1768.3/4; 1769.3/4;
1773.3/4

Mithridates VI Eupator: Μιθριδάτης 877

Paisades I, ruler of Bosphoros: Παιρι-
σάδης 796

Philip II, king of Macedon: βασιλεὺς
Φίλιππος? 582, 605; Φίλιππος
Μακεδών? 582

Philip V, king of Macedon: βασιλεὺς
Φίλιππος? 605

Philokles, king of Sidon: Φιλοκλῆς 907

Ptolemy I, king of Egypt: Πτολεμαῖος
Σωτήρ 1678; ὁ Σωτήρ Πτολεμαῖος
847 app. et.; Σωτήρ 907

Ptolemy (I or II): Πτολεμαῖος 847.9

Ptolemy II Philadelphos, king of Egypt:
βασιλεὺς Πτολεμαῖος 719; βασιλεὺς
Πτολεμαῖος τοῦ Πτολεμαίου 1261;
Πτολεμαῖος βασιλεὺς Φιλιάδελφος
1846?

Ptolemy, king of Egypt (II, III, or IV): Πτο-
λεμαῖος 877

III. ROMAN EMPERORS AND THEIR FAMILIES

(Cf. the remark of the heading of Index II)

Augustus: Αὐτοκράτωρ Καῖσαρ θεοῦ υἱός
θεὸς Σεβαστός 1184; Θεὸς Σεβαστός
1210.7/8; Θεὸς Σεβαστός Καῖσαρ 659
B.27/28, 32; Σεβαστός 511, 596(1);
606; Σεβαστός Οὐλύμπιος 877

Livia, wife of Augustus and mother of Ti-
berius: Τουλία Σεβαστή 1955?

Augustus and Livia: Θεοὶ Σεβαστοὶ 2227
Tiberius: Αὐτοκράτωρ Τιβέριος Καῖσαρ
Σεβαστός 1955; Τιβέριος Καῖσαρ
θεὸς Σεβαστός 659 B.28, 32/33;
Τιβέριος Καῖσαρ Σεβαστός 1955;
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Claudius: ὁ ἐπιφανέστατος θεὸς τοῦ
κόσμου καὶ κτίστης νέων ἀγαθῶν
ἅπασιν ἀνθρώποις. Τιβέριος Κλαύ-
διος Καῖσαρ Σεβαστός Γερμανικός
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Ptolemy III Euergetes I, king of Egypt: βα-
σιλεὺς Πτολεμαῖος 855.1; 1301.5;
βασιλεὺς Πτολεμαῖος (with Berenike
II: Θεοὶ Ἐνεργέται) 1846

Ptolemy IV Philopator, king of Egypt:
βασιλεὺς μέγας Πτολεμαῖος θεὸς
Φιλοπάτωρ ὁ ἐν βασιλείᾳ Πτολε-
μαίου καὶ βασιλίσσης Βερενίκης
θεῶν Εὐεργετῶν καὶ Πτολεμαίου
βασιλέως Φιλιάδελφου ἐκγονός 1846?

Rheskouporis II, king of Bosphoros: βασι-
λεὺς Ῥησκοπορίς 758 app. et

Satyrus, ruler of Bosphoros: Σάτυρος 798.1
Sauromates I, king of Bosphoros: βασιλεὺς
Σαυρομάτης 758

Sauromates II, king of Bosphoros: Σαυρο-
μάτης, μέγας βασιλεὺς 758 app. et

Spartokos, ruler of Bosphoros: Σπάρτοκος
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Agrippina the Younger, wife of Claudius:
Ἀγριππῖνα 2166

Nero: Ἀγαθὸς Δαίμων τῆς οἰκουμένης
1998; νέος Ἀγαθὸς Δαίμων 1998
Vespasian: νέος Σάραπις 1998

Domitian: Αὐτοκράτωρ Δομιτιανὸς
Καῖσαρ Σεβαστός 1579; Αὐτοκράτωρ
Καῖσαρ Δομιτιανὸς Σεβαστός 1627;
Αὐτοκράτωρ Καῖσαρ Δομιτιανὸς
Σεβαστός Γερμανικός 1956?

Nerva: Θεὸς Νέρουας 1728; divus Nerva
1879 bis

Trajan: Αὐτοκράτωρ Θεὸς Θεοῦ υἱός
Τραιανὸς Σεβαστός 607; Αὐτοκρά-
τωρ Νέρουας Καῖσαρ Τραιανὸς
Σεβαστός Γερμανικός 1595; Θεὸς
Τραιανὸς Παρθικός 1728, 1957?;
divus Trajanus Parthicus 1879 bis; cf.
also 1905

Hadrian: Αὐτοκράτωρ Καῖσαρ, Θεοῦ

Τραϊανού Παρθικού υιός, Θεού Νέρουα υιανός, Τραϊανός Ἀδριανός Σεβαστός 1728; Αὐτοκράτωρ Καίσαρ Τραϊανός Ἀδριανός Σεβαστός, πατήρ πατρίδος, ὁ σωτήρ καὶ εὐεργέτης 1869; Θεός Ἀδριανός 1090, 1331 16; 1436 8, 10, 19, 1957; μέγιστος Αὐτοκράτωρ Τραϊανός Ἀδριανός, Θεού Τραϊανού υιός, Θεού Νέρβα υιανός, ὁριστος Καίσαρ Σεβαστός Γερμανικός Δακικός Παρθικός σωτήρ καὶ κτίστης 893.3-8; divus Hadrianus 1879 bis

Antoninus Pius: Αὐτοκράτωρ Καίσαρ, Θεού Ἀδριανού υιός, Θεού Τραϊανού Παρθικού υιανός 1957; Αὐτοκράτωρ Καίσαρ Θεού Ἀδριανού υιός, Θεού Τραϊανού υιανός, Θεού Νέρουα ἔκγονος Τίτος Αἴλιος Ἀδριανός Ἀντωνεῖνος Σεβαστός Εὐσεβής 1463; Αὐτοκράτωρ Καίσαρ Τίτος Αἴλιος Ἀδριανός Ἀντωνεῖνος Εὐσεβής, πατήρ πατρίδος 1604; Αὐτοκράτωρ Καίσαρ Τίτος Αἴλιος Ἀδριανός Ἀντωνεῖνος Σεβαστός Εὐσεβής 894, 1436.23-26; divus Antoninus Pius 1879 bis

Marcus Aurelius: Imperator Caesar Marcus Aurelius Antoninus Augustus, pontifex maximus, divi Antonini Pii filius, divi Hadriani nepos, divi Traiani Parthici pronepos, divi Nervae abnepos 1879 bis; cf. also 1906

Lucius Verus: Imperator Caesar Lucius Aurelius Verus Augustus, divi Antonini Pii filius, divi Hadriani nepos, divi Traiani Parthici pronepos, divi Nervae abnepos 1879 bis

Commodus: Αὐτοκράτωρ Καίσαρ [---] Σεβαστός 1594

Septimius Severus: Αὐτοκράτωρ Καίσαρ Λούκιος Σεπτίμιος Σευήρος Πέρτιναξ Σεβαστός 1578; Αὐτοκράτωρ Καίσαρ Σευήρος Πέρτιναξ 1757 app.cr.; Σεβα-

στός Ἀραβικός Ἀδιαβηνικός Παρθικός μέγιστος 1211 a/b?; Imp. Caesar L. Septimius Severus Pius Pertinax Augustus Arabicus Adiabenicus Parthicus Maximus 1517

Septimius Severus and Caracalla: θειότατοι αὐτοκράτορες Σεουήρος καὶ Ἀντωνίνους 1355 A.27

Caracalla: Αὐτοκράτωρ Καίσαρ Μάρ. Αὐρ. Σεβήρος Ἀντωνεῖνος 1464.18; Αὐτοκράτωρ Καίσαρ Μ. Αὐρήλιος Ἀντωνεῖνος Σεβαστός 1574; Σεβαστός Ἀραβικός Ἀδιαβηνικός Παρθικός μέγιστος 1211 a/b?; Antoninus Pius Augustus 1517.6/7; Imp. Caesar M. Aurelius Antoninus Pius Augustus 1517.9/10

Qeta: Αὐτοκράτωρ Καίσαρ [---] Σεβαστός 1594; Π. Σεπτίμιος Γέτας Καίσαρ 1211 c; Septimius Qeta Caesar 1517.6/7

Elagabalus: Αὐτοκράτωρ Καίσαρ Μάρκος Αὐρήλιος Ἀντωνεῖνος Εὐσεβής Εὐτυχής Σεβαστός, υιός Θεού Ἀντωνεῖνου, ἔκγονος Θεού Σευήρου 1575; Θεός Ἡλῖος Ἐλαγάβαλος 1807 bis

Alexander Severus: Αὐτοκράτωρ Καίσαρ Μάρκος Αὐρήλιος Σεουήρος Ἀλέξανδρος Εὐσεβής Εὐτυχής Σεβαστός 1958.18/19

Maximinus Thrax: Γάιος Ἰούλιος Οὐήρος Μαξιμίνος Αὐτοκράτωρ Σεβαστός 1330 app.cr.

Verus Maximus, son of Maximinus: Γ. Ἰούλιος Οὐήρος Μάξιμος εὐγενέστατος Καίσαρ 1330 app.cr.

Gordianus III: Μ. Ἀντώνιος Γορδιανός 1328.8

Claudius II Gothicus: Αὐτοκράτωρ Καίσαρ Μάρκος Αὐρήλιος Σεουήρος Κλαύδιος Εὐσεβής Εὐτυχής Σεβαστός 1958.18/19

Probus: Αὐτοκράτωρ Καίσαρ Μάρκος

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Licinius: Licinius Augustus 2120 A

Licinius, son of Licinius: Licinius Caesar 2121 A, 2122 A; Caesar 2123 A

Constantine the Great: Κωνσταντίνος Σεβ. Ἡλῖος Παντεπόπτης 1612

Theodosius I: Theodosius 650 A

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Anastasius: Φ. Ἀναστάσιος 1212 app.cr.

unknown/undetermined emperors: Αὐτοκράτορες 1601; αὐτοκράτωρ θεός Σεβαστός Καίσαρ 659 A.40, B.11;

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			2205
			2268
			1097, 2176
			320
			360 C
			877
SEG X	SEG LIII SEG XIV	SEG LIII	381 D
238	2144	64	1730 app.cr.
		384	1082 app.cr.
SEG XI	SEG LIII	556	2191
377	2144	565	877
624	2191	598	494/495
1179	1030	599	2225
		604	1628
		615	1654 app.cr.
		2191	1806
		2180	1806
		2191	2028
		2180	2030
		2191	2144
		815	
		855	SEG XV
		841	SEG LIII
		850	156
		841	567 ter
		527/528	222
			2180
			659
			990 app.cr.

SEG XVIII	SEG LIII SEG XX	SEG LIII SEG XXIII	SEG LIII
417	1113	198	1757 app.cr.
455	2191	326	1757 app.cr.
519	2191		1769 app.cr.
555	2225	365	2205
640	2191	389	718 app.cr.
724	2026 app.cr.	410	1824
726	2191, 2203	411	1904
727	2028	413	2205
734	2028	467	1821
735	2042	474	1846
745-748	2040	503	1844
745/746	2268	692	2191
752/753	2040	705	2191
756	2063	707	2035
759/760	2030	716	2029
762	2030	726	2029
763/764	2062	735 (b)	2054 app.cr.
765-767	2063	761	2050 app.cr.
768-770	2061	764/765	2061, 2268
771	2040	778	2063
1178/1179	2030		2069
			90
			155
			180
			445
			2201
			2180
			551
			563
			877
			2191
			796 app.cr.
			1657 app.cr.
			452
			2144
			2144
			1077
			350
			492
			604 b
			1879
			606
			1847 app.cr.
			922
			922

SEG XXVI	SEG LIII	SEG XXVI	SEG LIII	SEG XXVII	SEG LIII
624	581, 583	1817	2029, 2043	1174 (a/b)	2030
694	1092			1175-1177	2030
815	735	SEG XXVII	SEG LIII	1186	2030
819/820	735	196	529	1194	2029
821	2232	336/337	675		
823	735	358	711	SEG XXVIII	SEG LIII
825	735	414-416	735	60	1312 A app.cr.
828-831	735	415	747	225	2191
833	735	418/419	735	291	2191
835	735	422	735	505	916 app.cr.
876	2203	497	832	517	2191
968	1096	510	2191	539	588
1027	2200	511	846, 2191	578	653 bis
1034/1035	920	513-515	2191	716	877
1066-1069	984	519	2191	745	957/958, 960
1068/1069	1003	603	926	759	2191
1070 (5)	1005	605	926	772	1049
1078	1086 app.cr.	654	1024	817-821	1113
1098	1024	716-718	2191	850	815
1125-1130	1052	769	2191	860	2191
1133-1135	1057	785	1340 bis	886	2191
1141	1077 app.cr.	841-843	1433	910	1347
1211	1113	850-853	1433	913	1344
1237	2225	855	1433	972	2191
1265	2225	857	1433	980	1696 app.cr.
1272	2225	863	1433	983	2191
1275	2225	866	1433	1078	1548 app.cr.
1277	877	868/869	1433	1187 (1-3)	2225
1282	2180	873/874	1433	1245	1718
1306	2168	933	477, 1587	1261	2191
1311	2191		app.cr., 1691	1303	928
1390	2191	937	2191	1370	1879
1623	1762, 1776	942	2180	1373	1879
1683	1836	947	2156	1376	1879
1684	1817	958	1378	1432	1870
1697	1836	993	2218	1434	1846
1699	1929	1021	1851 app.cr.	1436	1866
1717	2011 app.cr.	1024	1879	1479	1342 app.cr.
1809	2191	1125 bis	2030	1485	1995
1813	2015	1140	2030	1539	2032

SEG XXVIII	SEG LIII	SEG XXX	SEG LIII	SEG XXXI	SEG LIII
1568	1226	305	2191	262	2191
		421	2203	267 (4)	928, 2102
SEG XXIX	SEG LIII	844	2191	328	2144
43	2175	859/860	735	379	2191
227	2191	864	735	630	2191
403	1030	977	788 app.cr.	633	2225
430	474	1025	815	675	1887
515-518	529	1039	2203	701	783
531	542, 547 app.cr.,	1041/1042	2203	834	2191
	549 app.cr.	1079	877	844	990 app.cr.,
697	735	1117-1123	992		1851 app.cr.
760/761	877	1119	1029, 2202	861/862	1091
794	2200	1120	992	881	1086 app.cr.
813	920, 922	1125 (a)	1003	889 bis	1150
842	2265	1149	1072	903/904	2160
852	995	1175	2191	938	2191
860	995	1179	2191	950	2191
867	995	1193	1099	952	2191
869	995	1225	1114	954	2191
908	995	1226	1138, 2191	959/960	2191
922 (b)	1003	1237	2191	983	2225
924	2191	1280	2191	984/985	1337, 2202
941	1037	1303	1331 app.cr.	997	2191
946	1070	1360	2144	998	2215
987-989	1091	1442	2263	1002	2218
998	2191	1630	1757 app.cr.	1054	1367
1024	1113	1636	2191	1056	2209
1059	1162	1660	1765	1124	1289
1178	1344 app.cr.	1695	1852	1171	2191
1180	2191	1750	1995	1380	1771 app.cr.,
1203	2191	1769	2176		1776
1204	2225	1782	2030	1401	1879
1205	1350, 2218	1784/1785	2040	1404	1879
1516	1363	1785 (1/2)	2268	1416	2191
1603	1915 app.cr.	1786	2060	1435	1874
1613	2205	1787	2061, 2268	1455	1817
1792	1312 A app.cr.	1801	1887	1516	1967
1808	2205	1853	2191	1562	2176

SEG XXXI	SEG LIII	SEG XXXII	SEG LIII	SEG XXXIII	SEG LIII
1578 (a-c)	2040	115	1303 app.cr.	1597	2025
1579	2040	147	1082 app.cr.		
1603	928	158	2191	SEG XXXIV	SEG LIII
1655	1025 bis app.cr.	464	547	282	2208
1687	2218	564	675	325	2191
		588	735, 739	486	521, 567 ter
		589	735	487	1062 app.cr.
SEG XXXII	SEG LIII		2191	497	2191
297	1847 app.cr.	670/671	2191	560	471
475	2225	673	2250	606	588
488	2225	675	2148	623	584
549	489	679	2206	630-632	584
604	547	682	877	664	582
642	616	724	1003	708	675
718 720	735	746	1136, 2191	747	735
914	992	759	1072	750	764
916	1003	761	1005 (15)	756	2209
920-926	1010	781 (e)	2191	758	2201
1018	1091	786	1736 app.cr.	774	801
1026/1027	1087	835	1317	775	802 bis
1072-1077	1113	846	1317	866/867	877
1158	1327 app.cr.	851	2191	869	877
1230/1231	1557 app.cr.	856	2144	935	997
1237	1345, 2153	870	1363, 2144	940	1005
1261	2191	1034	1366	957 (1-6)	1010
1302/1303	2191	1035-1041	1584 app.cr.	958 (1-5)	1010
1384	1767	1105	1433	965	1026
1385	1762, 1766	1115	1464	968	1030
1517	2189	1123	1464	1003	2191
1539	1915 app.cr.	1137	2148	1019	1088
1540	1879	1177	1776	1034	2191
1545	1884 app.cr.	1215	2205	1045	2160
1547	1838	1246 bis	1807	1124	1271 bis
1573	1948	1254-1257	1782	1198	1357 app.cr.
1594	2006	1296	2196	1251	2205
1601	2015	1298	1899 app.cr.	1266	2225
1612	2215	1306	2268	1290	2191
1651 (8)	1092		2176	1437	1786 app.cr.
1665	2195	1545	1102 app.cr.	1503	1868, 2268
		1547	2210	1511	1858 app.cr.
		1591			

SEG XXXIV	SEG LIII	SEG XXXV	SEG LIII	SEG XXXVI	SEG LIII
1512 ⁴	1832 app.cr.	1320	2225	1114	2225
1526	1955	1326	1423	1240	1733
1555	2176	1374	1464 app.cr.	1385/1386	1904
1557	2176, 2268	1377	1464 app.cr.	1390	1879
1562	2010 app.cr.	1476	2205	1441	2191
1563	1955	1482	1035	1493	1429, 2145
1577	1981 app.cr.	1547	1868	1588	1150
	2268	1557	2268	1669	1847
1632	1921 (4)	1571	1890 app.cr.		
1642	2014/2015	1606	1995	SEG XXXVII	SEG LIII
1730	1765, 1767	1678	1935	152	2191
		1760 bis	1163 app.cr.	314	356/357
SEG XXXV	SEG LIII	1790	1557 app.cr.	340	2180
213-225	1075 app.cr.	1821	2218	494	851 app.cr.
213-227	1107, 2241			601	2225
389	2180	SEG XXXVI	SEG LIII	618 (5)	706 app.cr.
411 bis	471	331	581	673	1075 app.cr.
569-571	529	587	588	723	2191
612	567 ter	620	2191	725	877
744	607, 2227	692	735, 750	728	877
751	2225	694	788 app.cr.	765	1010
756	616	696/697	2191	793	1091
765	675	750	829, 2180	817	1089
823	658		2202/2203	825-834	1146-1148
828	665	751	2180		2268
844	727	752	829	834	1146 app.cr.
855/856	735		2202/2203	838	1153
999	992	755	854 app.cr.	840	2191
1007/1008	1010	765	2191	841 (1)	1159 app.cr.
1010	998, 2101 (47)	824	1002 app.cr.	859	1363, 2144
1014	1001	848/849	1010		2153, 2168
1015	1026	850	2191	886	1271 bis
1023	1049	885	995	895	2191
1031	1091	910	1072	912	2176
1045	1098, 2268	929	2191	1006	2206
1046	2176	946	2191	1010	2153, 2205
1051	1109	1060	1319	1036	1612 app.cr.
1116	2225	1089	1350	1081	2191
1266	2191	1090	1355	1083	1417

SEG XXXVII	SEG LIII	SEG XXXVIII	SEG LIII	SEG XXXIX	SEG LIII
1172	2176	940	1005	521	508
1173	1532	944	1010	534	2101 (25)
1239	1107	953	983	567	586
1299	1724	971	995	595	2205
1325	1733	973	1034	605/606	2144
1327	1724	976/977	1040	649	2225
1427	983	981	1040, 2268	672 A	707
1475	1840	982	1040	714	815
1484	2019 app.cr.	983	1040, 2268	737 B	815
1494	2126 app.cr.	986	1049	740-747	815
1538	1093	1019	1113	746 B	823
1543 (A)	1892	1020	1113/1114,	803 A	877
1548	1786 app.cr.		2191	905	906
1552-1595	1877	1036	1149	942	928
1553	1842 app.cr.	1198	1315	975	879 app.cr.
1555	2126 app.cr.	1209	2144	1001	1005, 1039 A
1633-1635	1970-1978	1210	1317	1002	1039 A app.cr.
1663	2155	1213	1317	1002	1039 A app.cr.
1702	2040	1276	2225	1003	995
1704	2058	1319	1471	1037	1091
1737	1349	1462	2227	1046	2206
1739	2176	1476	1183, 1719	1062	1091/1093
1789	2191	1483	1919	1078	1113
		1546	2205	1176	1280 bis
SEG XXXVIII	SEG LIII	1585	1840	1243	1303 app.cr.
380	2168	1612-1615	1840	1312 B app.cr.	1312 B app.cr.
470	574	1627 B	2126 app.cr.	1244	1302, 1312,
517	528	1651	1901		1342
619	2205	1663-1668	1879	1254	1325
666	2081 app.cr.	1663	1919	1276	2191
674	675	1670	1846	1275	1344 app.cr.
722	675	1676	1784	1278	1344 app.cr.
724	1847 app.cr.	1866	2035	1283	992
746	714	1881	2203	1284	2153, 2205
755	793	1910	2029, 2043	1292	1355
758	2201	2000	1312 A app.cr.	1324	1380
847/848	906			1334 app.cr.	285
878	2191	SEG XXXIX	SEG LIII	1337	2144
894	939	246	2191	1414	1718
920	985, 989	456	2191		

SEG XXXIX	SEG LIII	SEG XL	SEG LIII	SEG XLI	SEG LIII
1426	1725, 2028,	1232	1459	994	2144
	2153, 2203,	1268	1416 app.cr.	1003	582, 895 app.cr.,
	2205	1275	1697 app.cr.		2205/2206,
1462	2227	1386	2205		2250
1560	2205	1398	1806	1009	2215
1565	1093	1399-1409	1807	1064	2225
1586	1767	1406	1808	1171	2225
1635	1836	1444-1448	1872	1188	2225
1706	2006	1462	1843	1202	1466
1711	2176	1481	1835	1205-1235	1480-1501
1731	2090	1489	2191	1207	1484
1740	2265	1524	1879	1210	1484
		1552	2191	1211	1483
SEG XL	SEG LIII	1580	2176	1220	1500
211	718 app.cr.	1582	2176	1222	1483
608	735	1585	2176	1225	1501
673	2203	1674	1341	1226	1492
739	1755 app.cr.	1717	1039 A app.cr.	1228	1480
763	1755 app.cr.			1229	1481
785	992	SEG XLI	SEG LIII	1231	1485
816	1074	209	2191	1233	1500
817	1073	640	2144	1330	1614 app.cr.
841	1091	679	2225	1374	1782
853-864	1091	680	860 app.cr.,	1417	2215
904 (1/2)	1113		2191	1501	1762
906	1887	686	858, 1197	1502	1765
915	1153	687	859, 1197	1519	1351
956	2246	762-767	957	1530	990 app.cr.,
959	2180	778-795	981, 983		2237
1003	2153	796-820	1010	1574	2205
1008	2191	820	1010	1590	1904
1020	1319	824	1029	1605	1931
1059	2227	825-827	1029	1611	1952
1107	2176	829	1029	1664	1935
1110	2225	836	1039 A app.cr.	1709	2265
1135/1136	2225	874	2191	1876	1005
1181	1433	890	1146-1148		
1188	1344 app.cr.	965	1274	SEG XLII	SEG LIII
1223	2225	981	2227	112	2180

SEG XLII	SEG LIII	SEG XLII	SEG LIII	SEG XLIII	SEG LIII
458	487, 1355	1333	1877	674/675	1113
	app.cr.	1383	1844, 1872	680 (9, 37)	1143
461	486	1384	1817	717/718	2227
543 bis/	1092	1455	1879	724/725	2227
543 ter		1474	2196	785	1287 bis a
553	586	1525	2191	786	1280 bis
561	1677	1546	1931	863/864	1353, 2259
583	626 app.cr.	1637-1656	2268	865	2259
628	626 app.cr.	1638-1640	2015	895	2176
632	648	1644	2015	943 B	1567
635-640	2176	1646	2015	964	1652
646	653 bis	1652	2015	977	1677
649/650	653 bis	1675 A/B	2040	980	1651 app.cr.
661	1852 app.cr.	1821 (2)	1113	1020	1814
709	784, 788			1025/1026	1785
746	1696 app.cr.	SEG XLIII	SEG LIII	1037	1812
754	821 bis	240	521	1038	1814
774	2191	286	555	1063	1845 app.cr.
779	888	296	1082 app.cr.	1074/1075	1875
785	918	311	2144	1079	1903
819	616	348	1076	1114	1968, 2176
846	981, 983	363 A, E	586	1161	2176
851-868	1010	381	1312 A/B	1186	2052 app. cr.
870	1025		app.cr.	1191	2052
884	1035	434	616, 622	1209	2101 (45)
891	1040, 2259,	451	581	1215	2160
	2268	486	1153	1244	1091
897	1073	514	802	1254	1091
918 (3)	1074	515	774	1270	2268
930	2176	518	810	1274	1806
934	1088	522	1039 B app.cr.	1297	1853
956 (64)	1086 app.cr.	570/571	906		
1065	1297 app.cr.	584	150 SEG XLIV	SEG LIII	
	1305 app.cr.	604	939	248	2148
1106	1382	613	957	402	2168
1140	2191	626 (1-3)	1010	429	1010
1245	1718	630	1032	450	542, 549 app.cr.
1285	1725	636	1046	546	616
1320	1767	639	1052	606	665
1322	2228	660	2225	647 bis	735, 739

SEG XLIV	SEG LIII	SEG XLIV	SEG LIII	SEG XLV	SEG LIII
649	735	1502	1926	1584	1282
696	1200	1509	2176	1595	2225
701	877	1679	1044 app.cr.	1613	1317
751 bis	996	1681	1959	1620	1324
754	1003, 1005	1689	2262	1642	1350
772 bis	1010	1704	2238	1686	780 app.cr.
773 bis	1025	1737	990 app.cr.,	1719	1586 app.cr.,
779	2191		1102 app.cr.,		2227
815	1080		1803, 2237	1835	1330 app.cr.
818	1046	1739	1821	1863	1756
823	1090			1904-1906	1807
845	1136/1137	SEG XLV	SEG LIII	1922	2172
846	1136	445	2191	1945	2191
863	1327 app.cr.	459	452	1995	815
871	1196	644	517, 562	1997	1889, 2268
938	2217	783	616	2004-2011	1818 app.cr.
940	1342 app.cr.	785	616	2035	1931
949	1336 bis	849	1095	2042-2068	1926, 1930
951	1346, 1852	882	704	2073	1355 app.cr.
	app.cr., 2221	1028 (17)	808 bis	2074	1925
1001	1411	1171-1174	877	2077	2191
1108	1592, 2205	1187	908	2080-2082	1926
1169	2160	1220/1221	920	2088	1923
1182 (B)	1689	1290	1762	2091	1928
1194-1196	2160	1319	977	2106	1926
1211	1640	1341	1002	2112	1926
1219 A	1696 app.cr.	1357	993	2181-2183	2176
1222	2176	1380/1381	1010	2236	1806
1306	1785	1387-1389	1010	2254	1163 app.cr.,
1312	1774 app.cr.,	1392/1393	1029		2181
	1832 app.cr.	1394	2191	2314	1110
1317	1786 app.cr.	1420	1035	2348	2258
1340	1836	1436	1091		
1361	1869	1472	983	SEG XLVI	SEG LIII
1367	1836	1483	1113	82	471
1409	1902	1492	1149	292	2176
1456-1481	1970-1978	1494	1153	372	2144
1483	1137	1501	1191	435	1049/1050
1496	1923	1518	1297 app.cr.	621	1082 app.cr.

SEG XLVI	SEG LIII	SEG XLVI	SEG LIII	SEG XLVII	SEG LIII
705	1082 app.cr.	1928 (1)	1818 app.cr.	1273	879 app.cr.
800	596	1944 (23)	1818 app.cr.	1280	2191
847	2176	1955	1391 app.cr.	1369	930
859	675	1977	1818 app.cr.	1412	1029
874	670	1984	2126 app.cr.	1422 (2/3)	994/995
910	707	2081	1838	1423	995, 1031
911	707, 709	2123	1927	1424	1035
914/915	735	2145/2146	1927	1429	1004
1175-1177	877	2150 (1-4)	1927	1443	1038 app.cr.
1260 (1/2)	1035	2151-2157	1927	1451	1030
1264	1025	2173	1927	1452	1029
1267	1001	2182	2016	1462	981, 1034
1302	1040, 1091,	2219	2070	1463	1039 A app.cr.
	2268	2263	1923, 2006	1480	1077 app.cr.
1387	1187	2314 (3)	2191	1483	990 app.cr.
1394	1330 app.cr.	2317 (1-9)	1879	1525/1526	1113
1465	2208	2327	1786 app.cr.	1544	1893 app.cr.
1470	1310	2340	1325/1326	1548	1187
1481	1297 app.cr.			1563	1198, 1269
1485	2052 app.cr.	SEG XLVII	SEG LIII	1568	1153
1506	2215	26	2225	1577/1578	1232
1519	1342, 2153	82	471	1585/1586	567 ter
1520	2153	96	2180	1588	1231
1525	1353	221	2166	1624	1283
1531	2218	488	466	1654	1358
1562	1372	503	467	1663 B	877
1656	2155	668	558	1676	1411
1672 B	1586 app.cr.	674	1082 app.cr.	1745	1363, 1504,
1680	2191	933	616, 623		2153, 2203,
1704	1698 app.cr.	940	582		2205
1707	1644 app.cr.	999	613 app.cr.	1801	1640
1709	1640	1026	2144	1822	1719
1711	1586 app.cr.	1073	2191	1866	1742
1721	1360 app.cr.	1103-1106	675	1886	1778
1754 (2)	1772	1117	707	1943	1814
1757	1779	1159	707	1945-1946	1814
1798	1813	1161	707	1949	1814
1902 (11)	1832 app.cr.	1162	735, 739	2043	2015
1912	1818 app.cr.	1196	707	2052	1835
1915	1818 app.cr.	1259	780 app.cr.	2054	2126 app.cr.

SEG XLVII	SEG LIII	SEG XLVIII	SEG LIII	SEG XLVIII	SEG LIII
2056	2205	1098	847 app.cr.	1741	1717
2057	1927	1100	848	1750	1723, 2252
2096/2097	1927	1101	2191	1751	1723
2105	1927	1105	856 app.cr.	1831	1775
2109/2110	1927	1107	857	1859	1772
2115	1927	1109	849 app.cr.,	1889 app.cr.	1845
2117/2118	1927		2191	1891	1826 app.cr.
2120/2121	1927	1110	844 app.cr.,	1909	1879
2123	1927		856 app.cr.,	1916	1877
2127	1927		860 app.cr.,	1960	2227
2128/2129	2176		861 app.cr.,	1974	1927
2144-2147	2176	1112	856 app.cr.,	2007	1927
2152	1110 app.cr.		860 app.cr.,	2009 (4-9)	1927
2154/2155	1927		861 app.cr.	2010	2176
2159	2014/2015	1114	2191	2024	1935
2171 (A-E)	2057	1117	2191	2026	2176
2275	2125	1129	2227	2042	1927
2277 (13)	1091	1151	877	2044	2017
2320	2218	1170	877	2078	2265
2323	1071	1232 bis	985, 989,	2117	1517, 1521
			1000 app.cr.	2127	2151
SEG XLVIII	SEG LIII	1237	995	2141	1086 app.cr.
96	2168	1243	1004	2188	2218
588	485 bis, 2212	1248	988		
592	2263	1251	1035	SEG XLIX	SEG LIII
660	558	1252	1033	443	2202
661	561	1278	1084	619	558
742	1193	1280	1087	760	616
826	616	1291	1098, 2268	827	2173
979	707	1302	1113	885	584
984	735, 739	1308	1153	912	670
985	735/736	1330	1197 bis	986-991	675
996	718 app.cr.	1376	1271 bis	1023	735
1033	983	1404	1297 app.cr.,	1031	763
1037	2144		1299 app.cr.	1074	2173
1092	856 app.cr.	1425	2191	1078	2176
1094	844 app.cr.	[44]	2218	1095-1100	835-839
1095	2191	1484	1379	1115	863
1096	844 app.cr.	1740	1679	1117	864

SEG XLIX	SEG LIII	SEG XLIX	SEG LIII	SEG XLIX	SEG LIII
1121/1122	2173	1836	2155	2455	2205
1129	873	1844	1567	2457	1719
1161/1162	888/889	1856	2191	2472	521
1157/1158	877	1868	1609 app.cr.	2480	1853
1203	930		1613 app.cr.	2495	2248
1254	993	1932	1644 app.cr.	2501	1505
1258	995	1942	1733		
1263	985, 989, 1000	1970	1775	SEG L	SEG LIII
	app.cr.	1976	1780	525	538 app.cr.
1267 (2)	1044 app.cr.	1979	1782	526	545
1273	1006	1984/1985	1793-1795	545	572
1278	995	2056	1841	596	584
1287	999	2099	1877	597	611
1288 (3-9)	1035	2103	1878	609/610	616
1303-1306	1010	2109	2176	611	620
1328	1030	2116	2268	657	653, 674
1334	1034	2118-2133	1957/1958	675	735
1342	1033	2134-2136	1927	682	785
1348 (3)	1044 app.cr.	2135	2268	685	707
1357	1025	2138	1927	691	785
1393	1136/1137	2144	1927	696	2209
1432	2173	2151	1927	710	800 bis
1438	1230	2154	1927	746	835-839
1481-1485	1291-1293	2158	1927	764	842
1481	1291	2160/2161	1927	766	466, 842, 2247
1484	1291	2171	1927	771	1391 app.cr.
1485	1291	2175	1927	916	951
1492	1733	2177/2178	1927	989	1030
1522	1312 A app.cr.	2183	1927	993	1030
1537	2215	2203	1917	1004	1004
1540	1342, 2184	2216 (1-4)	2176	1011-1013	1010
1552	1343	2248 (1/2)	2176	1019/1020	1029
1612-1615	1925	2255	2176	1027 (6)	1446 app.cr.
1694	1360	2326	1925	1030	1041
1718	2227	2334	1927, 2012,	1034	1050
1750	2225		2268	1035	1057
1770	1379	2364	2071	1040	1076, 2144
1805	1505, 2378 (2/3)		1927, 2012	1051	1091
1812/1813	1520/1521	2383	990 app.cr.	1055	1091
	1463	2430	2262	1056	1095

SEG L	SEG LIII	SEG L	SEG LIII	SEG L	SEG LIII
1065	1107	1735	1446 app.cr.	1185	992, 1029
1071	1074, 1113	1736	1351	1194	995
1081	1149	1739	1091	1196	2125
1110	1208	1750	2171, 2223	1202-1372	1010-1021
1188	1351			1202-1376	1010
1189	1345	SEG LI	SEG LIII	1375	1044 app.cr.
1195	1365	664	2191	1380	1025
1211	1312 A/B	677 bis	508	1385	984
	app.cr., 1383	689	519	1409	1077 app.cr.
1247/1248	1463 app.cr.	730/731	536	1410	1077 app.cr.
1289	1573	732/733	515	1412	1086 app.cr.
1335	1608, 2160	737	561, 566	1429	1096
1348	1680	759	573	1453-1461	1113
1355	1704	761	573	bis	
1381	1762	790	590	1467	1152
1387	2205	833	611	1479	2191
1392	1786	885	2225	1485	780 app.cr.
1462	1824, 2205	901	1086 app.cr.	1486-1567	1182
1464	2145	934	2191, 2209	1487	1269
1466	1841	943	2191	1495	1312 B app.cr.
1497/1498	1835	944	719	1496	1181, 1229
1500	1853	976	787, 811, 2191	app.cr.	
1501	1861 app.cr.	1005	1742	1499	815
1515	1873	1013	1950 app.cr.	1500	1229 app.cr.
1559	2268	1054	842	1506	2201
1619	2176	1058	843, 852	1516	1215
1620	2009	1061/1062	842	1531	1261 app.cr.
1632/1633	2036	1064-1066	842	1533	1229 app.cr.
1634	2037	1066	2246	1536/1537	1229 app.cr.
1637 bis	2029	1081	2191	1561	1592
1639	2028	1084	2191	1608	1198, 1269,
1644	2059	1087	877		2144, 2168
1646/1647	2064	1088	888	1624	1345
1648	2065	1105	921	1708	2491
1649	2066	1119 bis	920	1761 (2)	1446 app.cr.
1650	2067	1131	1317	1824	1717
1687	1314, 2148	1134	938	1832	1679
1722	1086 app.cr.	1181	1091	1849 bis	2191
1731	2208, 2262	1182	1010	1907-1910	1775

SEG LI	SEG LIII	SEG LII	SEG LIII	SEG LII	SEG LIII
1919	1781, 1817	560	508, 1614	1036 app.cr.	2068
1939	2268		app.cr.	1038	1191
1940-1948	1787	561	508	1118	1317
1972	1784	584	850 app.cr.	1128	1273, 1280
1978-1980	1812	589	589	1133	1274
1989	1812	611/612	2191	1134	1275
2030	1879	640	633 bis	1145 bis	1446 app.cr.
2040-2046	1885	645	364	1147 bis	1302
2049	1897	651/652	639	1148	1308
2060-2066	1898	661	645	1194	1385
2068-2072	1901	695	647	1201	2191
2087	1929	705	179	1202	2191
2088 (1, 8)	2176	709	667	1367	2262
2089	1756	710	666	1404-1421	1642-1648
2094	2268	711	670	1424	1717
2150	1980	727	736, 739	1427	1698
2154	2268	728	735, 738	1435	1644 app.cr.
2178	2198 app.cr.	733	2202	1445	1690
2195	2013, 2268	740	774	1461	1025
2201	1924	754	1085, 2186	1462	1725, 2153,
2205	2058	827	1070		2203
2212	2057	871	963	1462 bis	1730
2215	2071	872	364	1488	1948 app.cr.
2228-2243	2125	886	987, 994, 2268	1496	1758
2228 B	1163 app.cr.	915 A/B	1035	1521	1769 app.cr.,
2230	1163 app.cr.,	916	1948 app.cr.		2205
	2182	917	997	1576	1811
2231/2232	780 app.cr.	919	1006	1607	2268
2242	780 app.cr.	920	981, 983	1617	1785
2251	2111	922	1022 app.cr.	1620	1887
2279	164/165	932 bis	1032	1659	1827
2291	2171, 2223	936	1034	1665	1827
2323	1898	937	1948 app.cr.	1667	1828, 1835
2329	2210	945	1049/1050	1669	1829
2334	1579-1582	947	1068	1671	1870
2354	2248	979	1136/1137	1678	1838
2359	1070	981	1095	1679	2268
		994	1145, 2041	1680	1872
SEG LII	SEG LIII	1000	1154	1706	1883, 2268
553 A	538 app.cr.	1029	1189/1190	1707-1711	1878

SEG LII	SEG LIII	CIG	SEG LIII	CIG	SEG LIII
1725	1877	1106	2191	3643 (4)	2191
1726	1884 app.cr.,	1227	2191	3679	2225
	2268	1275	2191	3736 (4)	2191
1729	1905	1279	2191	3795	877
1730	1906	1407	2191	3872 (b)	2191
1734	1909	1778	2191	3920	1467
1740-1742	1902	1788	2191	3953 (h)	2191
1746 (2)	2176	1897	2191	4025 b-c	1433
1750	2232	1948	2225	4027	1433
1751	2268	2017	2252	4044	1433
1753	2168	2052	2225	4054	1433
1761	2268	2161	2176	4063	1433
1782	2268	2247-2253	877	4077	1433
1786	1980	2255	877	4165	2191
1797	2268	2258/2259	877	4277 (30)	2191
1798	2186	2322 (b)	877	4289	2191
1810	2009	2336 (b)	2225	4315	2191
1816 bis	2017	2339 (b)	2191	4342	1626
1835	2028	2482	2191	4342 b	1626
1837	2070	2525 (b)	2225	4379 (c)	2191
1855	954 app.cr.	2714 (38)	2191	4380 (n) p.	1587 app.cr.
1866	2100	2847	2191	1169	
1867	2098	2987	2191	4416	1463 app.cr.
1889	1831	3073	2225	4667	1908
1918	2172	3173	2225	4668 + add.	1999
1944	2197	3176	2225	on p. 1184	
1953	2210	3190	2225	4684	2191
1965	1346, 2221,	3195	2225	4706 (c)	2191
	2253	3210	2225	4714 (c)	2191
1968 bis	2248	3277	877	4716 (d ⁵⁷)	2191
1991	1806, 2099	3283	2191	4766	2191
2025	1861 app.cr.	3285	2191	4772	2191
		3311	2191	4778 (d)	2191
CIG	SEG LIII	3350	2191	4781 (c)	2191
606	2191	3414	1367	4962	1171
761	2176	3422	2156	5007-5010	2023
846	2191	3561	1380	5038	2024
956	2225	3596	2191	5054	2191
1059	2225	3629	2225	5057	2191

CIG	SEG LIII CIG	SEG LIII Corinth 8.1	SEG LIII
5088	2191 8515	1103 app.cr. 23	2180
5127 (a)	2016 8603	1845 app.cr.	
5128	2015 8644	2191 Corinth 8.3	SEG LIII
5130	2049 app.cr. 8794	1433 23	2180
5156	2053 8888	2024 206	2191
5292	2071 8889/8890	2025 300	2191
5702	2191 9136	2040	
5821	2191 9164	2191 Corinth 15	SEG LIII
5852	1090 9209	2191 360 no. 15	2265
5858 (b)	1075 9256	2191	
5877	2191 9270	1851 app.cr. IvO	SEG LIII
5957 5958	2225 9451	2191 22	1030
5974	2191 9669	2191 55	2160
6197	2191 9777	2191 62	2191
6206	2225 9792	2191 142	994
6208	2191	355	1329 app.cr.
6238	2225 Agora XVI	SEG LIII 357	2182
6265	2191 34	2180	
6270 (h)	2191 48	2180 I.Oropos	SEG LIII
6286	2225 73	2180 276	2244
6292	2191 75	2180 277	465, 2244
6297	2191	278	466
6429 (35)	2191 Agora XVII	SEG LIII 414	478 app.cr.
6469	1052 657	877	468
6476	2225	584	468
6506	2191 Agora XIX	SEG LIII 633	468
6554/6555	2191 L 4a	2180 642	468
6567	2191 L 7	2180 675	467
6604	2191 P 5	2180 707	468
6607	2191		
6658	2191 Agora XXI	SEG LIII CID I	SEG LIII
6735	2191 F 4	2265 9	485, 2180
6752	2191 F 84	2265 10	483
6758	2191 F 158	2265 52/53	1312 A app.cr.
6813 b	735 F 165	2265	
6814/6815	735		
6975	877 Agora XXIX	CID II	SEG LIII
6986	811, 813 bis 952	SEG LIII 4	2180, 2191
8340/8341	1049	469 6 B	2191
8504	1049	7	481
		31	809, 2148

CID II	SEG LIII F.Delphes	SEG LIII Gonnoi	SEG LIII
32	2148 III.4	111	850 app.cr.
34	2180 25	2191 116	547
36	2180 42	2263 142	561
43	488 58	2191 158	529
57	809 77	2144 160	567 bis
59	809 87	2191 219	529
125	491 108	2191 232	529
	181-185	1010	
CID IV	SEG LIII 282	2144 I.Épidamne	SEG LIII
96	2191 352	2144, 2191 20	1052
107	1379 357	907	
	362	2191 EAM	SEG LIII
CID V	SEG LIII 455	877 157	609, 2191
108	2144 463	452 165	2191
119 G	2144	206	592
	F.Delphes	SEG LIII	
F.Delphes	SEG LIII III.4.2	Dimitas, H	SEG LIII
III.1	118	2259 Μακεδονία	
68	2144	1104	2225
400	2180 F.Delphes	SEG LIII 1412	2225
488	511 III.4.3		
527	1223 307 III	2259 Hatzopoulos.	SEG LIII
549	486, 1355	Institutions	
	app.cr. F.Delphes	SEG LIII 12	589
556	2159 III.5	20/21	582
557	486 app.cr., 487, 1355 app.cr.	2180, 2191 23	582
	6 (a)	481	
F.Delphes	SEG LIII 6 (b)	2200 I.Beroia	SEG LIII
III.2	14	2191 1	581
33	2259 23	2180 7	1193
117	2191	2180 22	2225
	F.Delphes	SEG LIII 326	2191
F.Delphes	SEG LIII V.3	360	2191
III.3	268/269	425	635 app.cr.
240	1379 271	452	
261	1379	452 I.Leukopetra	SEG LIII
298	2191 Gonnoi	51	611
	93	SEG LIII 58	611
		483, 2144 78	611

<i>I.Leukopetra</i>	SEG LIII	<i>I.Thrac.Aeg.</i>	SEG LIII	<i>IGBulg. I²</i>	SEG LIII
90	611	E 144	683	389	641 bis
93	611	E 145	682	391	645
136	611	E 148	702	401	645 bis
160	611	E 149	697		
		E 150	688	<i>IGBulg. II</i>	SEG LIII
<i>Philippi II</i>	SEG LIII	E 151	696	480	2225
133	624	E 153/154	675	666-668	2155
160	582	E 156	694	743	643
167	624	E 159	701		
175	624	E 160	693	<i>IGBulg. III</i>	SEG LIII
240	584	E 161	695, 703	1016	663 app.cr.
501 d	624	E 165	678	1204	2191
535	624	E 166	698	1293	724 app.cr.
618/619	624	E 168	658	1467	2191
		E 180	659	1517/1518	2225
<i>I.Thrac.Aeg.</i>	SEG LIII	E 233	661	1626	648 bis
E 107	675	E 434	704	1731	641 bis
E 110	680	E 435	704	1774	653 bis
E 112	675	E 437	704	1776	2191
E 114	675			1862	2225
E 116	681	<i>IGBulg. I</i>	SEG LIII	1864/1865	2225
E 117	675	20	2225		
E 118	699	23	2225	<i>IGBulg. IV</i>	SEG LIII
E 119	679	29	2225	2236	663/664
E 120	700	30	2191	2240-2260	663/664
E 123	675	150	2191		
E 124	691	315	2191	<i>IGBulg. V</i>	SEG LIII
E 125	690	401	2225	5244	2225
E 127	676			5259	727
E 128	687	<i>IGBulg. I²</i>	SEG LIII	5329	724 app.cr.
E 129	686	15 ter	2191	5550	2225
E 130	685	43	644	5557 ter	1153
E 131	689	150	2191	5579	2225
E 132	675	307	641 bis, 662	5656	2225
E 134	692	308 bis	644		
E 135	675	315	2191	<i>I.Byzantion</i>	SEG LIII
E 136	677	316	644	30-35	2225
E 137	675	341	644	37-40	2225
E 138	675	378	643	128	2191
E 140	684	388	641 bis, 644	324	2176

<i>I.Byzantion</i>	SEG LIII	IDR II	SEG LIII	IDR III.6	SEG LIII
330	2176	432	735	391	735
368	2267	435	735	425/426	735
S 31	673	457	735		
		460-465	735	<i>I.Histriae</i>	SEG LIII
<i>I.Perinthos</i>	SEG LIII	484-489	735	4	2191, 2209
2	2176	484	750	16	2191, 2209
22	1435 app.cr.	487	750	24	715
56/57	2225	492	735	26	2191
72	665	567	735	57	2191
		580	735	97	788 app.cr.
<i>IGLN</i>	SEG LIII	583	735	99/100	2225
176	727	661	735, 750	112	719
				167	2225
<i>I.Apulum</i>	SEG LIII	IDR III.1	SEG LIII	170	717
15	735	28	735	199	2225
51	735, 739	42	735	363	709
56	735, 739	43	735, 747	378	709
229	735			380	716
256	735, 739	IDR III.2	SEG LIII		
262	735	62	735	<i>I.Kallatis</i>	SEG LIII
267	735	67/68	735	7	719
352	735	157	735	8	2191
355	735	222-224	735	35/36	2225
370	735, 739	292	735	42-46	2225
433	735	400	735	47	720 bis
706	735/736, 739	583	735	51	709
				54	709
				80	2225
<i>IDR II</i>	SEG LIII	IDR III.3	SEG LIII		
114	735	13	735	106	720
126	735	398-401	735	130	721
129-131	735	409	735	183	707
168	735	432	735		
311	735			<i>I.Tomis</i>	SEG LIII
317	735	IDR III.6	SEG LIII	120	2225
319	735	312	735		
358	735	325-326	735	<i>IOSPE I</i>	SEG LIII
390/391	735	328-329	735	130	1613 app.cr.
403	735	331-332	735	156/157	1613 app.cr.
406-408	735	355	735	185	1613 app.cr.

IOSPE I ²	SEG LIII CIRB		SEG LIII I.Délos		SEG LIII	
32	756	199	796 app.cr.	87	2180	
42	2252	231	762	98	2180	
129	786	884	761	101	2163	
134	786	923	762	104-10	2144	
143	2252	981-983	1730 app.cr.	104-11 B	2144	
164	783	1016	761	104-12	2144	
172	783	1034	761	314 B	2163	
208	783	1041	773 app.cr.	320 B	983	
212/213	783	1043	773 app.cr.	353 A	2144	
215	783	1045	773 app.cr.	356 bis A	2144	
270	783	1047	1730 app.cr.	362	810	
273	783	1055	773 app.cr.	368	2144	
281	754	1059	761	395	2144	
307	783	1118	1730 app.cr.	396 A	2144	
344	762, 821	1122	1730 app.cr.	399 A	810, 2144	
348	2191	1242	808 bis	442 A	810, 2144,	
352	756	1279	808 bis		2191	
369	756			500 B	809	
401	763/764, 2202	IGDOP	SEG LIII	502 A	809	
404	766	5	783	503	483, 2144	
418	754, 764	56/57	788	507	809	
421/422	756	58	784	1409 Ba	2163	
471	763	59	788	1416/1417	811	
670/671	754	71	784	1416 B	2144	
672	756	81	784	1421 B	1349	
		83	788	1429 A	1349	
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7	800	55-64	783	1547	2191	
9	2180	65	783	1573	2191	
48	776	103-106	784	1593	567 ter	
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311	877	401	815
365	1338	551	1181
376	2176	553	834
458	2180	781	815
500	2200	p. 185 IV	834
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5	1613 app.cr.	112-114	1590 app.cr.
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29	2191		
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1676	1792 app.cr.		141 1879
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49	1852 305	1928 6048	2015
	app. cr. 390	1935 6116	1919
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56	1344 411	1935 6236	1955 app. cr.
60	2215 429	2213 6585	1935
64	1852 616	2013, 2268 6651	2107 app. cr.
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96	2215 1436	2268 6950	2015
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96	1813 5021	2176 8138-8141	1966

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8309	1931 135	2191 327	1935
8317	1955 app. cr. 190	2191 330	1935
8334	1919 334	2022 app. cr. 333-335	1935
8368	1920 496	2191 345	1935
8369	1927 613	2025 347	1935
8443	1957 app. cr. 614	2024 362	1935
8488	2023 628	2026 app. cr. 371	1935
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8545 (a)	2016 666	2176 390/391	1935
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8546	2015 799	2191 568 (b)	1935
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8849	2176 I. Akoris	SEG LIII I. Fayoum	SEG LIII
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15621	1955/1956 281	1935 18/19	1926
16230	2012 288/289	1935 20-37	1926, 1930
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	160 bis	2191 <i>métriques</i>	
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		2191 44	2191
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202	2026 <i>app.cr.</i>	2191 73	1920
205-215	1997 <i>app.cr.</i>	2191 79	2176
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47	1955	2191 166	1612 <i>app.cr.</i>
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67	1980	2191 173	1920
69	19, 1981 <i>app.cr.</i>	2191 175	1966, 2232
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91	2151	2191 <i>I.Khartoum</i>	<i>SEG LIII</i>
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112	2176	2191 <i>passim</i>	2014
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21	2176 Bernard,	<i>SEG LIII</i> 21	2018
23	2006 <i>Inscr.</i>	23	2018, 2020,
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		1920 29/30	2021 <i>app.cr.</i>
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15	2191	1098	
53	2191	1953 <i>I.Louvre</i>	<i>SEG LIII</i>
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130	2191	1935 3	2205

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<i>passim</i>	2176	206	844 <i>app.cr.</i>
62	2191	213	1342 <i>app.cr.</i>
77	2008	228-230	1342 <i>app.cr.</i>
101	2026 <i>app.cr.</i>	239	1325
110	2018	239 (c)	573/574
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119 a	2180	288	2180 684
120	2180	302	1380 685
122	2180	304-307	2180 723
124-126	2180	306	2203 725
128	2180	307	2201 764
131	2180	332	582 798
134-137	2180	335	2191 803
141	1076	338	2144 807
142	2180	340	817 814
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987	2180	2205	654 2186
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1025-1027	2180	194 1919	690 2191
1025	2191	199/200 2015	699 2191
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1115	2225	218 2202	763 1316
1116	815	219 582, 2205	764 849 app.cr.
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1157	2144	221 2205 <i>GIBM</i>	<i>SEG LIII</i>
1168	2180	225 1779 bis, 2205	81 2191
1185	503	229 2203	143 2191
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19	907	332 1379, 2205	601/602 2225
21	2176	335 1382, 2200	677 2191
25	907	337 1379	786 2225
26/27	2213	345 2144	799 2191
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42	2191	404 1762, 1768	893 1197
53	1955 app.cr.	415 1879	894 2218
54	1846 app.cr.,	441 1266	909 2225
	2016	483 918, 2144,	915 2191
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619 (b-d)	1136	190	1879 114 1137
635 (b)	1091	192	1879 159 990 app.cr.
639 (a)	1091		174 1042
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902	1847-1851	168	2234 bis 140 2196
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630	452	481	2176 1098
632	452, 2180	506	2191 1099
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683	877	535	2191 1159
685	877	557	1737 app.cr.; 1167
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809	2180	602	2176 1249
832	1010	611	2191 1283
853	877	627	2191 1294
877	2180	636	452 1319
888	2180	674	2225 1321
		675	1068 1344
		686	2191 1384
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48	2191	694	2225 1446
57	2267	699	2176 1450
69	563	700	2191 1480
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136	452	766	2191 1572-1599
137	552	785	2191 1574
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244	896 app.cr.	854	2176 1632
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313	2191	902	2191 1688 a
317	452	912	2176 1699
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342	2191	1004	452 1736
376	2191	1005	2191 1749
431	2191	1018	1010 1842
435	1737 app.cr.	1029/1030	2225 1891
441	2191	1034	2191 1907
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